

## JOHN 6:25-51

### JESUS, THE GREAT I AM: I AM THE BREAD OF LIFE

“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 labour 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.’ 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.’ Then they said to him, ‘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.”’ 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. For the bread of God is he who comes down from heaven and gives life to the world.’ They said to him, ‘Sir, give us this bread always.’

“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. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. 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. 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.’

“So the Jews grumbled about him, because he said, ‘I am the bread that came down from heaven.’ They said, ‘Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, “I have come down from heaven”?’ Jesus answered them, ‘Do not grumble among yourselves. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, “And they will all be taught by God.” Everyone who has heard and learned from the Father comes to me—not that anyone has seen the Father except he who is from God; he has seen the Father. Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.’”<sup>1</sup>

**T**he Master identified Himself as the “I Am” on seven occasions in John’s Gospel;<sup>2</sup> however, He also employed numerous word pictures to identify His work among men. On one occasion He used one such word picture to illustrate the reason that He came. The account of His self-description is found in the text before us this morning. Jesus had been challenged by Jewish sceptics to provide a sign so that they might believe. In fact, they specified the sign they sought—to be fed. Though they did not say so, they saw religion primarily as something to benefit themselves. Like many today, they asked, “What’s in this for us?”

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<sup>2</sup> JOHN 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5

Jesus surprised these folk with His answer, identifying Himself as the "Bread of God." He continued by saying that He was "the Bread of Life," and that all who feed on Him will never hunger. This answer precipitated grumbling. Though it was a foolish request, I am glad these people asked Him for a sign, because the Master's answer provides instruction and encouragement for His people to this day. Join me in learning of Jesus, the Bread of Life.

**THE REQUEST OF THE SCEPTICS** — "When they found Him on the other side of the sea, [the Jewish interlocutors] 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 labour 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.' 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.' Then they said to Him, '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."' 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. For the bread of God is He who comes down from heaven and gives life to the world.' They said to Him, 'Sir, give us this bread always.'"

The text records an exchange that occurred the day after Jesus had fed a multitude consisting of about five thousand men. Together with women and children, the number of people present must have exceeded fifteen thousand people. The crowd was so impressed by what they witnessed that they spoke of making Jesus king [JOHN 6:1-14]. However, knowing their intent, the Master withdrew and went up into the mountain by Himself [JOHN 6:15].

As evening drew near, the disciples got into a boat and began to row across the sea toward Capernaum. During the crossing, they encountered adverse seas. Struggling against the waves and the wind, they were astonished when they saw Jesus walking on the sea toward them. Approaching the barque, the Master got into the boat with the disciples. After He had entered the boat, they were astonished that they immediately arrived at their destination [JOHN 6:16-21]. There was no explanation—one minute they were rowing for all they were worth, and the next they were at the shore. Something unimaginable had happened, and they could not explain it.

The next day, the crowd that had been on the other side of the sea realised that Jesus had not returned. Noting the absence of the disciple's boat, the people concluded that Jesus had returned to Capernaum, and so they sought Him out. Finding Him there, they confronted Him, demanding to know when and why He had left them. Their demand was met with a rebuke, "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 labour 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" [JOHN 6:26, 27].

Jesus would have none of the suggestion that these food-seekers were interested in Him because of who He is; He cut to the heart of what they were really seeking. Earlier, on the other side of the sea, they had witnessed the signs that He presented—healing the sick and feeding the thousands; but they were not interested in who He might be, only in what He might give them. John would later write that "Jesus did many other signs in the presence of the disciples"; however, those which are recorded were "written so that you may believe that Jesus is the Christ the Son of God, and that by believing you may have life in His Name" [JOHN 20:30, 31].

Jesus did not perform miracles simply to make people feel good about themselves. He did not provide the signs that are recorded in order to gather a following or to astonish those who witnessed what was done. All that Jesus did was to demonstrate that He was "the Son of God," just as He claimed, and also that "by believing [people] may have life in His Name."

You will recall that when Jesus first appeared before Pilate, the governor attempted to dissociate himself from placing Jesus on trial by sending Him to Herod. When Herod learned that Jesus was to stand before him, "he was very glad, for he had long desired to see Him, because he had heard about Him, and he was hoping to see some sign done by Him" [LUKE 23:8]. Herod was not interested in believing the Good News that God had sent His Son into the world; for him, it was all about being amused. However, the signs Jesus provided were not for entertainment—neither in part nor in the whole.

In the contemporary religious world, great interest is frequently attached to signs and wonders, with entire denominations devoted to perpetuating the miraculous. Even among conservative, orthodox churches are found an astounding number of congregations that have loosed from the foundational moorings in order to make their services more exciting through miracles, signs and wonders. Observing such movements over a number of years, it appears to me that many of these churches, and many of the individuals who promote such amazing acts, fail to present Christ Jesus as Lord of life. Just as Herod wished to be amused by a Jesus compelled to perform, so many who seek after signs and wonders hope to be entertained.

Rather than planning to meet the Risen Son of God, a shocking number of churchgoers attend the services of their church in order to be entertained. They would never admit that the music is entertainment—and judged as such, preferring rather to speak of it as "worship." However, the presentation and the rhythm are of greater importance than is the expression of awe in the presence of the Living God. Instead of listening to the sermon to hear a message from God, they want to feel good about themselves. Instead of witnessing God at work through transforming lives, they want to be amused by some wonderful event. Though few contemporary churchgoers would admit that their "worship" is all about them, the evidence points to the morphing of worship of the Son of God into an anthropocentric religion.

Look back at the text, taking note of the initial exchange between the Jewish people who were questioning Him and the Saviour. Their initial question appears innocuous—they wanted to know when he came to Capernaum. It seemed on the surface that they wondered how He managed to slip away without any of the crowd seeing Him do so. However, Jesus exposes the true motives that were not immediately apparent. Their purpose was not simply to find Him in order to hear what He was teaching; they wanted to be fed.

Becoming spiritual, they responded to His confrontation by indicating that they really wanted to be about the work of God, if only they could determine what God wanted them to do. However, Jesus again pointed out that it was enough for them to believe on the One whom God sent. That truth has never been rescinded. Whenever an individual believes in Jesus—commits himself or herself to Him, they receive Him as Master. Because He is Master, the one serving Him will seek His will and do that which pleases Him. This is the promise of God given through His Word. "If you confess with your mouth that *Jesus is Lord* and believe in your heart that God raised Him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved" [ROMANS 10:9, 10]. Jesus must be Master, or He will be nothing. Either He reigns over the heart of the individual, or that individual has nothing to do with the Son of God. There is no middle ground, as though people are in transition, moving toward salvation. If He is Master, He is Saviour.

Salvation is the gift of God given because one believes the Son of God. However, having believed, the saved one will be forever changed. Those who believe are transformed, beginning the process of being changed into the image of God's Beloved Son. Again, this is the teaching of the Word of God. Paul writes, "Those whom [God] foreknew He also predestined to be conformed to the image of His Son, in order that He might be the firstborn among many brothers. And those whom He predestined He also called, and those whom He called He also justified, and those whom He justified He also glorified" [ROMANS 8:29, 30]. Life as a follower of the Son of God is a journey that is moving inevitably toward an expected change. If there is no transformation in the life of the professed child of God, that one has reason for concern, for the Christian is being "transformed by the renewal of [the] mind" [see ROMANS 12:2].

When Jesus pointed out the truth that the work of God is to believe on the Son of God, His questioners responded by demanding a sign: "What sign do You do, that we may see and believe You? What work do You perform?" They were conditioned to anticipate miraculous signs, but the signs sought were those which would benefit them, making their lives easier or richer. Specifically, they noted that the Jews wandering in the desert during the Exodus had been fed with Manna, implying that Moses provided them with this benefit.

What I would have you see is that these individuals who questioned Jesus were not unlike many religious people in this day. People are willing to serve Jesus, if that service provides them tangible and immediate benefits. The benefit may be as subtle as respectability in society. I have to believe that many people who are adamant that their name be on a church roll, are driven by the desire to be acceptable to their peers or to provide advancement in the business world.

I have spoken at times in the past of a family who united with a church that I pastored. The family told me that they had first attended one of the larger congregations in the town, but the pastor had visited in their home, informing them that they didn't fit well in that church. Then, he suggested that they come to the church I pastored, as it was "an entry level church." The pastor, and presumably many who attended the services of that church, were obviously motivated by a desire for social acceptance. The elders viewed membership in the church as a means of social advancement. The church was a club restricted by social standing, and to which only those who were deemed socially elite could properly expect to be admitted.

Later, the church I was pastoring had grown, and as is inevitable in growing churches, some people concluded that the messages presented were too demanding. It has always been the case that sound doctrine repels those who seek easy service. You will no doubt recall that when Jesus demanded that those who would follow Him must serve Him with radical abandon, many disciples began to grumble, taking offence at His teaching. The result was that "many of His disciples turned back and no longer walked with Him" [JOHN 6:60-66]. As some who were lightly attached to the congregation began to drop out, leading lights within the assembly, worried about the perception within the community, began to complain that the messages were too demanding. They wanted a message that would give them standing within the social life of the community. They wanted people to feel good about themselves. They did not want to be challenged.

Perhaps people attend a church because the music is appealing, or because they satisfy the expectations of a spouse or other family members. It is possible that people attend a congregation seeking affirmation of a particular view, or they anticipate some other immediate benefit. Any motive for attending a service or for uniting with a church other than the desire to glorify the Son of God through meeting Him and through serving as He directs is unworthy of Him. Any motive which fails to bring the worshipper into a vital relationship with the Risen Christ is unworthy of His Name.

Let me be clear. It is wicked to serve God because of what you may receive. Worshipping and serving God for what is given exalts the gift above the Giver. Christians are called to worship and to serve God because of who He is, and not for what He can give. The individuals in the text who came to Jesus that day were so focused on the gift they sought that they failed to see the glory of the One who could give bountifully to all who seek. I trust that this does not describe any listening to the message this day.

**THE REPLY OF THE SAVIOUR** — “Jesus said to [those questioning Him], ‘I am the Bread of Life; whoever comes to Me shall not hunger, and whoever believes in Me shall never thirst. But I said to you that you have seen Me and yet do not believe. All that the Father gives Me will come to Me, and whoever comes to Me I will never cast out. For I have come down from heaven, not to do My own will but the will of Him who sent Me. 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. 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.’”

Jesus confronted the motives of those who approached Him. However, His rebuke was not intended to injure them; He sought to draw them into life itself. He identified Himself by speaking of how He would nourish those who rest in Him and how that in Him alone is found true life. He spoke not of mere existence; He spoke of life that comes from resting in the Father.

I sometimes fear that we evangelical Christians have heard so often of God’s priceless gift of eternal life that we are no longer in awe of God’s great provision. Consider what Jesus said and think about what He offered to those who heard Him that day. First of all, “eternal life” is not restricted to length of days, though the one who is born from above will never die. To be sure, eternal life points forward to unending days in the presence of the Living God. Jesus said, “Everyone who has left houses or brothers or sisters or father or mother or children or lands, for My Name’s sake, will receive a hundredfold and will inherit eternal life” [MATTHEW 19:29]. Just as at the Judgement of the nations the unrighteous “will go away into eternal punishment,” so those who are righteous, those who are redeemed and transformed by God’s grace, are destined for “eternal life” [see MATTHEW 25:46]. The promise of God is that those who believe are redeemed and they are even now being changed into the image of the Son of God. According to the promise of God, “The one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life” [GALATIANS 6:8].

However, when the Word of God speaks of eternal life, it speaks of a present possession. We are taught in the Word that “Whoever believes in the Son has eternal life” [JOHN 3:36]. Eternal life is the present possession of the one who believes in the Son of God. The Master has taught us, “Whoever hears My Word and believes Him who sent Me has eternal life. He does not come into judgement, but has passed from death to life” [JOHN 5:24]. Repeatedly did the Master emphasise that the one who believes *now* has eternal life [see JOHN 6:40, 47, 54]. Eternal life describes the present relationship of the child of God to the Father. As He prayed His High Priestly prayer, Jesus stated a glorious truth: “This is eternal life, that they know You the Only True God, and Jesus Christ whom You have sent” [JOHN 17:3]. Eternal life is a present source of refreshment in the life of that one possessing this life. Jesus promised the Samaritan woman whom He met at the well, “Whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life” [JOHN 4:14]. What a wonderful promise we have received from God who said, “This is the testimony, that God gave us eternal life, and this life is in his Son” [1 JOHN 5:11].

One of the most comforting verses to be found in all the Word of God is that which John has penned near the end of his first epistle. Listen to the comforting words of the Apostle John. "I write these things to you who believe in the name of the Son of God that you may know that you have eternal life" [1 JOHN 5:13]. The original language is so constructed as to convey the meaning that the one who possesses eternal life intuitively knows that this life resides in him.

I recall an occasion when some Jehovah's Witnesses came to the door. The man and the woman were peddling the usual message of fear that Witnesses hope will persuade the unwary to embrace their error. "Do you ever worry about Armageddon?" the man inquired.

"Never," I retorted.

"How can you be so certain?" he persisted.

Reaching for my Greek Testament which was nearby, I commented, "You Witnesses are all Greek scholars, so you will see what this verse says," as I extended the Testament toward him. The verse to which I pointed was this one from John's first letter. His eyes widened as he protested that he was unable to read the language.

"Then you will surely recognise that the word translated 'know' is the Greek verb *eidāte* [*oīda*], which speaks of intuitive knowledge. John says that all who 'believe in the Name of the Son of God' will intuitively know that they have eternal life. Now, why would you want me to surrender my certainty for your lack of certainty?"

The man was nonplussed, but the woman gushed, "Perhaps you are one of the 144,000!"

"No," I responded, "I'm not Jewish and I'm not a virgin. But I am saved, and I know it."

Dear people, it is comforting to know that God not only gives eternal life to His people, but the term describes the new quality of life that comes from knowing the Living God. This is the reason for the promise, "We know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life" [1 JOHN 5:20]. It remains true that, "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord" [ROMANS 6:23].

The certainty that the child of God has lies in the explanation Jesus delivered. Jesus said, "This is the will of My Father, that everyone who looks on the Son and believes in Him should have eternal life." God cannot be God if He lacks the power to accomplish whatever He wills. By definition, God is omnipotent—all-powerful; and if His will is that all who believe have eternal life, then believing in the Name of Jesus, the Son of God, I have eternal life. Hallelujah! Comfort yourself in the knowledge that God's will is that all who believe in Jesus have eternal life. Certainly, those who believe have the hope of the resurrection. It is not only that looking back they are confident that Jesus has been raised from the dead, but they are certain that they, also, shall be raised from the dead should they be called to pass from this life through death.

This is the testimony of each believer when they are baptised. Paul has written, "Do you not know that all of us who have been baptised into Christ Jesus were baptised into His death? We were buried therefore with Him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

"For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His" [ROMANS 6:3-5].

Certainly, when a believer is baptised, that one looks back and identifies with the death of the Master. She confesses through being buried in water that she believes with a perfect faith that Jesus died and was buried because of her sin. Likewise, she confesses that she is counting her old nature dead and buried with Him. However, she also looks forward in faith, confessing that should she be called to experience death, she knows she shall be raised just as He was.

Believing in Christ, I am forgiven all my sin, made alive in Him and accepted before the Father in the Beloved Son. In Christ I find my nourishment; and He becomes my strength. Indeed, "I can do all things through Him who strengthens me" [**PHILIPPIANS 4:13**].

For the child of God, these are either mere words, or they express divine truth. Either we now possess eternal life—and that life is freely given to all who believe in Jesus—or there is no truth in this most holy Faith. The conflict for many comes in the issue of believing. Many believe about Jesus, but they do not believe Jesus. They believe the accounts provided in the Bible to be true, but they are unwilling to receive Him as Master of life. They are quite prepared to accept the forgiveness of sin, but they want to retain control over their own lives permitting them to live as they wish without regard to the will of God.

On 102 occasions from the Book of Acts onward in the New Testament, the writers of Scripture either refer to the Master by employing the term "the Lord Jesus," or they quote some fellow believer as using the term to identify the Master. In their estimate, He was more than a Saviour—He was very God who gives life and to whom they owed full allegiance. Understand, then, "Lord" is more than a mere title; the term is an acknowledgement that the Christ has absolute control over the life of the one speaking or writing. Reading the divine account, it is impossible to draw any other conclusion than that the Risen Christ was received as the absolute ruler over the lives of those who followed Him in the apostolic church.

Tragically, we have come to a day when we have reduced the Name of the Risen Lord of Glory to a title that has little authority over our lives. We are willing to surrender an hour of our time on a Sunday—if it is not too hot or too cold or too wet or too windy, or if we do not have company, or if we have no other place to be, or if we feel up to it—for the comforting thought that we need not fear hell. However, we are not certain that we want Him to intrude into our daily routine. We are busy people and we really don't need this religion stuff intruding into the really important aspects of our lives. Can there be any wonder why the churches of our Lord have such anaemic faith when those professing to follow the Saviour have such flawed faith?

It is astounding to read the prayers of the early believers, noting the address used. For instance, when Peter and John had been threatened by the Sanhedrin, they returned to their fellow believers and reported all that had happened. When they completed the report, the assembly "lifted their voices together to God and said, 'Sovereign Lord...'" [**ACTS 4:24**]. Let me give you a little insight into their view of God by noting the title they used: *despótes*. We derive our English word "despot" from that Greek word. They saw Him as Master, as Absolute Sovereign, as Ruler over their lives. He did not represent a fire insurance policy for them; He ruled over their lives, dictating every aspect of how they were to live! Those who shall believe at the cost of their lives during the Great Tribulation are seen under the altar in Heaven crying out, "O Sovereign Lord..." [**REVELATION 6:10**]. These will follow Him to the point of death. He is no mere means to make them feel good about themselves; He is Master of their lives.

May I say with a heart of love that would do you good and not evil, if you seek Christ for what He is able to give, you will never discover the riches of His grace. It is only when you receive Him as Master of your life, believing that He died because of your sin and that He was raised for your justification that you will receive all that He has promised. For all that He has promised is found only in a vital relationship to Him. It is not in professing Christ that one is saved; it is in possessing Christ that eternal life is given. This is what the questioning Jews failed to realise; this is what many in this day have failed to realise.

**RETORT OF THE SCOFFERS** — “So the Jews grumbled about [Jesus], because He said, ‘I am the bread that came down from heaven.’ They said, ‘Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, “I have come down from heaven”?’ Jesus answered them, ‘Do not grumble among yourselves. No one can come to Me unless the Father who sent Me draws him. And I will raise him up on the last day. It is written in the Prophets, “And they will all be taught by God.” Everyone who has heard and learned from the Father comes to Me—not that anyone has seen the Father except He who is from God; He has seen the Father. Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the Living Bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is My flesh.’”

The response of the natural man to the righteous demands of the Word of God is to grumble. In doing this, they endeavour to gather a cabal to assist them in overthrowing the reign of the Son of God over their lives. They demonstrate that they do not really believe the Word of God nor trust the fairness of the Saviour. They will take matters into their own hands and make their life pleasant. Like the rebels described by the Psalmist, grumblers reveal themselves to be in opposition to the reign of the Master. You will recall the Second Psalm?

“Why do the nations rage  
and the peoples plot in vain?  
The kings of the earth set themselves,  
and the rulers take counsel together,  
against the LORD and against his Anointed, saying,  
‘Let us burst their bonds apart  
and cast away their cords from us.’

“He who sits in the heavens laughs;  
the Lord holds them in derision.  
Then he will speak to them in his wrath,  
and terrify them in his fury, saying,  
‘As for me, I have set my King  
on Zion, my holy hill.’

[PSALM 2:1-3]

The Jews dismissed Jesus as someone they knew only too well. They knew His family. They could not recognise that only hours previous they had been prepared to make Him King. What it says about them is that they were seeking what He could give rather than seeking Him. Much like feckless churchgoers in this day, they wanted only what they imagined Jesus could give them. They had made themselves the centre of their universe, and they would not tolerate having another enthroned over their lives.

Jesus confronted their discontent, admonishing them, “Do not grumble among yourselves. No one can come to Me unless the Father who sent Me draws him. And I will raise him up on the last day. It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to Me.” Did you catch what Jesus said? You do not choose to believe! God calls, and you are responsible to respond!



Those of my generation often heard the old saying, "Attend the church of your choice." That was mere advertising copy created out of the fertile mind of fallen mankind. The child of God is committed to serving the Son of God, and therefore must attend the church of His choice. Christians are responsible to follow Christ, and those outside the Faith must respond when the Spirit of God calls.

Is He calling you now? Does the Son of God call you to life now? Are you willing to receive Him as Master over your life? He is the Bread of God. If you receive the life He offers, you will also have access to the nourishment offered through walking with Him. The Word of God offers to all who will receive Him, life in God's Beloved Son. We are promised in the Word, "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved." That promise is iterated by citing the Prophet Joel, "Everyone who calls on the Name of the Lord will be saved" [**ROMANS 10:9, 10, 13**].

Our prayer is that you will believe this message of life and discover the strength that attends life in God's Holy Son. Our prayer is that each one who is a believer will walk with the Master, drawing strength from Him and serving Him with the strength He supplies. Do it now. God bless you as you walk with the Risen Son of God. Amen.