

This transcribed message has been lightly edited and formatted for the Web site. No attempt has been made, however, to alter the basic extemporaneous delivery style, or to produce a grammatically accurate, publication-ready manuscript.

**Teaching: Carlon Tschetter**  
**Series: The Gospel of John**  
**Message: The Gift of Life**

**Transcribed Message**  
**June 22, 2025**  
**John 5:24-29**

Well, I know that most of you have heard the name C.S. Lewis. C.S. Lewis was arguably one of the great, maybe the greatest, writer of Christian literature in the 20<sup>th</sup> century. One of the things that I know you are aware of that he's written is called *Mere Christianity*, one of his best-known books. If you know anything about Lewis, you know that he was a scholar at Oxford, and he was an atheist until God began to work in his heart and opened his eyes to the wonder of the gospel and to who Jesus is. And in *Mere Christianity*, and in one of the most well-known quotes from *Mere Christianity*, he basically is arguing that you can't talk about the deity of Jesus and at the same time reject him as being the very God that he claims to be and claim that somehow he's a good man, claim somehow he's a good moral teacher. If you hear him saying the things that he says and you don't believe those, you can't really believe that he's a good moral teacher. This is his famous statement: "A man who was merely a man and said the things that Jesus said would not be a great moral teacher. He would be either a lunatic or else he would be the devil of hell. You must make your choice. Either this man was and is the Son of God or else he is a madman or something worse. But let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us, and he did not intend to."

Those words are just as applicable in the 21<sup>st</sup> century as they were in the 20<sup>th</sup> century and all the centuries before that, and in fact they take us right back even to the 1<sup>st</sup> century because what Jesus was saying to these religious leaders is exactly what Lewis puts before us. Jesus presents himself in these verses that we've been looking at for the past few weeks as being the Son of God, very God of very God. And of course they didn't accept him in that way. They certainly didn't accept him as being a good moral teacher either for that matter, did they? They viewed him probably as Lewis says, either as a terrible person, maybe a lunatic, maybe a liar.

We're back in John 5 this morning, verses 24 through 29. Here's what we want to see. Jesus has taken the worst thing that has happened to us, the realization that we are born into this world under the condemnation of sin and deserve eternal judgment. Jesus has taken that which is the worst thing that could happen to us, and he has turned it into the best thing, and he has given us the forgiveness of sins and eternal life. This all flows out of the context of this fifth chapter.

We always say the most important thing about reading a Bible and studying our Bible is to always begin with the context. You understand nothing of the fifth chapter until you go back and review again the fact that the chapter opens with this miracle of Jesus healing this lame man. Then of course John throws in that it happens on the Sabbath, and it didn't of course just happen on the Sabbath. Jesus intentionally, purposefully, willfully challenging the traditions of men performed this miracle on the Sabbath. And then it continues of course with Jesus making these amazing claims regarding his deity.

It's easy to argue that John 5, this whole chapter, but especially the verses that were in these last few weeks, it's easy to argue that this is one of the greatest discourses in all of Scripture regarding the deity of Christ. And so if somebody is struggling with who Jesus is, John 5 is a great place to go because he is putting forward the fact that he is the Son of God in relationship with his heavenly Father. The minds of these religious leaders with every word that Jesus speaks just get blown a little bit more, to the point that in verse 18, remember, it says, okay, you're a Sabbath breaker. We want to kill you for that, but even more we want to kill you because you're claiming to be the Son of God, and we know that isn't a possibility. So that's where we find ourselves.

The interesting thing to me is Jesus does not shrink back from what he is communicating to them and what they're understanding him to be saying. No misunderstanding. He presses in even more to make his point even more clear. So that's what we look at this morning, God's completely reliable testimony, and it begins at verse 24 with a statement of what is an absolute certainty. Look with me at verse 24. Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment but has passed from death to life.

Now, before we even look at the outline, this verse has been referred to as one of the greatest of all recorded statements in the Bible regarding the assurance of salvation and the eternal nature of our salvation. That's what we're looking at in this 24<sup>th</sup> verse. It begins, as you note, with Jesus saying, truly, truly. Older versions say, verily, verily. New version, amen, amen. Jesus is saying, pay attention, this is a big deal. What I'm about to say you need to hear, and you need to hear with clarity.

And we ask, if this is all true, this whole matter of certainty, then my question is, why is it that so many people lack assurance of their salvation? If John 5:24, the very words of our Lord, is one of the clearest declarations that you could ever want to have recorded and given to you as a promise of God, why is it that so many Christians struggle with assurance? Why is it that so many people are not sure? Well, I'm sure there's all kinds of reasons. I want to just briefly touch on four, all right? Let's just run through four possibilities. Maybe you found yourself in one of these at some point. Maybe you find yourself in one of these right now.

First, a lot of people lack assurance because they have been taught that they can't have assurance. So, if you grew up in a faith tradition that taught you that you can't have assurance, well then, assuredly, you didn't do a lot of studying of John 5 and John 5:24, right? Because if you have sat under that teaching that suggests that you really can't know, then that's an undermining of your confidence in your salvation. I would simply say this, the enemy of our soul, Satan himself, does not want us to have the assurance of our salvation. He does not want us walking in confidence in our Christian life. He wants us to constantly be doubtful and uncertain and fearful. And so, this is hugely important to me.

And what happens if you grow up in that tradition where you never know or you're never taught that you can be sure is, guess what? You get saved a lot. You get saved repeatedly because you're constantly trying to assure yourself that that last decision was the one. And so, it's a bad place to be. And so, sometimes, it's just because people are taught that.

Secondly, people lack assurance because they don't remember the time or the place. They don't remember the details of how they got saved. And that would be me. And you say, well, of course, that was so long ago. How could you remember? Well, I would say that's not very nice of you to think that. But I'd have no recollection of as a young person, as a child,

coming to faith in Christ. Growing up with many siblings, all of them know their story. I'm the only one of the family that doesn't know anything about that. But here's the good news. I don't have to. It's kind of cool, I guess, if you do know that. You know, you can remember back to the details of when that happened, where you were, what happened, who you were with. I don't have any of that. But here's what I know. The assurance of salvation is not based on remembering those details. That's not what this verse is saying to us. Do you remember all the details? No? Well, that's okay. You can still have assurance.

Thirdly, there are people who lack assurance because they're not sure they did it the right way. They didn't do it the right way. You know, we live in a culture, Christian culture, in which an altar call, and an invitation, and the singing of songs at the end, inviting people to come forward is very common. And if you didn't do that, and then you come to realize that's the way that is being presented, it's very easy to begin to wonder, well, is mine legitimate? Is the way I did it valid? I didn't go forward. I didn't say a certain prayer. Is there a certain prayer you're supposed to pray? Is there only one prayer to pray to trust Jesus as your Savior? And if you didn't pray that prayer, can you really be sure? Did you do it in public? Or was it a private matter? If it was a private matter, does it really count as much as if you did it in public? Now, we of course believe that the public declaration of that faith is in baptism, right? That's when that takes place.

And then the last one, people struggle with assurance of salvation because they struggle with sin. And so now this simply becomes an understanding of the Christian life. When you become a Christian, your expectation dare not be that you're not going to sin anymore, and that life is going to be wonderful, because that's not what the Bible teaches. The Bible teaches, in fact, that the battle intensifies when you come to Christ. Now, there is a genuine struggle between the flesh and the spirit, so it's not really a matter of assurance. It's a matter of understanding the nature of our Christian life. There's a battle that's going on.

Well, then how can we know for sure? How can we know for sure? Jesus gives us, as I said, as simple, as clear, as profound a statement as you can want. And I want to just put before you two things regarding this 24<sup>th</sup> verse. The first one is this. Assurance is inherent in the word

“believe”. Assurance is inherent in the word “believe”. Jesus says to hear, to believe, is to have eternal life.

And notice again, He connects His relationship with the Father, just as He did in verse 21. He does it again. He's wanting us to understand His relationship with the Father as being the Son of God, equal yet distinct and in full and total harmony. To hear here is not to hear auditorily. It's not that you're picking up sound waves and you're hearing words with your ears in the physical sense. This is the idea of you are hearing, and you are listening, and you are responding, and you are agreeing, and you are believing.

And I just underscore again the simplicity of this message. Here it is again, Jesus saying to us, all that you need to do to have your sins forgiven and receive the gift of eternal life is to believe. To believe. What is it that you are called upon to do? You are called upon to believe. What is it that you are called upon to believe? You're called upon to believe that you have sinned and fallen short of the glory of God. You're called upon to believe that Jesus has provided the only way for those sins to be taken care of. And when you do believe that, Jesus says He gives you the gift of eternal life.

Now, I say again, inherent in the word “believe” is the assurance of your salvation, because, what you are believing in results in the getting and the receiving of this gift. And Jesus doesn't say believe and do this. Believe and do that. We like to add on. We've talked about this earlier in John. You know, we have a lot of additions to the gospel, I'm afraid. Jesus says what we need to do is to believe.

And if you do this, notice secondly, assurance is based on God's promise to you and to me. That's the basis of assurance. It's the promise of God. Look at the specifics of this promise with me. First, this is God's word, God's promise, not anything that I'm saying. It's what the Bible says. It's what God has said. John 5:24 is God's promise to you if you have put your faith and trust in Christ. He says at the moment of belief, you have as a present possession eternal life. So, eternal life, the gift that he's talking about here when he says, whoever hears my word and believes him who sent me has is in the present tense. You have it right now. He didn't say you're going to have it at some point. You're going to get it if you get to this point. No, you have it. You believe and you have eternal life. Now, that is unending life. If that life somehow comes

to an end, then it's not eternal life. It's a chance at eternal life. Jesus doesn't say in verse 24, you have a chance at eternal life. He says, you have it, you possess it, it's yours.

And you say, what if I give it back? Can you give back a spiritual resurrection as he's going to talk about? Can you give back a spiritual rebirth? Can you give back your physical birth to your parents? Well, of course you can't. So, you're not going to lose it and you can't give it back because there's something that's happened that is transformative and life changing. And it's what Jesus says he gives to us.

Now, look at this one more thing. We're not done because he goes on to say then there is no judgment. There is no judgment. You have passed from death to life. This is why this verse should be at the top or near the top of your verses to memorize list, right? If you haven't memorized John 5:24, I say before the day's over, give yourself to the memorization of John 5:24. It's one of the greatest blessings that you will ever experience because what he is saying to us here again is what I said earlier. The enemy wants to undermine your assurance. God wants to grow it, to build it up, to strengthen it, and he does so based on his promise to us that there's no judgment. You are passed from judgment. You're passed from death to life. There's no judgment. Paul says there's no condemnation in Romans 8:1, right?

So, who said that we're never going to come into judgment? Well, Jesus did. Look at verse 22. For the Father judges no one but has given all judgment to the Son. So, the only one who could judge us regarding our eternal destiny is Jesus. And Jesus says based on your belief and trust in what he has done, you will never stand before him in that capacity as him being a judge. So, I say to you this morning, I say this gently. I say this graciously. I say this lovingly. There are two kinds of people here this morning. There are dead people and there are people who are alive. Sitting among us out of all the people here in this auditorium, there's only two kinds of people here this morning. Some of you are dead. Now, you look very much alive. You look good. Some of you are alive in the sense that Jesus is talking about here. The only way you get from the circle of being dead into the circle of being alive is to believe. And when you believe, you become alive, and you get the gift of eternal life. When you believe that is God's promise to you, that is what he has said he has done for you.

If you are in the circle of the dead, then you are going to face a judgment. And that judgment is going to result in eternal separation from God forever. He's going to develop that as we go on. I believe it's the judgment of Revelation 20 called the Great White Throne. For those who are alive, your destiny has been determined and settled forever. You are experiencing a life-changing destiny when you put your faith and trust in Christ alone. You're going to live forever in God's presence.

Now, let's move from this matter of death to life and this matter of believing by simply looking at what do we believe. What do we believe? We believe a life-giving voice. Look at verse 25. Truly, truly, I say to you, an hour is coming and is now here when the dead will hear the voice of the Son of God and those who hear will live. John isn't quite finished with us on this one, right? Because he begins verse 25 just as he began verse 24. Truly, truly, verily, verily, amen, amen. I'm not done. I've got more to say on this. So, here it is. Pay attention.

And he says again, hearing is believing. Hearing is believing. Notice the hearing is related to the voice of the Son. The hearing is related to the voice of the Son. That's what we've just looked at in verse 24. When we come to chapter 11, we're going to see this played out in the story of Lazarus. Jesus is going to stand outside of the tomb of Lazarus and he's literally going to speak. Lazarus, come forth. And it's the voice of the Son who's going to bring Lazarus to life, in this sense, of course, physically.

Every time the Word of God is preached, every time the gospel is proclaimed, the life-giving Spirit of the voice of the Son of God goes out with that message. It is a wonderfully encouraging thing to me to realize that when I am preaching the Word of God and when I'm sharing the gospel, that's what God has promised to do. It's got nothing to do with the voice of the teacher or the preacher. It has to do with the voice of the living Son of God who, with the Holy Spirit of God, opens the eyes of those who previously could not see. That's why Paul says, I'm not ashamed of the gospel of Christ. Why not, Paul? Because it's the power of God unto salvation. That's why, because he is so intent on faith that comes by hearing and hearing that comes by the Word of God.

Now, what is clearly in view in verse 25 is the word "resurrection". That's verse 25, right? So, let's look at this matter of resurrection. There's a resurrection here that he speaks of

that is both present and future. So, in what sense is this resurrection the present? Because Jesus says, truly, truly, I say to you, an hour is coming and is now here. Well, I think the resurrection that is here now, as Jesus speaks to the disciples, is this very matter of His own resurrection, His own death, and His own resurrection. It is a spiritual one in this sense, right? The one that is here that He's speaking of regarding what happens to us when we believe is spiritual in nature, right? It's spiritual. The spiritual resurrection happens when you hear the Word and you believe the Holy Spirit gives you understanding, and you trust Christ as your Savior. You come to life. You're spiritually made alive. There is literally, in that sense, a spiritual resurrection that happens. You were dead, now you're alive, so there's a spiritual resurrection.

But then there's this other one that I just mentioned, and that is, in what sense is it future? So, He's talking about the fact that even as He is doing ministry, people are responding to His message, and they're believing in Him, right? That is what we have already seen in some of the encounters that we've looked at. Well, that faith transition takes place, and there's a spiritual resurrection. That person was dead, now they're spiritually alive. There's been a spiritual transformation, spiritual resurrection, but there's something that is physical and future. An hour is coming, He says.

And this one, I misspoke earlier, this one is in reference to His death and resurrection. The one that is to come, at least in part, He's talking about His own. He's looking forward to the fact that He is going to die, He is going to be raised again, and He says, yes, there's one that's happening right now, but there's also those that are coming. This future resurrection is physical in nature. The one that is happening right now is spiritual in nature. I believe that will take place in stages, as we'll see in just a moment.

But before that, before we get to this further explanation of resurrection, look thirdly then, and authority from the Father. Verses 26 and 27, and it begins in verse 26 with the significance of life. For as the Father has life in Himself so He has granted the Son also to have life in Himself. Verse 26 begins, not with "verily, verily", like 24 and 25 did, verse 26 begins with "for". So now this is an explanation. He's going to bring a little further light to what He's been talking about.



He says very simply, God is the self-existent One. God is the self-existent One. For as the Father has life in Himself, right? He has life in Himself, He's the self-existent One. Jesus is linking Himself again, as we're going to see, to the Father. The Father is the self-existent One. The Son is the self-existent One. Every form of life outside of God is created by God. Every source of life outside of God is dependent on God for every breath that we take. Do you realize that we're going to be dependent on God for all of eternity? We're not going to become little gods who are independent of God. No, we're always going to be in a dependent relationship. God alone is self-existent. We are always dependent upon Him. God is dependent on no one. Jesus says, that's true of me.

You see, these statements about Christ and about the Father, He just keeps bringing them. It takes us right back to the prologue where we've gone repeatedly. In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. In Him was life. Jesus is claiming that for Himself. He's claiming this matter of self-existence.

But then notice what He says. Are you ready for another deep dive? He says in the rest of that verse, so He has granted the Son also to have life in Himself. Now, when you look at that phrase, for as the Father has life in Himself so He has granted the Son also to have life in Himself. What word do you want somebody to explain to you when you look at that verse? It's got to be the word "granted", doesn't it? In what sense could it possibly be said, if Jesus is very God of very God, in what sense could it possibly be said that He has been granted life from the Father? I thought Jesus was the self-existent one. I thought He always was with the Father, and yet somehow now He says He has been granted by the Father to have life.

Bonnie and I watched a documentary last week or two called Ocean Gate, and it was about that submersible sub that went down to the depths of the sea to view Titanic, remember? And as they made these dives, there were many warnings that something wasn't right, and as they dove down time after time, they ignored these warnings until tragically, remember, in 2023, on that dive that went down, it imploded, and all the people on board, I think five, lost their lives.

It reminded me of this cartoon. When Pastor Carlon got to the more difficult subject of the eternal generation of the Son, all the people could do was watch. So, you're going to watch me maybe either sink or sink further, but what's going on here? Theologians call this the eternal generation of the Son. Now, we look at these things, and we dive into the mystery of the Trinity, in which we have neither the capacity to understand nor the words to explain. That's just—whenever we're talking about the mysteries of the Trinity, that's what we're confronted with, that we simply can't wrap our minds around this infinite, majestic, omniscient, omnipotent, omnipresent, sovereign king and ruler of all the world, can we? And then you add to it this matter of what the Bible teaches regarding the Trinity, that God is the Father, the Son, and the Holy Spirit, and again, the words that we use are hard to even describe what's happening. Theologians call this the eternal generation of the Son.

When we face things like this, the question that easily is asked is, why do we bring up stuff like this if you just said we can't understand it and you can't explain it? Well, part of it is because here it's in the Bible, right? I mean, we could pretend like the word “granted” isn't there, but you'd probably be reading that and going, I wonder what it means when it says that the Father granted the Son life. I thought the Son always had life. It's there.

I think the other thing is this. The doctrine of the Trinity, while it is complex and mysterious and can't be grasped, has also led to more heresies than almost anything else within the Christian faith. All kinds of heresies that flow out, even, you know, teaching like I am right now. It's easy to say something and then realize, what I just said, that's not right. So, I say that for this reason. This understanding of God as Father, Son, and Holy Spirit has been taken by certain groups, and they say, well, what we really need to understand is that there's one God, and He just manifests himself in three different ways. Sometimes he manifests himself as the Father, sometimes he manifests himself as the Son, sometimes he manifests himself as the Holy Spirit. What you end up with is not Trinitarianism, what you end up with is modalism. There are groups that teach that as their understanding.

I think what's happening here is simply this. Athanasius, in his quote, said this: “We worship one God in Trinity, and Trinity in unity, neither confounding the person nor dividing the substance.” There was never a time when Jesus didn't have life, right? That's not what he's

saying here. Eternal generation of the Son is reminding us that there has always been a Father, and there has always been a Son, and there's always been a Holy Spirit. And the Father sent the Son, because there's always been a Son, and there's always been a Father.

And so when we ask the question, well, when did this happen? When did the Father grant the Son life? The answer to that is in eternity past. But when, though, in eternity past, there is no beginning point for when that happened. It always has been that the Father has granted the Son life, in that sense that he says here. It is just another reminder to us of all the things that we get to look forward to in heaven, and one of them will be the Trinitarian class that we'll be in for millenniums of time trying to understand, right?

Look at verse 27, because then he brings to us the significance of the Son of Man. And he has given him authority to execute judgment, because he is the Son of Man. We saw this same truth back in verse 22 when Jesus said, the Father has given all this authority to me. Remember the phrase, the Son of Man, is used only of Jesus. It's used only by Jesus. It's only used for Jesus. What we want to remember is that it is a phrase that Daniel speaks of in the seventh chapter, and Daniel is looking forward centuries of time, and he's looking forward to the coming of the Son, the Son of Man, the Son of God, the Messiah. So, what we don't want to do when we hear the word Son of God, we naturally think deity. When we hear the word Son of Man, we think, oh, that's his humanity. Well, actually it's not. Son of Man is a title that Jesus claims to further strengthen his case that he is the Son of God. These religious leaders knew exactly what he was laying claim to when he said that.

Now, look at the authority that has been given him at the end of this passage in verses 28 and 29. A day is coming. This is not a surprise, verse 28, right? Do not marvel at this. For an hour is coming when all who are in the tombs will hear his voice. So, we spoke of a resurrection earlier. There's a resurrection that is spiritual. There's a resurrection that's physical. This is a very powerful statement that Jesus makes here in this 28<sup>th</sup> verse. It speaks to the fact that everybody is involved. Everyone who has died without exception, everyone who is in the tomb. The word tombs just simply means they've died. It doesn't mean they're in a physical tomb, because some bodies don't ever make it to a tomb, do they? And so, he's just saying everybody that has ever died is in this category, and we should not be surprised. Do not marvel at this.

This is something that is coming. An hour is coming when all who are in the tombs will hear his voice. Now, if that statement is true, here are some things that are not true. One of the things that is not true is that this life is all there is. This life isn't all there is. We need to stop living as if this life is all there is. That's for believers and unbelievers, but that's God's word to us, right? This isn't all there is. This isn't the place where we're making our greatest investment. Our greatest investment is in glory in heaven, and so that is not true.

It is also not true that there's no judgment after death. People don't like to hear that teaching. They want to know that God is love and that he would never bring about judgment. He would never separate anyone from him for all of eternity, and yet Jesus is the one who tells us here that there is going to be a judgment, and he's the judge who is going to make these determinations.

So, it is also not true that there is nothing after death. There's nothing after death? No, of course there's something after death. There are Christians increasingly drawn into the teaching of annihilationism, that there's a point in time in which there is nothing. Well, we know there's a spiritual resurrection. We know there's a physical resurrection, and again, I say I believe that happens in stages, because Jesus is the first fruits of the first resurrection. When Jesus was raised from the dead, that was the beginning of the first resurrection. He's the first fruits. In him, all things exist, right? And then believers at Christ's return are going to be raised. Paul speaks of it in 1 Corinthians 4, 1 Thessalonians 4, right? The dead in Christ shall rise first, then those who are alive and remain shall be caught up together with the Lord to meet him in the air. And then, I believe at the end of the millennium, all the unsaved dead are raised from the dead, and they appear before Jesus at the Great White Throne judgment in Revelation 20.

Now, look at the last verse. This is not a contradiction, and they come out, those who have done good to the judgment. And you read that verse, and you say, wait a minute, that sounds a lot like salvation by works, doesn't it? Those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment. Two things. It's not about salvation, verse 29. It's about behavior, right?

What is a principle of biblical interpretation? As you're reading your Bible, you let Scripture interpret Scripture. So, John didn't spend five and a half chapters telling us, believe,

believe, believe, and then get to verse 29 and go, oh, by the way, I have to tell you, it's really all about good deeds. No, of course not. He's speaking to, I believe, the good deeds that are a part of this new life that we have in Christ. Those who are producing good deeds in that sense, God is working in their heart and their life, and there is the evidence of that salvation, right? It speaks of Ephesians 2: 8- 9, and ultimately 10. When Paul says, for by grace are we saved through faith, that not of ourselves, it's the gift of God, not of works, lest anybody should boast. He then goes right on to say, for we are His workmanship created in Christ Jesus for what? For good works that God has ordained beforehand that we should walk in them. So, this is the God who has saved us by grace, and we walk in those good works. Jesus has taken the worst thing, the worst thing, our being in sin, our being in separation, under the penalty of death, and He has turned it into something amazing and good, and He has forgiven us and given us the gift of eternal life.

What do we take away? I just read these verses, and the thing that strikes me is Jesus is the inescapable one. That's who He is. Jesus is the inescapable one. We need to be careful that we don't just make Jesus an addition to our life, that He's not just some minor role player in our life. If you're a Christ follower, just as we sang earlier, Jesus needs to be the center, needs to be the center of everything. He's the focal point of it all. We submit and walk in His lordship every day. Every decision we make, every choice that we make, every path that we walk, He's there. He's walking with us every step, and that is exactly what He is presenting Himself to be here. He is the King of kings, and He's the Lord of lords.

My friends, you and I are either going to face Jesus one day as our Savior at the Bema seat where our works will be judged, or we're going to face Jesus as our judge at the Great White Throne. You can change your destiny this morning from death to life by believing that what Jesus did, He did on the cross for you. All you have to do is believe that what He has said about you is true, that you have sinned, and there's no way for you to work your way to heaven, and He's provided that way.

Let's pray. Father God, we ask again that your Holy Spirit will bring these words that are the most important words that we will hear today, the Word of God that brings to us life that is everlasting when we believe and trust in Jesus as our Savior. So Holy Spirit, we ask that you

would open hearts to that truth, and we pray, Father, as your people that we would step even more so into your lordship, submitting ourselves to you every day in all that we do. We thank you. In Jesus' name. amen.