

COMPLETING THE JOURNEY
One on One: Drawing Nearer to Jesus
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We've looked together at John 1:35-42. We're going to back up this week and begin at the beginning. I want to read the first 18 verses of John's gospel, the prologue to the gospel. This series One to One: Drawing Closer to Jesus of Nazareth. Last week we looked at the theme, the beginning of the walk. Tonight "Completing the Journey." I'll explain why I've given it that title as we come to the explanation of the text.

"In the beginning was the word and the word was with God and the word was God. He was with God in the beginning. Through him all things were made. Without him nothing was made that has been made. In him was life and that life was the light of men. The light shines in the darkness but the darkness has not understood it. There came a man who was sent from God whose name was John. He came as a witness to testify concerning that light so that all through him might believe. He himself was not the light. He came only as a witness to the light. The true light that enlightens every man was coming into the world. He was in the world and though the world was made through him the world did not recognize him. He came to that which was his own but his own did not receive him. Yet to all who received him, to those who believed in his name he gave the right to become the children of God, children born not of natural descent nor of human decision nor of a husband's will but born of God. The word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son who came from the Father full of grace and truth."

John testifies concerning him. He cries out saying, "This is who of whom I said, 'He who comes after me has surpassed me because he was before me.' From the fullness of his grace we've all received one blessing after another. For the law was given through Moses, grace and truth came only through Jesus Christ. No one has ever seen God, but God the only Son who is at the Father's side, he has made him known."

At the beginning of the walk as we examined last evening in John 1:35-42 Jesus issues an invitation, "Come and see." When Andrew and John and, within a day Peter, heard that invitation to come and see they knew very, very little about him and they had certainly no idea of what he would call forth from them. Just as when we begin to follow Jesus our knowledge of him may be very limited and fragmentary. And we know very little about the demands that he may lay upon our lives and where it will take us.

Certainly when I was a young person and dedicating my life to the Lord Jesus Christ I had no idea where it would take me thus far. I didn't know if the Lord would take me to serve him on a foreign field, if I would ever have as many years to live as I have lived and what vocation I would really serve him. I just wanted to be available to him. Out of that context of commitment the Lord has called, as he does each one of us.

So when we first follow the Lord we do not know all there is to know about him, and certainly very little of what he has for us.

But in contrast to this when we pick up the prologue to John's gospel which some even would say was written as the last thing in the gospel to give us at the beginning a summery of all that this entire gospel would develop. I think that's sometimes the case. When I have written a

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paper, when I was doing my doctrinal thesis I saved the writing of the introduction for the end. I had an outline of where I wanted to go but I needed to get all the facts out and then double back and do the introduction as the last thing. John perhaps is doing this as well.

When we read in verse 35-42 John's invitation "come and see" we have the knowledge of a seventeen or eighteen year old. Maybe that's what he was when he first began to follow Jesus. But by the time we hit these 18 verses in John 1 we are dealing with the writing of someone who has walked with Jesus Christ for 60 years and now looking back through the corridor of time is able to offer us a very succinct statement that results from six decades of knowing Jesus Christ. So therefore I call this "Completing the Journey." Before we go further in John I'd like to look at when it's all said and done what we ourselves are to know of him.

One of the things that is very remarkable about this prologue to the gospel of John is the vastness of meaning that it relates concerning Jesus of Nazareth. How in that vastness of meaning John puts it forth in such simple profound and succinct terms?

As a communicator I'm realizing that in any given audience I'm talking to young people and old people. John is an author who is concerned to communicate both to the young person, to the child, as well as the person who has searched in life through the philosophical systems of the day for meaning. How is he going to relate the vastness and greatness of Jesus Christ in simplicity and profundity? One of the ways you do that is to keep language very simple.

I wrote down the text of the Greek language and the English text as we have it in the New International Version. In the Greek text of John 1:1-18 there are 252 words that John employs. Out of these 252, 105 of them are one-syllable words. Or 42% of the Greek text is one-syllable words. Another 91 words are two syllable words or 36%. So in the Greek text of John's gospel 78% or more than $\frac{3}{4}$ of the words are one and two syllable. Greek words tend to have more syllables than English words to begin with. So to say that 78% are words that roll commonly off the tongue and easy to enunciate that's to say a tremendous amount of the complexity that's in this prologue to be able to reduce it to such simple language.

If you're looking at the New International Version as we have it before us, there are 309 words in the present English text. Out of these 309, 255 break down to one-syllable words or 83% of the material in the English translation of John's gospel is one-syllable words. I would defy you if you're writing a paper or you're monitoring your speech to come up with intelligible and profound speech that is 83% operating on one-syllable words. It's a very difficult thing to do.

John is writing for the child and for the philosopher because Jesus is being offered to the whole world. These 18 verses before us tell us who Jesus is and what he came to do. When we look first at who Jesus is I want to share with you the five key things that John shares about Jesus.

The first thing he shares about who Jesus is he calls him the Word.

I would suspect that if you or I were attempting to communicate who Jesus is to someone else we would probably not select a word such as "the word" to describe him. Yet John in his day was taking a term that was very knowledgeable to the then known world. A word that was known to both the Jew and to the Greek. A word familiar on the tongue and saying Jesus is that one whom you have been searching for.

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To the Jew it was very common to speak of God as the word. After all God was a speaking God. If the Old Testament tells us anything it is that God has given us a revelation of himself and we are not left to guess who he is. We are not left in the Old Testament in a school of philosophy, which says one has to think his way through to a logical understanding of God. We are left in the Old Testament with a revelation. God has told us exactly who he is. In the creation narrative alone the words “and God spoke” or “and God said” is used 8 times in the first chapter. Psalm 33:6 says, “By the word of God were the heavens made.” The good Jewish person understood that God’s word was an active and powerful agency of God himself.

When in the synagogue or in privacy the Old Testament scriptures were read the name Yahweh or Jehovah the covenant name for God was considered too sacred to pronounce. So an acceptable substitute for the name of God himself was to refer to Yahweh or Jehovah as the Word of God. Therefore to the Jew, this term “the Word of God” was well known.

But to the Greek the term “word” or Logos as it is in the Greek language also had a very clear definition. The early Greek philosophers were trying to arrive at an understanding at what is the basic stuff of life. Some had said water and some had said air and some had said fire but it was Heraclitus, a great philosopher living in Ephesus in the 6th century before Christ, who came to the conclusion that everything in life was in flux, everything was in motion. What is here today is gone tomorrow. Change is the order of life. Seasons change. The years of life bring different meaning and texture to our bodies. Life itself is undergoing a rhythm of transition continually. Things are in motion. But he said outside the universe as we know it there must be steady. There must be something that is not in flux. There must be something that is the same yesterday, today and forever. There must be a constant. He observed there was order in the natural world. That the stars were in their courses and that life had a natural rhythm in events. Beginning from birth through the aging process to death. He noticed also that there was an order in morals and was very much committed to the structure in the moral life. He called this order the Logos, the reason, the unmoved aspect. That which was permanent. Our word “logical” is derived directly out of this word “logos.” The reason. That thing which is fixed.

So logos anchored by Heraclitus in Greek philosophy saying that there is something that is permanent.

Stoics coming along centuries later had the idea that everything was fated. Therefore their theme in life was grin and bear it. If it’s going to be bad, don’t let it get to you. If it’s going to be good, don’t get too happy, just go on with life. The Stoics unlike the Epicurean who were the playboy party were moralists. They said as they mused on the meaning of the universe, what keeps the stars in their courses? What makes the tide ebb and flow? What makes day and night come in unalterable order? What brings the seasons around at their appointed times? It is the logos. It is the reason. It is that out there in the universe. They didn’t have any idea whether it was a thing, an idea, a person or what but it was *out there* and it was that which kept everything in place and going.

Philo of Alexandria who was a Jew, very much into Greek thought, and lived approximately two centuries before Christ tried to bring together the best in Greek philosophy and the best of the Hebrew scripture. He came to the conclusion that it was by the logos, by the word that God himself had made the world. The logos he holds to be an intermediary between the world and

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God. And the world therefore thought stamped upon the universe, giving the thought of God concrete reality.

John has been taking this word, known to the Hebrews, known to the Greeks and he's saying I'm going to tell you who it is. When it's all said and done the thing that Heraclitus was looking for, the unmoved mover that Aristotle held to, the Stoics that had the view that there is a steady out there somewhere that's keeping everything up, this Logos, this mind, is none other than a person who came in the flesh. John therefore presents the Logos in three relationships. First his relationship to God. He says the Logos, Jesus, was in the beginning. That is to say, if you want to know what God is like, God has always been like Jesus, for Jesus is in the beginning. He has a pre-existence. In spite of what reincarnation people are saying none other has had a pre-existence.

My parents ministered among Tibetan people who believed in reincarnation. Reincarnation is extremely degrading and fearful. Those in our western society who get caught up in reincarnation I don't think really realize what they're getting into. The ultimate form of reincarnation was what the Tibetans finally clinged to, which was never washing from the time you're born until you die and one of the things you want to do when you comb your hair is to make sure that all the kooties are taken out alive. The kootie may well have been your relative who didn't live good in the previous life. If you step on Grandma you might be in trouble and you might come back as a kootie. To have a view of reincarnation is to live in abject fear and terror and to try to work your heart out to come back. Those in society who believe in reincarnation there is blatant sexism that somehow to come back as a man or male is the far higher state than to be cursed to come back as a woman. There is nothing to commend itself in reincarnation.

There is only one person who came in the human flesh that had an existence prior to conception. That is Jesus. In the beginning was the word. In the beginning when all the way back to the eternity of God he was in the beginning and he was with God. The Greek propositions are dynamic. They carry the idea of he was face to face with God in dynamic relationship with the Father. Unless we have any doubt John says he was God.

Telling us that Jesus when he comes into life reveals God fully and not fragmentarily. When Jesus gets done revealing the Father we will know without a doubt at all exactly who it is God is and what he wants of our life for he was with God and was God.

The Logos is not only presented in his relationship to God, but he's presented in his relationship to creation. Unlike some Greeks and even some heretics in the Judaic and Christian faith who held that God would never touch dirty matter and never would have rubbed his hands with the mud. But the scripture is telling us through Jesus Christ were all things made that were made.

That is Jesus as the creator, even knows what's in the quark. What scientists are trying to figure out now, the subatomic particles that are the basic building blocks of the universe which the scientists hope someday will be able to get an idea what it is that basically constitutes the basic stuff of matter from which all things are made. The basic stuff of matter is so small they've not yet invented a machine that will exactly says what it is or what it consists of.

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But he was there in the beginning creating all things. Jesus acting in creation. It's so easy to say that – God created. Jesus, the agent of God's creation. God through Jesus understands how to operate in the nuclear energy field. He created it all.

I think one of the things we can fall into a trap is to have too small a view of Jesus. John right off the bat in the first three verses is saying to us, no small view of Jesus in your life will do. He is God. He is in the beginning with God and he is the creator of all things. That's the magnificent one who has come and has become flesh.

So John gives us this statement in verse 14 that shows us not only Jesus' relationship to God and his relationship to the creation but his relationship to mankind. He became flesh. Note that John never says he became God. He was always God. He needed to become man in order to identify with us and to bear our sins and be our perfect high priest. Jesus is that word, that logos, that reason, that mind of God which became Mary's little child.

It is of this word that John writes. Every other prophet or every other preacher is but a voice. He is the word.

That's the first definition that John gives to us of this one whom he has come to know fully in the course of the decades of time.

The second word that God puts before us as to the identification of Jesus is that he is life. The word "life" itself in the noun form is mentioned 35 times in the gospel of John. The verb "to have life" is mentioned 15 times. So in all 50 times in these short 21 chapters John is focusing us on the theme that Jesus has life to bring. The gospel begins and it ends with life. "In him was life." And it closes by saying in 20:31 "that believing you might have life in his name." Jesus in John 5:40 says, "You refuse to come to me that you might have life." 10:10, Jesus says, "I am come that they might have life and have it to the full."

I think of "having it to the full" is testifying to both the quality and the quantity of life. I don't want to live forever if the quality of life doesn't improve. I enjoy living. But I don't want to carry around a sack of troubles through all eternity. I don't want to be bothered by a bad back and balding hair and aging diseases. Jesus has come to bring us into the quantity and quality of life. He says to us, "I am the way and the truth and the life." He alone has life in himself. None of us have life in ourselves. But he has life within himself and he is pleased to give this life to whomever will receive it. Jesus is the giver of life.

There is no humanly way that a corpse can come back to life. But Jesus says, "I can do that. I am the giver of life." As a minister I'm always concerned about living now and how to improve life and how to be more happy and how to deal successfully with your problems and trials. But the bottom line of the Christian life when it comes right down to it is we have one who has not only given us moral and ethical teaching to give us good mental health in the here and now. We have someone who supernaturally has given us a hookup into his life and transferred his life to us so that death is never the final answer. In the book of Revelation there's this marvelous phrase used of Jesus "Behold I am he who was dead and was alive," and everybody else is, "I am one who is alive and will be dead," but of Jesus it is "I was dead and behold I am alive and live forevermore." He is the giver of life.

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If I want to know anything about Jesus I want to begin at that basic rudimentary level that grandeur and power of the gospel that says, Jesus gives us life.

If I can't get thrilled about that, there is nothing that's ever going to touch me in life. He gives life.

John tells us something else about his 60 years of knowing Jesus. He identifies him as the Light. In him was light. The light was the light of men. The light shines in the darkness and the darkness has not overcome it [or sometimes translated, has not understood it]. If "life" is popular in the gospel of John so is the word "light." Twenty-one times it will be used in his gospel. His life was light. Jesus turned on the light and revealed God. In fact, when Jesus came as the light he throws the light on two things that were in the dark to us. One is the full nature of God. He turned on the light and gave us understanding of who God is. The other thing he did was he turned on the light and revealed the depths and need within our own life and how much we needed him. He is the true light John says.

True light. Not only true as opposed to false but the Greeks used "true" in terms of describing something that is real as opposed to that which is shadowy and counterfeit. Like Coca-Cola bills itself as "the real thing" and all other coke so to speak or cola is not the real thing. So John is saying that he is the relationships light and everything else is a shadow or a counterfeit.

This light shines in the darkness and the darkness either has not understood it and also it has certainly not put it out. But interesting enough John's gospel is telling us by the fact that the darkness is still present after the light has appeared that there will be a time in human where light and darkness will exist parallel side by side. But the darkness of this world will never extinguish the flame of Christ. Let people worry about whether the church of Jesus Christ if the Lord tarries is going to survive into the twenty-first century. His word is settled in heaven.. Darkness shall not overcome the light.

He is called fourthly the only begotten Son of the Father

John knows him as that. Or "the begotten Son of the Father." The word "only begotten" in the Greek language is the word that signifies not only someone who can be physically born and therefore an only child. But already in Greek language before the New Testament was written, before Christ came, it also stood for that person who is unique, extraordinary, special and specially beloved. Therefore the phrase when used of Jesus – only begotten – is not meant to be taken as the Jehovah witnesses take it as though he came into existence at a point of time for John has already said he was in the beginning and he was with God and he was God. Therefore he is eternal. But the word "begotten" is specifically used of him because he is begotten, not made. Jesus is not made. Everything that we would create we would make. But when God sends the Son into the world he is the only genetic, only he has the genes of divinity. The only genetic Son of God. He therefore comes from the bosom of the Father. Not that Jesus is sitting on God's lap. But a term designating his intimacy, total and complete intimacy with the Father.

It is he who comes out of that special unique relationship with God which have not really plumbed the full depth of it or drawn back the hidden curtain as to what all is involved in the trinity. But he is that one unique from God.

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Then fifth John calls him in verse 17 Jesus the Christ.

Jesus' early name means Savior. The Old Testament name for Joshua.

If I were swimming in a swimming pool and I am doing fine and somebody jumps in and begins thrashing around and saying, "I've come to save you! I've come to save you!" Even though they drag me out of the pool they would not have been my savior for I had no need for their help. However if I were in a pool and I had gone down for the third time and the lifeguards thought I was just joking around to get attention and left me alone, and someone come paddling out to get me and drag me waterlogged to the side and got the water out of me. That person was my savior because I was going down.

It is Jesus' understanding in coming unto life that we needed a savior. He's not on some exercise. If we could paddle our own way into eternal life he would need have never come. He is the savior and the Christ, which simply means God's anointed one. God anointed him to be our prophet, our priest, and our king.

Here is what he came to do. He came to give us the power to become the children of God. Power or authority. The lawful right to be God's children. The way that power or lawful authority is used in John is seen clearly in John 19:10 when Pilate says to Jesus "Do you not know that I have power to crucify you and have power to release you?" What Pilate is meaning by power there is not that I have bigger muscles than you and I can nail you to the cross. What he's saying is "I have the legal authority to carry out a decision. And I can execute that decision." When Jesus came into life he came with the legal authority to execute a decision that would transfer us from the sons and daughters of darkness to the sons and daughters of light. From the kingdom of Satan to the kingdom of God. From the condition of eternal lostness to the condition of eternal savedness. He came to give us the lawful right. Something we could not do by natural decent. It's not of blood. It's not our physical or racial characteristics. It's not because we're a Jew or a white or a black or whatever. It's not of natural decent. It's not of human decision or effort. It's not the will of flesh. It's not getting into the kingdom of God because we make up our minds to be good and we're going to try harder. It's not through biological planning. It's not he will of the husband or the will of a male.

It's through him who gave us this power. He gives us this power if we receive him. And believe in his name.

The thought receiving him. I think especially of the situation that parents are involved in of planning and saving and sacrificing to give your son or daughter a chance in life. When that chance comes however the one for whom the sacrifice has been made can refuse to grasp the opportunity or can receive it. So although he has given us the power to become the children of God he has given the option of saying yes or no. We are to believe in his name. Not just intellectual assent but commitment. Receiving and believing lead us to become children of God and to have his fullness. If we receive his fullness it means we have gone to Jesus looking for an ideal to pattern our life after and we have found it in him. We have gone to Jesus looking for beauty and we have found it in him. We have gone to Jesus looking for courage and we found it in him. We've gone looking for holiness and purity and we've found it in him. It's grace upon grace.

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Jesus came to give us the power to become God's children. And he also according to verse 18 came to make God known. No one has ever seen God, but the only Son who is at the Father's side, he has made him known." I use a word that John used here in verse 18. John says, "He has exegeted God." Preachers sometimes talk about this word exegesis. It's not a word we use in our lay vocabulary although it was a very common Greek word and John therefore used it in his gospel. But when I'm preparing a sermon it's my delight and joy to try to get to the meaning of the text. So I take the Greek dictionary or the English dictionary. I try to get the verb tense, the word derivation. The meaning. The context. The grammatical context. The sentence context. The theological context. The historical context. The whole idea of personal application so that when I look at what is in God's word and try to bring it forth I can accurately explain it and interpret it so that it's meaning is not at all confused by my examination of the text. The whole idea is to illumine in such a way that the word of God is allowed to speak what it really is saying without the hindrance of the messenger getting in the way of the application. To make it known, to exegete it, to draw it forth, to recount it. It's a very common word that's used in the New Testament. Luke 24:35, the 2 disciples on the road to Emmaus exegeted the things on the way. That is they told what had happened to them when Jesus of Nazareth had come to them and their eyes were kept from seeing Him. Cornelius, Acts 10:8, exegeted to his two servants all things and he sent them to Joppa. Or Acts 15:12. Paul and Barnabus, exegeted what signs and wonders God did among the Gentiles. On and on.

What this word simply means is that God has fully and accurately been declared to us by Jesus of Nazareth. When Jesus was done telling us who God is and what salvation is, there is nothing inaccurate. There is nothing incomplete. And there is really nothing more that needs to be said. Except by way of application and interpretation which the apostles and the epistles do simply taking the life that Jesus came to give and telling us in even added language how to get a hold of it. But he has given us an accurate and true understanding of God.

When Thomas Edison died it is said that President Hoover who was the U.S. President at the time wanted to turn off all the electricity for one minute at twelve noon on the day of Edison's funeral as a fitting way of expressing thanks to a man who gave us the practical use for electricity. But in trying to launch the plan soon Hoover learned from his advisers that it could not be done. The nation could not go without electrical power for one minute. The hospitals could not be ground down to a halt. The lights could not go off. The dams could not be shut down. The generators in the factors could not be turned off. It simply couldn't be done. It's incredible to think that a person could have made such a contribution that you can't envision the world without their contribution being now a part of it.

Take Jesus out of the world for even a minute and we're all in the dark. He has made God known. That's how great Jesus is. He is the Logos, the light, the life. The only begotten. The savior, the Messiah. He has come to give us the authority to become the children of God. He has come to make God known to us. In making him known he's made him fully known. That's why we will never need another revelation. In all due respect I must say to Mohammed, We don't need you. To Buddha, We don't need you. Not a disrespectful statement.

I as an evangelical pastor cannot participate in an interfaith prayer breakfast. From a religious point of view I can have dialogue with a person who does not accept the divinity of Jesus Christ but I cannot sit down and worship with them. We're not even talking the same language. There is only one understanding of God that will suffice. Every other understanding of God, if he's

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died and risen from the dead what more can be said about the veracity of what you're representing than that act of dying and rising again from the dead. What can I have possibly in common. Without demeaning another human being we simply don't have anything in common to pray. I can't take part in a service that represents the community that we're all walking on different roads to the same God. We're not walking to the same God. There is one God. The God and Father of the Lord Jesus Christ who has fully revealed him. He has made him fully known.

I say that also respectfully to the many people in the Christian circles and charismatic circles who have lately come out with some new revelation. If it's new, it ain't true. If nobody else ever in the body of Jesus Christ discovered this and if the apostles never discovered the doctrine what in the world is going on that all of a sudden we've got it. The great things lacking in the body of Jesus Christ today is discernment. And ministries are laying hands on people who are acting as wolves preying on the body of Jesus Christ.

I am grieved in my heart what I see in the name of Christian television. Seventy-five percent is nothing but the non stop raising of money for which there seems to be absolutely no accountability. I know a little bit about how the inside works of board of directors which are loaded with family members, and inside stuff going on, that I think when Jesus comes back to the earth, that's one of the first problems he's going to deal with – the mayhem in his temple. And he's going to throw the money changers right out the door. They operate so often on giving you some new thing, some revelation. We don't need to look for Jesus coming any more because we're going to elect a Christian president and we're going to have a Christian nation. We're going to revolutionize things. And Jesus can wait until we bring in the millenium and when we've got it all brought in then he can come back and we're present the kingdom of God to him. That's the old post millennialism that was dead with the liberals. What in the world are we doing reviving it under charismatic and evangelical auspices. The hope of the church is not that the church is going to revolutionize the world. The hope of the church is the coming of Jesus Christ in glory. When we think we're going to somehow get laws passed, and I'm all for passing good laws, but to think that that's going to redeem human nature is the height of insanity.

We as Christians, Paul says to us, need to give heed to these things lest we let them slip. The things that we're most in danger of slipping away from are the plain things. The main things in scripture are the plain things. The plain things must always be the main things.

I don't have to know some mystical new revelation for I know Him who is the supreme revelation. All I want to do is grow in better relationship with him. He has fully expressed God. To understand that full expression what I need to do is keep in his word and keep in communion with him and keep in contact with his body. And surround myself with people who are accountable to him and to one another.

What a great revelation Jesus has brought us. The word became flesh and dwelt among us full of grace and truth. And the divine life of God is now imparted to us. Not that we have become divine but that we have been made in a way that I don't think can be fully explained but in a way that allows us to be partakers of that divine nature which has eternal life associated with it. We who are born in time and space are now through Christ sons and daughters of God and we're going to live and reign with him forever and ever. Let's have no small view of Jesus. Let's recognize him in his completeness.

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Our Lord, we thank you for this gospel which we've shared this evening. Forgive us, Lord, for the times we make things so complicated and get away from the simplicity of Jesus. The one syllable and two syllable words. How true it is Lord the great things in life are always easy to get a hold of, to understand and perceive. The beauty of a sunset. The love of a mother for a child. The caress of a father for his son. The love of God for us in the person of Jesus Christ. When we go out tonight and have a moment to look up to the stars in the heavens we'll see your hand at work, Lord Jesus. The creator of them all. You who hurled the worlds in space and have the whole world in your hand came to us with the hand of a human being and reached it out toward us and said, Take my hand. I'll lead you where I'm going. I'll take you to my father. We thank you for that. We pray Lord in this hour of the church of Jesus Christ that we may lift you high to the world. We know Lord that the weeds are going to grow with the wheat until that day when you come. But we ask, Lord Jesus, that you would give your church an ongoing and powerful witness. We thank you Lord for the opportunity we have in this service just to give ourselves once again to you in our life. We're thankful that you're giving us life. For friends tonight in this service for whom life has been diminished because of a loss, or because of a struggle they're going through or maybe a broken romance and life doesn't seem full. Lord, you're the giver of life and I pray that the purpose and meaning of your life which is lived out for others be present in each one of our lives. Thank you for what you're doing for us. Thank you for who you are. Thank you for giving us power to become your children. We praise you and bless you. Thank you, Lord.

[end of tape]