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**Series: The Gospel of John**  
**Message: The Works of God**

**Transcribed Message**  
**July 27, 2025**  
**John 6:22-33**

One of the great theologians of church history, a man by the name of Augustine. Augustine of Hippo. Hippo, that's quite a place to be from, right? It's in modern-day Algeria, North Africa. Augustine gives us one of the most often quoted statements, down through the centuries, when he said in his little autobiographical work called *Confessions*, "You have made us for yourself, O Lord, and our hearts are restless until they find their rest in you." What a great word, right? Our hearts are restless, O Lord, until they find their rest in you. That really speaks to the condition of the human heart, and it is a right on explanation for the pursuit that takes place in every human heart in this search for significance that we all long for. Well, Jesus is going to, I think, speak to both the condition of the human heart and this search for significance.

In John chapter 6 this morning, in verses 22 to 33, this is what we want to see. When we focus on the physical and the material, we get the transient, we get the temporary, we get the here and now, but that's all we get. When we focus on what's spiritual, what's eternal, what's going to last forever, then we get the true treasure. And that's the storyline that the Scriptures often illustrate and show to us.

The review of chapter 6 looks like this. We've looked at the first 21 verses of this sixth chapter, and we've seen three things. We've seen that there are at least two miracles. There is the feeding of the 15,000, and the walking on water, right? And then, no doubt, two more in the stilling of the storm and in the boat being immediately on the shore at some unexpected moment in all of this that transpired. So, there's probably at least four miracles. I guess you could say there's five, because this is the same story that Peter walks on water for like one step. A mini miracle, right?

So, there's one miracle, secondly, for the multitude, and then one was for the disciples. The one miracle for the multitude. Jesus is going to expand on in what we're going to look at in

the Sundays to come, Lord willing, in this discourse about the fact that he's the bread of life. And the one that's designed for the disciples, which is, of course, him walking on the water, the storm being stilled, and they're immediately brought to land. They're processing that themselves. That isn't mentioned again. John doesn't talk about it again, but you know that having seen all that they did in the feeding of the 15,000 and even in the stilling of the storm, they're processing who this is that's among them and just the awe of who Jesus is.

And then lastly, both miracles put on display the glory and the power of Jesus as the Son of God. Remember, John is building brick by brick. He's building brick by brick this argument in the Gospel of John that says in the 20<sup>th</sup> chapter, remember, these things are written that you might believe that Jesus is the Christ, the Son of God, and that by believing you might have life in his name. This is not just a recounting of the biography of the life of Jesus. This isn't just so we ooh and ahh over some miracles that this one did in that first century setting. John's whole purpose is so much more than that. He's trying to convince all of us that Jesus is the Christ, the Son of God, and that when we believe we have eternal life. An amazing, amazing thing, isn't it?

Well, this morning, the when, the how, and the what of seeking for Jesus. These verses this morning really are going to present to us a number of questions, but I want to start off by just putting forward what I think are some interesting comments. And it's in verses 22 and 23 to start off with. Let me just read those verses for us. So, on the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks.

Now, it would be easy just to go right by those verses and get into the meat of what this passage might put before us, but these verses are more than transitional. They are that. They're more than transitional in terms of the chronology and the geography of what's happening here, because I want you to notice two things. It's striking, isn't it? You have to ask the question, did these people pull an overnighter? I mean, there are thousands of people that have come. Remember, if you look at the map, they're on the northeastern side of the Sea of Galilee, and it was there, close to Bethsaida, that Jesus performs this miracle of the feeding of what is at least

15,000. There's no Holiday Inn Express, there's no Motel 6, there's no Hyatt. There's nothing out there, right? They can't all mob into Bethsaida, so they literally, if we just use our creative minds a little bit, many of them must have stayed there in the hillside overnight. Potentially, I suppose, at least for a time, looking for Jesus. And so, Jesus, remember, the text tells us he had taken his disciples down to the boat that they had come in, and he sends them away over to Capernaum. It doesn't tell us that, but that's where they went, and sent them out in addition into the storm, right, that he would later confront them in. But the crowd saw that, so they know that the disciples left. They know that Jesus stayed, but somehow, as Jesus almost always managed to do, he just slips away. All of a sudden, he's gone, right? They thought he was there with them, and then his disciples are gone, he's gone, and so as night comes upon them, they evidently, hundreds, maybe thousands, stay there, looking for him and then realizing he's not there.

Morning comes, and the first question they have in the morning is, where's Jesus? And the second question they have in the morning is, what's for breakfast? And it's kind of like at your house, right? Mom, Dad, you're in the kitchen, one of the kids comes in, and of course they say, well, good morning, mother and father, how are you this morning? Did you sleep well? What's for breakfast? Or something like that, right? Maybe they start off with, what's for breakfast? But that's clearly what's happening here. They want to know, where is Jesus and what's for breakfast?

Now here's the other thing that I think is fascinating. Look at what John remembered. What John remembered, at the end of verse 23, other boats from Tiberias came near the place where they had eaten. We don't even know why these boats came. Was it the storm that just pushed all these boats to this part of the shore of the Sea of Galilee? He doesn't tell us, but a bunch of boats are there.

But then look what he says. Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. I just think that's fascinating, that John, in recalling this story. I mean, you talk about the fact that the Bible is the Word of God. Paul says that all Scripture is breathed out by the Holy Spirit, right? All Scripture is inspired by God. But he uses human authors, not simply to dictate word for word something to record, but using their

personalities, their understanding of the world that they live in. It's a mystery of how God does this, but here's John recording this incident, and he says, you know, as I think back on that, my mind goes to the fact that we were there on that shore. We were there close by Bethsaida, and Jesus gave thanks for the food. He didn't say, it still blows my mind that he fed 15,000 people. He didn't say, I can't believe that I'm walking around with this basket all day long giving out food, and it never ran out. I mean, there are all kinds of things that could have captured his attention and his mind, but he says the thing that he remembers is ... yeah, I remember we're all standing there, this mass of humanity, and Jesus is giving thanks.

You can understand why he would be giving thanks, right? He's got 15,000 hungry people in front of him, and they expect somehow that he's going to feed them. But the point is this. John remembers this incident, and it's in his mind. It's this striking imagery of God thanking God. God the Son, the Incarnate One, thanking. The Visible One, thanking God the Father, the Invisible One. So, when our kids say to us, why do we always pray before we eat? Maybe you've asked yourself that question. Why do I always pray before I eat? Well, here's a good reason, right? Jesus gives us an example of praying and giving thanks. It just flows out of a heart of gratitude, doesn't it?

Notice then these questions that are going to surface. Some interesting questions. Verses 24 through 33, there are going to be three questions that we're going to focus on for the rest of our time. The first one, the first question, I've simply entitled a feigned surprise. When did you get here? Verses 24 to 27. It starts off with the seekers in verse 24. So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus. When they found him on the other side of the sea, they said to him, Rabbi, when did you come here?

Now, I want to start with another question. I want to start with this question. Is it always commendable to be seeking Jesus? Is it always commendable to be seeking Jesus? Is there ever a time when seeking Jesus would not be commendable? Well, one thing you have to acknowledge as this story unfolds is this is a group of persistent people, right? I mean, they pull an overnigher, they get up, they get in the boats, and they go to the most likely place, because we've said before, Capernaum is the place that Jesus worked out of. It was his hometown from

this point on in his ministry. So they track him down. They track him down. They go to this great effort to find him, to search for him, and then they come upon him, and they basically are saying, surprise, surprise, who would ever thought we'd run into you here, right?

What do you mean, surprise, surprise, who thought we would run into you here? They've been looking for him from the moment that he left, right? So there is this persistence in their heart towards him. They even call him Rabbi. Oh, you great teacher, you wonderful teacher. Never mind that when we get further into the story, they're going to basically disagree with everything that he says. So, here's the point. They're seeking after him in the wrong way, aren't they?

It was probably the mid to late 90s, into the early 2000s, that there was a movement within the evangelical church. You might call it a fad. One of the things, if you want to be honest about the evangelical church in America, we love a good fad. We really do. We love the latest and the greatest, and we love to jump onto the latest fad and, you know, pour ourselves into it. I'm not going to list them all because it's embarrassing, but there was something called the seeker service. It's still around. There are still many churches that do seeker services, but that was when it really broke on the scene. Everybody was talking about it. Everybody was going to seminars about it and conferences. The seeker service. The driving force of the seeker service was you want to make the experience that people have in church on any given Sunday, as contemporary as it can be, to reach the culture. You want to make things as comfortable for people as you can. And so the result was you had a lot of felt-need driven teaching. You know, what do you need? What are you feeling? What can I speak to you about this morning that's going to touch a felt need of your heart? A lot of it, frankly, disconnected from the Word of God.

What we need is the truth of the Word of God, right? Paul said, preach the Word. That's not a fad. That's the principles of Scripture. And so all this is going on, and we took out of churches any symbols or anything. You certainly wouldn't have stained-glass windows. You never would have a cross. You didn't want to offend anybody. And so, you had theology light. You had doctrine light. I think it's good to be seeker sensitive. I mean, we want to be mindful that we have people among us every Sunday who are trying to figure out what does it mean to

walk with God. What are these people talking about when they talk about a personal relationship with Jesus? We want to help those people, don't we? But being seeker driven is not biblical, I don't think, because we teach the Word. We just say, here is what God says.

Well, the point of that is this. Look at verse 26. The one that they're seeking, Jesus answered them, truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Jesus begins again with, truly, truly. So now we know what he's going to say is very important, right? This is important. Pay attention, pay attention. He's going to do this many times. He'll do it again this morning in a later verse.

But here, did you notice that he has no interest at all in their question? He has no interest in their question. He doesn't entertain their question even for a moment. This idea of, oh, really, we just ran into you here. When did you get here? Now here's what I wish he would have said. I wish he would have said, oh, last night, I don't know what time it was, I just got up, walked across the lake, and came on over, you know? And that would have fed the very thing, right, that he didn't want. Because we read last week, last time, that they saw him break all this bread and give everybody food to their fill, and they wanted to make him king because he could fill their hunger and their physical need. So, he says basically nothing about their question at all.

I think one of the things that you learn from this interchange and this interaction is that miracles do not necessarily equate to a growing faith. Miracles don't necessarily equate to proper motivation in seeking after. There isn't a correlation between having a full stomach in a miraculous way and having a truly seeking soul and heart. So he disregards their question and he literally offers them a word of rebuke. You know, Jesus is so kind, and he's so gracious, and he's so humble in his heart. He interacts with people in ways that all of us need to learn and follow after. But it is also true that Jesus did not mind, in the right setting, in the right context, with the right people, offering the hard truth. And he's going to do that through the rest of this sixth chapter.

I'm just warning you for what's ahead. There's going to be hard things that he's going to say, because when, remember, you get to the end of the chapter, it says a whole bunch of them just left. They couldn't handle the things he was saying. But that's what he does here. And he's basically saying to them, your motivation for seeking after me is all wrong.

So, in answer to our question, is there a situation in which it is not commendable to seek after Jesus? Yes, there is. That's what Jesus says. Jesus said, if you're seeking after me only for what you can get from me, then you're seeking after me for the wrong reason. If you're seeking after me only to fulfill some wish list that you have in your heart, then you're seeking after me for the wrong reasons.

Doesn't that sound kind of familiar? This whole health, wealth, prosperity gospel basically says, think of the things that you want in your life that will make you happy. And Jesus is going to take care of all those things for you. Just come and follow him. That's simply not the case. He says nothing like that at all.

In fact, I want you to know when he says, you ate your fill. You see that? When you ate your fill, you saw signs because you ate your fill. This is a very interesting thing. When you look back at the 12<sup>th</sup> verse, when Jesus talks about, or when John says that the crowd ate until they were full, this is a different Greek word. This is *kartadza*. And this word is most often used for animals who are eating to the fill. And Jesus is making a very harsh rebuke here for these people in seeking after him for all of the wrong reasons. You saw a miracle, you loved the food, and you wanted more. You gave no thought at all to what it is that you witnessed. You didn't spend any time considering who is this one that he could do something like this. I mean, how in the world could this happen? Well, it happened, didn't it? And we're going to see why it happened in just a moment. But all they want is to have their physical appetites fulfilled. Their only interest is in the physical. So, Jesus emphasizes again in verse 27, you're looking for the wrong thing.

Look at verse 27. Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him, God the Father, has set his seal. There are three things here. The first is things that perish. The things that perish. One of the things that you have to appreciate is how much time, and we'll talk about this probably, Lord willing, next Sunday. But I just want to set the picture in your mind for how much time people in the first century spent on acquiring food and preparing food. Because you see, that's a part of this whole John 6 story. And it's something that we don't connect with at all. I mean, they would have no idea what a food pantry would be. They would have no idea what a freezer

and a refrigerator would be. They would have no concept of understanding fast food. There was no such thing as fast food. All they had was slow food. They didn't have any idea of what it was to snack, in the sense that we do. So, all that's happening here.

And what Jesus says, you guys, you do not work for the food that perishes. He's not saying, yeah, just stop working. Stop working. You're working too hard. We know He's not saying that because for the whole Pauline corpus of teaching, Paul's going to say stuff like Ephesians 4, you work for the very reason that when you work, you can share with other people who don't have what you have. He's going to say in 1 Timothy, you work so that you can provide for your family. Because he who does not provide for his family is worse than an unbeliever. He's going to say in 1 Thessalonians 4, you work because if you don't work, you really shouldn't be eating. Jesus is not saying in the beginning of verse 27, do not work in the sense of, yeah, just lay down what you do to make a living and quit that. No, He's not saying that at all. He is saying, stop working so hard for what is purely material. Stop working so hard for what is so temporary. Keep eternity always in mind. Live every day with that in mind, with the spiritual in mind, with the eternal in mind, with what's going to last forever in mind. That's how you live.

The problem isn't material things. The problem isn't enjoying the material things that God provides. The problem is a matter of priorities. Do those things have you? Because if they have you, then you're living for the wrong things. It's the same thing Jesus is saying here. Don't spend your life pursuing things that ultimately are going to be insignificant.

Now, I know everybody doesn't love sports, and I know everybody doesn't love golf, but you've probably at least heard the name Scotty Scheffler in the news in the last couple of weeks. Scotty Scheffler is the number one golfer in the world, has been for a couple of years. He's a man of faith. He loves Jesus. And at the Open Championship, the oldest golf tournament in the world, last week, before the tournament even started, a reporter asked him something about his motivation, you know, how he feels when he wins, all of that. And instead of just giving this, you know, perfunctory sports athlete answer, he turns philosophical on him. And he begins to share his philosophy of life with these reporters. And he basically says to them, you know, I work hard at my craft. I love the fact that my wife is supportive, my family is supportive.



It allows me to do what I love doing. I enjoy it. I love the work. I love the practice. I love the tournaments. But he basically said, I'm just paraphrasing all of this. He basically said, after I win, and he's won more than anybody in the last couple of years. He basically says, five minutes after I win, I'm like, okay, that was nice. Now what? Oh yeah, I've got another tournament that I've got to get ready for. And he just kind of blew everything up in terms of what motivates most people in the world today. And then he goes out and he wins the tournament, right? So that happened earlier in the week. Then he goes out and wins the tournament. He had to feel kind of, you know, a little bit sorry for these guys over there at the Open who are very proper and it's the oldest tournament in the world. It's in the United Kingdom. And then they're making this presentation of the trophy. And in the back of your head, you have to be wondering if they're thinking, yeah, we're going to hand him this incredible trophy and five minutes from now, he's not even going to care that he won it.

But the whole point is what? He said, what's important to me is my faith. What's important to me is my family. Now golf is in there. I love it. It provides all of that. And then of course you can imagine social media goes crazy because people don't understand this. They don't understand. How can you live that way? That's what Jesus is saying here. Don't pursue the things that perish, but secondly, pursue the things that endure.

Pursue the things that endure. You're looking for the wrong kind of bread in other words, right? It takes us right back to where? Chapter four, the woman at the well, Jesus says to her, let me give you water. And if I give you this water, you'll never thirst again. Oh sir, please give me this water. I want this water. No, she's locked into the physical. She has no comprehension, no understanding of what he's talking about. How will they get this food? How will they get this water? He says in that 27<sup>th</sup> verse, do not work for the food that perishes, but for the food that endures to eternal life, which the son of man will give to you. He's going to give it to you. There's no labor, no working here. It's about a gift. It's about a gift. He's going to give it to you. We're going to develop that in just a moment.

Look at the divine seal thirdly at the end of that 27<sup>th</sup> verse. For on him, God the Father has set his seal. For on him God the Father has set his seal. God the Father has authorized, he has sent the Son, his incarnate Son, the Son of God, the Son of man. The Son of man is the self-

designation that Jesus only uses for himself. Nobody ever calls Jesus the Son of man. He only calls himself the Son of man some 80 times in the gospel. He is bearing witness to the life of God that's in him. Look at verse 19 of chapter 5. We're right there. And this is what he said. So, Jesus said to them, truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.

Second question. Second question is a false gospel. How do you get to heaven? How do you get to heaven? Verses 28 and 29. Verse 28. How do you get to heaven? Well, you get to heaven by working for sure, right? Look at what he says. Then they said to him, verse 28, what must we do to be doing the works of God? I mean, you talk about presumption, right? What must we do to do the works of God? This is the central question of the human heart. This is the question that humanity has been asking from the very beginning of the fall.

How is it that I get back into a relationship with God? Whatever that God is in their mind, they're trying to figure out because they've got this hole in their heart. Our hearts are restless, oh Lord, until they find their rest in you. Except people don't realize how to find that rest, right? And so, they're looking for God in all the wrong places. And they think that there's something that they... of course must do. So even in the first century, they are works-oriented. They want to do something.

You see that the word "works" is in the plural. It reminds me of the rich young ruler who comes to Jesus and says, Jesus, I've listened to you, I've watched you. You are a good man. What must I do to have eternal life? What must I do? The emphasis always is on what must I do, right? And remember what Jesus said to him in the two commandments, love God with all your heart, love your neighbor as yourself. And the guy has the audacity to say, yeah, I've done that. Is there anything else I need to do? Jesus, knowing that his heart is consumed with materialism—he's the rich young ruler. Jesus says, yeah, why don't you try this on? Go and sell everything that you have. And he walks away dejected because Jesus had cut to the heart of the issue. It's not about doing.

Think of Peter when he preaches on the day of Pentecost. He preaches the gospel, and the people cry out, what must we do? What must we do? Or think of the Philippian jailer after the earthquake. And he thinks all the prisoners have escaped and he's ready to take his life. he

says to Paul, what must I do to be saved? Now, those are great questions. Those are good questions. I hope you're asking those questions. But unfortunately, there's a lot of bad answers that are given to that question and questions like it.

Most of the time, the bad answers flow out of two things. They flow out of a failure to understand ourselves and to understand our human condition before God. And they're a failure to understand who God is and what God is like and what God demands. It's our failure to see ourselves as sinners and that we have fallen short of the glory of God. It's our failure to understand the absolute righteousness and holiness of God that will forever blind us to the glory of the gospel of grace. And we'll consistently believe it's not about divine accomplishment, but it's about human achievement. Human achievement is what drives everybody in whatever system they find themselves. Everybody's trying to work their way to heaven.

Jesus clarifies both in verse 29 and he says, it's not by working, but by believing. Verse 29, Jesus answered them, this is the work of God that you believe in him whom he has sent. Notice the interplay on the words, right? The words "works", the word "work", the word "believe". Jesus says, you gotta stop this working, you gotta stop this striving, you gotta stop this human effort. You've got to understand that it is not about what you can do in all of your energy and all of your accomplishment before God. That's not it at all. It's Ephesians two, isn't it? For by grace are you saved through faith that's not of yourself. It's the gift of God, not of works, lest any man should boast. It's Romans four, but to the one who does not work, right? But to the one who does not work but believes in him, but believes in him who justifies the ungodly. It is to that one that God gives the gift of eternal life. That's the message of the gospel of grace.

Well, this causes then the last question. The third question, the last question is an audacious one. What can you do to convince us? Verses 30 to 33. We begin in verse 30 with what they had just seen. What have they just seen? So they said to him, then what sign do you do that we may see and believe you? What work do you perform? The reason this is an audacious question is hadn't they just seen Jesus provide bread to the filling of every stomach for 15,000 plus people less than 24 hours ago? I mean, could you imagine asking this question?

You've just witnessed one of the most incredible, dramatic miracles that we have recorded in the gospels. 15,000 plus people filled to the full with two fish and five barley loaves. And they come back in verse 30 and say, you know what? As we've been thinking about this, we're just kind of wondering among ourselves, is there something that you might do to convince us about who you say that you are? Because we're still just not sure. Their hope, of course, is for another miracle. And their hope, of course, is for another free meal.

If we look at this and we say to ourselves, what amazing spiritual dullness this is, right? Then we're reminded that the issue is never an intellectual one. It's always a moral one. It's not an inability to see the miracle and to realize that nobody could do this but one who was God. And yet, because of the problem of the human heart and its rebellion against God, they can see something like that and still have the audacity to come back and say, could you do that again? Maybe we can cut them just a little bit of slack, all right?

Look at verse 31. Maybe this is how they actually saw it. Verse 31, our fathers ate the manna in the wilderness as it is written. When you see as it is written, that's always a reference to an Old Testament scripture. As it is written in the Old Testament, he gave them bread from heaven to eat. So maybe if we're gonna be a little bit kind to their way of thinking, we're going to say this. Okay, this is what they were thinking. They were going back to the Old Testament miracle of God providing manna. And they're thinking in their mind, this is one who before us is claiming to be greater than Moses. Okay, if he's claiming to be greater than Moses, then let's just review history for a moment here. What did Moses do? Well, Moses was the one that God used to provide manna every day for 40 years, for a million people. Okay, Jesus, we know you kind of blew our minds with that miracle on the mountaintop just a day before. You fed 15,000 people. Well, that was one day and that was 15,000 people. If you're greater than Moses, show us that you're greater than Moses.

So, what does Jesus do? Verses 32 and 33. He says, this is how you should see it. Jesus then said to them, truly, truly, here we are again, right? Pay attention, pay attention. I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world.

Look at this chart. This is what this is, isn't it? The contrast is between Moses and the Father. My Father, Jesus says. The reality is he gave you, past tense. I'm here right now giving you, present tense. Moses was the distributor of the manna in the broadest sense of the word. I am, Jesus says, or will say, the bread of life. Manna was a type. Manna was a picture. Manna was a foreshadowing. The reality is here. He is among you. He is with you. That metaphysical need. I'm here to meet a spiritual need. That was for Israel, the nation of Israel. Jesus says that he has come to give life to the world.

Now, verse 34, they said to him, sir, give us this bread always. This tells us they still don't get it. And it tells us that we'll have to pick that up next week. So, here's the deal. To focus on the material, on the earthly, on the physical. At the end of the day, that's what you get. That's what you get. When you focus on what's spiritual and what's eternal, you get what's going to last forever. You get the true treasure that God intends for us to enjoy. Our hearts are restless, oh Lord, until they find their rest in you.

So, let's close with two more questions. What do we take away. What's the passion? What's the passion of your heart? What's the passion of your heart? What do you treasure more than anything else? I would imagine, any of us, if we were to simply look at our calendar, look at what we do day-to-day, hour-to-hour, week-to-week, month-to-month. Let me see your checkbook. Let me see your bank statements. Let me see your charge card. Those are all revealers, aren't they, on some level. None of those are bad things, but they're revealers of what really has captured our heart, what really is of value to us. What is it that we give our time to? What is it that we give our energy to? What is it that we're truly, at the end of the day, passionate about? If it's not about Jesus, and if it's not about the gospel, then we're going to get what we get, and we're gonna miss the treasure. And the treasure, my friends, is found in the gospel.

The gospel says that any one of us can have a personal relationship with Jesus Christ, and with God the Father, and with the Holy Spirit. And we can have that personal relationship when we understand and acknowledge and admit that we've sinned, and we've fallen short of the glory of God. And it's not by working. It's not by being in church. It's not by being nice to

your neighbor, good worker. All those things are good. But it's not about what you can do for God. It's about what he's done for you. And what he's done for you is to give his Son.

Jesus came to this earth, lived a perfect life, died a terrible death, was raised again. And what you and I have to do is believe what God has said about us is true and believe what he has said about his Son is true. And then something amazing happens. Our sins are forgiven. We're taken from death into life, from darkness into life. And we get to express and see and realize the greatest treasure of all.

Let's pray. Gracious Father, thank you for this amazing word from the pen once again of the Apostle John and the Holy Spirit. Lord, encourage our hearts this morning. Encourage our hearts in this love relationship that you desire to have with us. Enable us to focus, Father, on that which is eternal, on that which is spiritual, on that which is going to last forever. Lord, give to us a love for you, for your word, and for each other. We pray in Jesus' name, amen.