As we return to John’s Gospel, we pick up the action beginning with vs. 22, and we shall read through vs. 40. Let us read the Word of God together:

22 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. 23 Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. 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.

25 When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” 26 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. 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.” 28 Then they said to him, “What must we do, to be doing the works of God?”

29 Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” 30 So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform? 31 Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” 32 Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is he who comes down from heaven and gives life to the world.”

34 They said to him, “Sir, give us this bread always.” 35 Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. 36 But I said to you that you have seen me and yet do not believe. 37 All that the Father gives me will come to me, and whoever comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will but the will of him who sent me. 39 And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

The title of my message this morning is “Our Blessed Assurance,” and it falls under four subheadings: 1) The Quickening and the Quest for Jesus; 2) The Work of Faith; 3) The Demand for Signs; 4) The Bread of Life; and 5) Our Blessed Assurance.

I. The Quickening and the Quest for Jesus (vss. 22-24)

Our passage begins once again in the region of Bethsaida on the morning following the feeding of the 5000. John reports that the enthusiastic crowd who had sought to make Jesus their rebel king the night before now returns to the desolate place where they had last seen Jesus; but, to their surprise, He is nowhere to be found. The crowd is bewildered because they saw the disciples leave in the one and only boat on the shore without their Teacher, so they assumed Jesus would still be somewhere there on the mountain. John reports: “Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. 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.”

Now, before we go any further, I want us to identify with this crowd and to understand this scenario within the larger, theological context of John’s gospel. The great reformed thinker and commentator, Arthur Pink, sees this “seeking crowd” as those who have been quickened by God. We don’t use that word “quickened” very often, but it’s a word that describes the awakening of a human heart when God reveals Himself to those who are dead in their sin. In other words, says Pink, no one ever “seeks Jesus” if their hearts have not first been quickened by God to even care about such things. This is the reformed doctrine of total depravity: the natural
state of sinful men is that we are “dead in our trespasses”…we are spiritually dead to the degree that we cannot even have an authentic desire to know God or to seek after Jesus without first being “quickened” by the Father, who draws men to Himself.

If we look back to the paralytic of 38 years in John 5, we see a practical, object lesson about “quickening.” Jesus, as the Son of the Father who has been given both life and judgement, sought the “dead man” out and brought life back to his sin-sick heart by ministering to his physical need. All of that was accomplished through the initiative of the Son who executed the bidding of the Father. At no point should we think that the crippled man was seeking Jesus or the Father…he was incapable of “seeking Jesus” or even desiring to do so, right? However, after the quickening, the former paralytic is now spiritually awakened and accountable to that which Christ has accomplished in his life, and Jesus says to the man, “See, you are well! Sin no more, that nothing worse may happen to you.” The awakened soul understands now that he is to seek after Jesus—which includes repentance to God and confidence in the Son—so that he might be saved from a worse end than paralysis. It is important for us to understand, then, that the quickening of the soul is not salvation; but the quickening of the soul is a prerequisite for any soul to come unto salvation…for no man in his natural state would ever think to “seek Jesus” until first quickened by the Father.

Now, with a cursory understanding of the “quickening” concept, I hope you can now see the parallel to that which has taken place among the crowd of 5000. Rumor and curiosity attracted them to the desolate mountain…though even here we can credit the quickening work of the Father. Once in the presence of Jesus then, they are taught many things; they are healed of their sicknesses; and they are fed with the barley loaves and fish that are multiplied by His sovereign hand. In this encounter with Jesus, the dead hearts of this crowd were awakened. How do we know? They are now seeking Jesus…they are on a quest to find Him—even if their intentions, motivations, and understanding of Jesus are misguided…which, of course, they are! We’ll see how Jesus corrects the “seekers” here in a minute, but I hope you can see how the signs of Jesus are revealing a much larger picture of how it works in the spiritual realm. First comes the quickening; then the seeking; then the learning and a personal relationship with Jesus; and finally, there is a genuine faith that leads to salvation…or there is a refusal to have faith. I want you to be looking for this pattern as we continue through this story and the gospel of John; and at the same time I would ask you to reflect upon your own faith journey with an eye for that moment when you were quickened by the Father; that moment when you suddenly cared about spiritual truth and your quest to seek God; and how that led you to a place when you entrusted yourself to Jesus in faith…or a place where you turned away from trusting Jesus. OK…let us now move to my second subheading:

II. The Work of Faith vss. 25-29

As we pick up the story in vs. 25 we read: When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” 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. 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.”
Church, have you noticed how Jesus drives a conversation? He won’t be baited into a conversation about physics…He immediately addresses the bigger concern: the hunger of the human heart.

“You are seeking me,” says Jesus, “for exactly the wrong reason.” Whereas the crowd should have seen THROUGH THE SIGNS of the loaves and fishes to the Father who was the source of the signs…they missed it. What the crowd saw was a sign that served as an end to itself. They saw a man who could provide unlimited food for their hungry bellies. They saw a prophet like Moses…a powerful man who could provide what their bodies and families needed.

Now…again, it’s our job to relate with this crowd, because this crowd represents all of us “recently quickened human beings” who are more than a little inclined to miss the point! How often do we fall into this same way of thinking about Jesus? We seek Jesus because we want a loved one to be healed. We seek Jesus because we are desperate for a spouse, or we long to have a child, or we are anxious to get the job. These are all the same kinds of motivations that this crowd in Capernaum represent. We seek Jesus because we think that in Jesus, we will get what the “food” we need. However, the “food” most human beings look for from Jesus is the practical, day-to-day provision of our basic human desires. These immediate needs and concerns occupy 90% of our thinking and energy.

But listen to what Jesus just said to us: we “work for food that perishes.” Many of us do not devote much time or energy pursuing the “food that endures to eternal life.” In fact, like the crowd from Bethsaida, even when our needs are being met, we don’t see through the provision of bread to the PROVIDER of bread; we don’t see through the job to the PROVIDER of jobs; we don’t see through our spouse to the PROVIDER of spouses, or children, or health, or everything else that is good in the world. As human beings on planet earth, we are remarkably near-sighted…and that is exactly what Jesus is trying to communicate to this crowd when He says “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.”

If you haven’t yet noticed, Jesus is always working to get people to look beyond their immediate, physical wants and desires—He is always working to help us see the bigger picture. And what is the bigger picture? It is this: we are all souls, created in God’s image, and we are souls that will go on for eternity…either as those forgiven, saved and comforted in the presence of our Almighty Father; or those who will endure an eternity estranged from God due to the justice we deserve…we will be those estranged from every good thing that belongs to God. What our souls NEED is the BREAD that only the Son can give us…the bread that endures to eternal life. You get that right? What we typically strive for (food, health, money, security, family) is ultimately that which can never satisfy what our souls actually need…though it takes a lot to convince us of that reality.

What our souls need, by the way, is not something we can strive for and attain. It must be given to us by the Son of Man…by Jesus Himself. And of course, what our souls need for eternal life IS Jesus Himself, amen? I’ll come back to that a bit later on.
Now, before we hear how the crowd responds, we must heed closely how Jesus concludes His response. He states, “For on HIM (the Son of Man) God the Father has set his seal.” Once again, Jesus is pointing to Himself as the source and provider of the food that endures to eternal life; and the proof of His credentials is “the seal” that has been set on Him by the Father. Let me geek out here for a moment and provide some historical context.

In the ancient world, it was the seal, not the signature, that accomplished two things in any contract between parties or official communication: the seal served as identification and ratification. 1) The seal served as identification. The seal, particularly of a King, was a unique sign that was engraved upon his signet ring (show this pic as an example: https://static.artfire.com/uploads/mfs/items/36/34/large/363404962ba77e6ef94c855b347bd9a61c6f581198dfa1660a9d4c16de2cf3d.jpg). A treaty or declaration, once written, would be rolled up and sealed with wax or clay, and then the King’s ring would be pressed in upon seal, resulting in the seal of the King (show pic https://eastdailyoffice.files.wordpress.com/2018/12/Scroll-Seal.jpg?w=1200). The seal was unique and exclusive to the King’s signet, so the seal verified the King’s identity. 2) The second purpose of the seal was to ratify the contract. In other words, the seal stated to the recipient that the contents of the contract or letter was as true and as reliable as if the King was physically present, speaking the words himself in the presence of the recipients.

If you remember the famous story in Esther, the queen is begging the king to spare the Jews (show pic: https://i.pinimg.com/736x/1c/2d/f4/1c2df494319ef12a08f9a7fccc5d553b.jpg), and Esther states in Esther 8:8, “But you may write as you please with regard to the Jews, in the name of the king, and seal it with the king’s ring, for an edict written in the name of the king and sealed with the king’s ring cannot be revoked.” We can be certain that all the Jews present now in Capernaum are thinking of Esther 8:8, when Jesus states, “For on him, God the Father has set his seal.” If the seal of the Father is on Jesus, then we know who Jesus is: He is God’s representative on earth; and the words of Jesus are exactly the words of the Father with the Father’s name and His authority attached to them! Now, how has the Father set His seal upon the Son? Clearly the Father set His seal upon the Son at his baptism, stating from heaven (Matt. 3:17), “This is my Son in whom I am well pleased!” The Father’s seal is also evident in the works that Jesus has done. Jesus healed the sick amongst the 5000, Jesus supernaturally fed the 5000, Jesus recently restored a man paralyzed for 38 years and healed a boy with just a word who was at the point of death. All the “signs” of Jesus point to the SEAL of the Father that identifies His Son and ratifies the authority of His Son.

So, let us now return to the text and hear how the crowd responds to Jesus. Beginning with vs. 28 we read: Then they said to him, “What must we do, to be doing the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.”

The question asked here by the crowd is a universal question…almost an inevitable question when the human soul comes face to face with his mortality and recognizes that he or she is accountable to Almighty God. We always ask, “What must we do?” That is because the default human understanding of salvation is that we must perform well, establish our resume, so that God will “owe” us heaven based upon all the good that we’ve done. Such is why MOST world religions are based on that line of thinking. However, listen to how Jesus replies to the universal
question of “What must we do...?” Jesus says, “This is the work of God, that you believe in him whom he has sent.” Jesus does not quote the Mosaic law; nor does he speak of sacrifices or any religious rituals. Instead, He defines the work of God as believing in the Son.

We know what Paul wrote in Ephesians 2:8-9: 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. We get that we are saved by grace through faith...not by works, right? But listen to what Jesus just said.

According to Jesus, the work of God is to believe upon the Son of Man. Now, clearly the “work” that Jesus refers to does not consist of our “striving” to achieve a long list of external, religious rituals, rules, or requirements. There remains here, however, some kind of “work that is not work” when it comes to believing in Him whom the Father has sent.

Alexander Maclaren tackles this subject in his exposition of John, and he suggests there is actual “work” in faith that we are responsible for that has two dimensions: confidence and diffidence. The first dimension in the work of faith is confidence: coming to trust solely upon Jesus as perfectly trustworthy and competent to accomplish our salvation and to be Lord of our lives.

Where is your confidence Church? Who do you trust when push comes to shove? On what basis do you place your trust and confidence in another? Let’s say you have a brain tumor that requires invasive surgery to save your life. You will need to find a surgeon that you trust, right? What criteria will you look for before you surrender yourself to the knife? We won’t trust a surgeon that we think is either incompetent or of shady character, right? As the AT&T commercials states, “Just OK is not OK!” We want the best, the smartest, the most experienced, and the most trustworthy surgeon possible, right? Well, when it comes to trusting Someone with our eternity, it’s the same deal: we need absolute confidence in the character, trustworthiness, truth and competency of the One we trust…and this is part of the “work” of faith. In other words, we can scarcely hope to place our confidence in One whom we do not know, or One we doubt in terms of competency or character. So, part of the “work” of faith is getting to know the Son of Man, sent by the Father, in whom we are to place our confidence. The more we get to know Jesus…the more we see the signs, the better we can recognize the seal of the King upon his hand, the more we will invest our full confidence in Him as our one and only Savior and King.

The second aspect of work in faith is diffidence (diffidence: modesty or shyness resulting from a lack of self-confidence). Maclaren writes:

The underside of this confidence in God or Christ is diffidence in myself. There is no real exercise of confidence which does not involve, as an essential part of itself, the going out from myself in order that I may lay all the weight and the responsibility of the matter in hand upon Him whom I trust...the inward man must exercise that act of self-abnegation and confession of its own impotence, and ceasing from all reliance on anything which it does, whereby, and whereby alone, it can be knit to God. “This is the work of God; that you believe…” You are responsible for doing that, or for not doing it.

He goes on to conclude:

Now that two-sided confidence and diffidence, trust and distrust, which are one, is truly a work. It is not an easy one either; it is the exercise of our own inmost nature. It is an effort of the will. It has to be maintained in the face
of many temptations and difficulties. The contrast between faith and work is between an inward act and a crowd of
outward performances. But the faith which knits me to God is my act, and I am responsible for it.

I must confess that I have never heard anyone articulate the work of faith in this way; but it
makes sense, right? If I claim to have faith in Jesus Christ, but I continue to have some degree of
confidence in my own good works, strong character, and sparkling resume…I actually have no
faith in Jesus whatsoever. It would be like saying that I trust the surgeon to perform surgery on
my brain, while at the same time attempting to cut the cancer out of my own brain with a scalpel
and a flashlight! To truly submit to the surgeon is to accept that neither I…nor anyone else for
that matter…will attempt to mess with the tumor. That responsibility will be fully entrusted to
the surgeon. The work of faith, then, is both confidence and diffidence. Let’s move now to my
third subheading…

III. The Demand for Signs

As we pick up the story, the crowd responds to Jesus in vs. 30: Then what sign do you do, that
we may see and believe you? What work do you perform? Our fathers ate the manna in the
wilderness; as it is written, ‘He gave them bread from heaven to eat.’

Church, this is painful to read, right? Here is a group of people who, just last night, enjoyed a
full meal compliments of Jesus who multiplied a few fish and a few loaves of bread. According
to Matthew’s account of this same story, Jesus had healed the sick among them. But now, just a
few hours later, these people have the audacity to ask Jesus, “What sign do you do, that we may
see and believe you?” Are you kidding me…? Why are they asking Jesus this question?

The first thing we must notice is the example that they provide in the text. They are comparing
Jesus to Moses…which is understandable since they have already proclaimed that Jesus is “the
Prophet sent into the world.” They see Jesus as a political deliverer; a prophet; a leader…but
they do not see Jesus as greater than Moses; and that is clearly the claim that Jesus is making
when He defines the work of God as “believing in the Son of Man.” They know the stories of
old, how God provided “manna” from heaven for decades to the wandering Israelites; whereas
Jesus simply supplied them with “non-heavenly” food for one night! Do you see how they are
angling to have Jesus provide them an abundance of heavenly bread…to satisfy their daily
needs…and THEN they will believe? I’m sure glad none of us would ever strike a deal like that
with Jesus! Church, can you find yourself in the text? I hope so…we all do this, don’t we? Just
get me that job Lord, and I’ll believe. Just help us get pregnant Lord, and then I’ll believe. Meet
our needs in some supernatural way, and we’ll have the evidence we need to give you our
allegiance.

Now notice, they credit Moses with this “sign” or “work” of the manna. We know they are
misunderstanding the sign of the manna because of how Jesus responds in vs. 32: Truly, truly I
say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the
ture bread from heaven. For the bread of God is he who comes down from heaven and gives life
to the world.

BOOM! Jesus just elevated this conversation to a whole new level…did you see that? The Jews
are asking for more bread; heavenly bread; the light bread they called “manna,” that would be
 convincing to them that Jesus is the equal to Moses. But Jesus turns the tables and essentially says: Moses didn’t give you the bread, that was my Father…and that bread was a sign that pointed to ME. I am the true bread. In light of the desperate hunger of perishing souls, the Father has sent THE BREAD from Heaven…His only begotten Son. I am the BREAD that gives life not only to the Jews, but to the world!

And the crowd responds in vs. 34: Sir, give us this bread always.

Now…did the crowd get what Jesus just said? No…not any more than the Samaritan women grasped what Jesus was offering when she said (John 4:15) “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.” In both cases, the listeners are asking for an endless supply of literal bread or water so that they will not hunger or thirst in their bodies. And, of course, in both instances, Jesus is speaking to their souls, utilizing the every day language of food and drink.

Let me just wrap up this point with a reminder: everyone wants a sign…we’re still like that, right? We want more evidence; we want to see a miracle; we want Jesus to appear in our kitchen and talk to us face to face…then we’ll believe. But Church, listen to what Jesus just said. EVERYTHING that happened in the Old Testament served as signs pointing to Jesus. EVERYTHING that is happening right now…spring time, rebirth of all that “died” in winter, hope in the midst of a pandemic that leads people to give almost $300,000 in a week to serve people they will never meet…come on, how many more signs do we really need? Study the Bible, study human history, study the influence of Jesus of Nazareth, study the case for the resurrection…take time to look into the signs that have already been given to us; and there we will find all of the evidence needed to conclude that JESUS is TRUSTWORTHY…we can place our confidence in HIM, amen? Let us quickly now look to my fourth subheading

IV. The Bread of Life

Jesus has just said that He is the true bread sent from the Father who gives life to the world. Clearly his listeners missed the point, so Jesus is going to unpack what He said in depth in a lengthy discourse that begins here in vs. 35 and extends through vs. 59. We’ll just look at the first few verses of his discourse this morning and return to the rest in earnest next week. Let’s hear what Jesus says beginning with vs. 35: “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. 36 But I said to you that you have seen me and yet do not believe.

Here in vs. 35 Jesus has made one of the most remarkable claims in all of human history. No earthly teacher or good moral person could ever make this claim…it is too lofty, too preposterous for any mere mortal to say such a thing about himself. Only the Son of God sent into the world as the SOLUTION to the sin problem could make such a claim: I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. 36 But I said to you that you have seen me and yet do not believe.

Now…I know what some of you are thinking. Some of you are thinking, “I believe in Jesus, but I still hunger and thirst. I still battle depression; I still have deep longings that go unmet.” To which I must ask you, even as I have asked myself this week: are my depressive thoughts, unmet longings, and battle with hunger an indicator that Jesus is NOT the Bread of Life and therefore unworthy of my confidence? Or, do my unmet longings, depressive thoughts, and chronic

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hunger reflect my unwillingness to fully trust and place my confidence in Him as I fiddle with my brain cancer using this dull knife and flashlight!!! As I have reflected upon my own life and experience, I must confess that it is likely my own lack of faith and day-to-day trusting in Jesus that accounts for the vast majority of my dysfunction and distress. In fact, those times when I have known deep peace and contentment in my soul have been ONLY those occasions when I found myself fully surrendered in faith to Jesus. Now…you may come to a different conclusion when you ask that question. But I would remind you of a few things: 1) Jesus is always speaking to our souls…He is looking at the BIG PICTURE that includes all of eternity, and He has been very clear that in this life we will face tribulations. Remember that Jesus lived in perfect harmony with the Father and He suffered terribly in His life on earth…so due to the fall, we will all have to endure some trouble in this world in these broken bodies, but Jesus has overcome the world. Clearly His promises speak to our souls and our future glory as those who have been saved, reconciled to God, and as those who will at last cross over to a place and time where we will, in ever sense of the word, no longer hunger and no longer thirst. 2) Know that the claim Jesus makes here is either absolutely, always, universally and without exception TRUE; or it is utterly false. It can’t be true for me and not for you; nor did Jesus make this claim to “his peeps” and not the rest of us. Jesus is either the Bread of Life, or He is an imposter. It is a weighty thing to call this man a liar because your experience has not yet been what you expected from your life as a Christian. Just saying.

Now, Jesus rebukes His listeners in vs. 36, “But I said to you that you have seen me and yet do not believe.” I hope you hear what Jesus is saying: “You have all the signs necessary for believing…and yet, you do not believe.” The human heart is a locked door that opens only from the inside…and these listeners are not turning the key. Jesus rightly rebukes this crowd because they are without excuse. The signs have been clear, they have a rich heritage of faith, their hearts have been quickened, but they are still withholding their confidence…they will not surrender their hearts to Him. I have no doubt that was frustrating to Jesus, but probably not surprising. Jesus knows that it will take more than signs of bread, the promises of scripture, or even meeting the Son of Man face to face to save the world and to win human hearts. It will take a cross and an empty tomb! On this day, Palm Sunday…this is always the tension that we feel. Crowds celebrated Jesus as the King as he rode into Jerusalem on a donkey, but the crowds didn’t get it…and we would not have been able to get it either on that day in Jerusalem. The Bread of Life must first be broken, His blood poured out for the remission of sins, and then comes Easter, amen?!!! By the way, next Sunday…Easter Sunday…we will be observing the Lord’s supper together as a community through this online platform. I hope you will gather common elements and have those ready as we get to the end of the service on Resurrection Sunday. I think our text here in John 6 will make next Sunday come to life for you in a whole new way…I think we will all “get it” more than ever…I’m praying for that, and I hope you pray for that will as well.

OK, let me wrap up with some…

V. Blessed Assurance

I want to conclude with the words of Jesus in vss. 37-40:
37 All that the Father gives me will come to me, and whoever comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will but the will of him who sent me. 39 And this is the will of him who sent
me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day."

Church, I know we all struggle with doubts; and in these days of confused desperation, in these nights of restless remorse…perhaps we struggle against the darkness of doubt more now than ever. I know it’s hard; but hear the words of the Lamb: all that the Father gives to the Son will come…they will look upon Him and they will believe…and they will have eternal life! They will be those who are raised up on the last day! Church, doubt will not win the day! Darkness will not win the day! Coronaviruses and market crashes will not have the last word! All those who are given to the Son will be saved…not a single one will be lost!

Do you hunger and thirst? Is your soul restless? Does the cancer of your sin even now rob you of your joy? Look to the Great Physician! Come to the Son. Yield to the quickening of your sin-sick heart and place your confidence in He who was sent by the Father to heal our infirmities, to bind up the wounded, and to set the captives free. Look! He is yonder, riding on a donkey…our humble King who comes to die in our place. He is there, on the cross, lifted up as the serpent in the desert to heal a snake bit people. He is there, in our grasp…the Bread of Life and He who provides living water…and next week will find Him THERE…beside an empty tomb! Church, take heart! There is hope yet! Death has been defeated! Our Savior lives! And He will raise us up; not one of His will be lost! This is our blessed assurance, thanks be to God!

Will you pray with me?