

My Lord and My God

John 20:1-31

In 2001, the Arizona Diamondbacks won the World Series defeating the New York Yankees ([that evil empire](#)) 4-3, after trailing in the series 3-2. In the final game, they were down one run going into the 9th inning, but scored two runs off of the post dominant Post Season pitcher of all time, Mariano Rivera. The editors of SI put together a list of the greatest comebacks of all time in an article called: "Bouncing Back Big Time."

<http://sportsillustrated.cnn.com/vault/article/magazine/MAG1024225/index.htm>. Here's their list:

10. Elvis Presley 1968.

Following years of making schlocky movies, the King wows fans and critics with an electrifying live 1968 TV special, Elvis on NBC.

9. Ludwig Wittgenstein, 1929.

After quitting academia to teach primary school and to labor as a gardner, he returns to Cambridge University to begin Philosophical Investigations, the seminal work of 20th-century Anglo-American philosophy.

8. Go-go boots, 2000.

Three decades after their kicky heyday, the knee-high footwear stages a surprising fashion revival.

7. Harry Truman, 1948.

Trailing in the polls by a wide margin for most of the presidential campaign, he turns the Chicago Tribune's DEWEY DEFEATS TRUMAN edition into a future treasure on eBay.

6. Humanity, 14th century.

After 25 million Europeans perish, mankind surges back from the Black Death.

5. Muhammad Ali, 1974.

Seven years after being stripped of his title and his boxing license, the Greatest KO's George Foreman in Zaire to win back the belt.

4. John Travolta, 1994.

Defibrillates his comatose movie career by taking a star turn in Pulp Fiction.

3. Michael Jordan, 1995.

Quits baseball to make first triumphant comeback.

2. Japan and Germany, 1950s.

Former Axis powers rise from the ashes of World War II to become industrial superpowers.

1. Jesus Christ 33 A.D.

"Defies critics and stuns the Romans with his resurrection."

I'm not sure about some on this list, but you have to hand it to *Sports Illustrated*. They got number 1 right! The most significant, spectacular comeback in history is Christ's coming back to life. It is significant for many reasons. One of which is that we share in his comeback. His victory is our victory. We have (in the words of Paul) been raised *with* Christ! Greater news does not exist.

In this world filled with tears and trials, we easily lose sight of this glorious truth. **The resurrection is not simply to be reflected upon on your deathbed (though you should!); it is also to be remembered in your daily life.** Paul told Timothy in the midst of his struggles,

**"Remember Jesus Christ, risen from the dead, offspring of David."
2 Timothy 2:8**

When your tank is empty, remember that the tomb is empty. The resurrection fuels us. It encourages us. It puts all things in their proper perspective.

What I want to do today is take a look at John 20, and encourage you to let this good news into your heart. Like a room takes in sunlight through a window; allow the gospel to enter your heart.

#1: Let This Truth Bring You Hope (1-10)

The resurrection account is filled with traces of evidences for this great historical fact. Intricate detail is provided.

Think with me about why one should believe in the resurrection (4 proofs)

Proof 1: An Empty Tomb (20:1-10)

Let's walk through these first ten verses...

Verse 1

- Interestingly the gospel writers don't say that they came on the **third day** – but **the first day** – indicating a shift to **something new!** It's the dawning of A new creation! Sunday was the first day of the week. On Sabbath, Jesus rested in the tomb. From this time on it becomes the day believers have set aside for worship (see Acts 20:7; 1 Cor. 16:2).
- **“dark.”** This is probably between 3-5 in the morning. This is also a theme in John: light/dark. She will go from a darkened understanding to the light of truth.
- The other gospels indicate that other women were with her, as implied in verse 2 **“we.”**

2-10

- **“They have taken the Lord” – She is worried about grave robbers or she is worried about the desecration of the body of Jesus.**
- **Notice that she was not anticipating the resurrection. Nor were the disciples – even though Jesus had predicted it, repeatedly saying “the third day”!**

Objection

A lot of people object saying: **“These people were primitive people; gullible, first century people. We modern people can't believe in miracles.”**

- **Yet these disciples weren't ready to believe in this miracle any more than modern man, perhaps less. No one says, “Hey, it's the third day. Shouldn't we go take a look? It can't hurt! Not one disciple! She has to go get the disciples! Later, we see them hiding.**
- **The ladies were bringing spices to anoint the body. Mary here thinks someone has taken the body. They weren't expecting the resurrection! They spent a fortune on these spices.**
- **Luke says that when the report was relayed that “these things seemed like idle tale” (24:11).**

They were just as skeptical as modern man, and maybe more so.

- **Greek and Romans** didn't believe in Resurrection. They believed that you needed to be separated from your body.
- **Jewish people** believed in a **final resurrection** when the entire world was resurrection, not many believed in a personal, bodily resurrection.
- Beyond that, *no Jew was ready to worship a man as God*, but they did!

For Jews, Romans and Greeks, to believe in the resurrection of Jesus was to disown your family. It involved personal sacrifice. It was to be part of a cult.

Some say, "I can't believe in resurrection because those things don't happen." Exactly! That's why it's a big deal!"

3-5 – The presence of **two witnesses** were sufficient for submitting evidence in **Jewish Law**. Here we have two. Both were running! (**Peter is a chubby old man, but John is a little younger so John beats him, Peter is more like a full back – he's only good for about 50 yards!**)...but Peter looks in first.

They say like the White Sox announcers after the opposing team strikes out, **"He gone!"**

Again, the details are too great to make the story up. John peers in but Peter is more courageous. The body is gone.

6-7 – More amazing detail. **The fact that Jesus' linen cloths are lying there shows that his body was not stolen (a common myth) for who would take time to do this.** There's no evidence that Jesus "passed through his clothes." More likely, he unwrapped the clothes from his body when we awakened from death and left them behind.

(We might point out a "second amazing note": **Not only did he rise from the dead, but a single man folded his clothes!**).

8 - John believes. He “saw and believed.” A theme in John. Later Jesus says, “blessed are those who have not seen but believe.” (20:29). He doesn’t have a “robust faith” yet, but it appears that he believes.

9 – they don’t understand the Scriptures – This indicates that they weren’t trying to fit this story into their understanding of Scripture. They weren’t twisting the facts. Rather, they were confronted with this event, and were actually *unable* to relate it to Scripture. Later, by the Spirit’s help, they are able to understand the Scripture through this Christ-centered lens. (John 14:26, 16:13).

“the Scripture” is probably not referring to a single Scripture, but the entire scope of Scripture. In Luke 24, Jesus says that all of it speaks of him. And there too, the disciples were having a hard time putting the pieces together, but by the help of the Lord, they understand.

At one level the continued puzzlement of the disciples is a mark of the story's authenticity. If someone had been making it all up a generation later, as many have suggested, they would hardly have had such a muddle going on. More particularly, nobody would have made up the remarkable detail of the cloth around Jesus' head, folded up in a place by itself, or the even more extraordinary fact that Jesus is not immediately recognized—either here, in the evening on the road to Emmaus, or when cooking breakfast by the shore. The first Christians weren't prepared for what actually happened. Nobody could have been. As one leading agnostic scholar has put it, it looks as though they were struggling to describe something for which they didn't have adequate language. – NT Wright

- **There’s a lot of puzzlement, but one thing is for sure – Jesus is not there.**

a. How do you account for an empty tomb? (Jesus existed. People knew where he was buried)

i. The Disciples Stole the Body

- **Matthew 28** – The Jews made up a story that validates the fact that the tomb is empty. They couldn’t find his body. It’s the lie that proves the resurrection.
- **Problems**

1. Why would they die for something they knew to be false? The story goes on to show that they were scared not courageous – until they saw the resurrected Christ.
2. Roman guards would be killed.
3. Even if they were asleep, the variables are virtually impossible; namely, to sneak past the guards and move a stone that was between 1-2 tons!

ii. Jesus did not die

- A Spear in his side – he was dead.

iii. Everyone was hallucinating – or “they were enthusiasts”

Over five hundred people at different times and different locations, with different temperaments – all had hallucinations.

They are at least ten separate appearances recorded.

Why did the religious leaders not just walk over to the tomb and say, “see they’re all having hallucinations, or they’re all just fanatical, here is his body.”

iv. His opponents stole the body

At Pentecost, Peter preached 10 minutes away. Can you see him proclaiming the resurrection, and someone believing that he hallucinated, not going over and checking the tomb and saying, “no he is still there!”

BODILY – This is the miracle that they couldn’t get around. It wasn’t just Jesus died “spiritually” but bodily.

v. God raised Jesus from the dead – Bodily!

“Why is it thought incredible by any of you that God raises the dead?” (Acts 26:8)

There is an empty tomb in the Middle East, and this changes everything.

Proof 2: The Scriptures (9)

While the disciples had a hard time connecting the dots, we have the privilege of living on this side of the resurrection and ascension. We believe in the empty tomb because Scripture tells us these things.

The Bible is telling one grand story of redemption. There are many stories in the Bible, but it is telling one great story.

"The entire Bible pivots on one weekend in Jerusalem about two thousand years ago." (D.A. Carson)

Paul said, "Christ died according to the Scriptures." (1 Cor 15)

In Thessalonica, "he reasoned with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead." (17:3)

Paul tells Agrippa, "I am saying nothing but what the prophets and Moses said would come to pass: that the Christ must suffer and that by being the first to rise from the dead, he would proclaim light to both our people and to the Gentiles." (26:22-23)

Amazing prophecy prepared the way: "he made his grave with a rich man" (Isa 53), and he would "not allow his Holy One to see corruption" (Acts 2:17).

We believe the Scriptures, and consequently we believe in the resurrection.

Our faith is not rooted in our feelings, our imagination or in someone's private mystical experience, but in God's revelation.

Paul told Agrippa, "These things did not happen in a corner" (Acts 26:26). And these things have been recorded for us in Holy Scripture.

Luke 16:27-31 – Don't think the eyewitness is more convincing than Scripture! It's not an evidence issue; it's a heart issue. It's a failure to believe the Scriptures.

- **Chewning - first time, I believed**

Proof 3: The Disciples Immediate Transformation (10; 19)

Verse 10 says that the disciples went back home. It could mean that John, who believed, took the news back home. It seems Peter is still trying to work things out in his mind.

The story doesn't tell us that Peter did not believe. We simply don't know. Most likely, he did not. Luke says in 24:12 that Peter went home "marveling at what had happened." He was still trying to make sense of it all.

In John 20:19, the disciples are locked up "in fear of the Jews." Since the Messiah was crucified, they probably thought they were next.

Yet, when you fast-forward to the book of Acts, you see these scared disciples boldly preaching just a few minutes from tomb with incredible courage! Peter goes from denying Jesus before a young girl, then being locked in a room, to preaching in front of everyone.

What happened? He met the risen Christ.

How do you account for this transformation? Not just a transformation but an immediate transformation? What was there to gain by this transformation? Death.

Consider the transformation of Jesus' brother, James— 1 Cor. 15:7

(You have tremendous evidence to get your younger brother to worship you. If you are a younger brother, you will never confuse your older brother as God. Jesus was James' big brother. Big brothers beat their little brothers up – the little brothers don't worship them!)

James goes from a pretty hidden character to being a pastor and leader in the early church, and the writer of a book of the Bible.

Consider the Conversion of Paul - 1 Cor. 15:8-10

- **What changed him? It wasn't his Karma** couldn't walk off his crimes; he was transformed by grace.

Screwtape, "The earliest converts were converted by a single historical fact, the resurrection, & a single theological doctrine, redemption." Jesus rose. Jesus redeems. Believe.

Proof 4: Mary Magdalene's Witness

- *If the account were fabricated* by the disciples they would not have told about Mary Magdalene because
 - She was a woman (as most Marys are). According to the Mishnah, a woman's evidence was not admissible in court.
- Celsus, a Greek pagan philosopher, in 2nd century opposed Christianity. Here was one of his main arguments: "One of the reasons, we know that it can't be true is that it is based on the testimony of women!"... "We all no women are hysterical." Celsus referred to "the gossip of women about the empty tomb." Why did he say this? IN ancient cultures, women were marginalized.
- She was previously enslaved by demons according to Luke 8:2 – "possessed by seven demons."
- If you are going to make up a story you would not pick a woman and certainly not one who was demon possessed woman as your eyewitness.
- Yet, in each gospel account Mary Magdalene heads the list! The only reason to include her is if she was actually there.

#2: Let This Grace Change Your Heart (11-29)

As we continue looking at Mary Magdalene and these disciples, we should also note the incredible grace of Jesus. Look at who he appeared to!

"those who are forgiven much, love much." These disciples experienced much grace, and consequently, they loved Jesus.

The resurrection is not just a topic. Jesus said, "I am the resurrection." He is also a person. Let Jesus change your heart by his grace.

A. Grace for the Enslaved (20:11-18)

11-15: First post-resurrection appearance is to a woman with seven demons. ***You have to be bad to receive seven demons!*** But Jesus, in his grace, appears to Mary first.

15 – She mistook him for the gardener either because it was not fully light or she had turned her back. At other times after the resurrection, the disciples did not immediately recognize Jesus. He was recognizable but apparently different – more youthful, and certainly not disfigured like he would have been at the cross.

There is a tension here. On the one, the risen Christ was touched, and bore the marks of the wounds inflicted (John 20:20, 27), cooks fish and eats it. Yet, he is not recognized at first at times, and he passes through doors. **We will be changed.** Not totally different, but new. Eyasu was trying to make sense of this one day when he said, **"Papa, when Jesus rise you, you gonna get a new head."** (He meant hair).

15b: Jesus question in verse 15 is penetrating, "Whom are you seeking?" This is an invitation for her to reflect on **what kind of Messiah she is seeking.** As **"grand as her devotion was, her estimate of him was far too small"** (Carson).

16: He calls her by name, **"Mary"** – because he knows he sheep by name. Notice Mary, knows his voice!

16b: **"It may not be a Christological confession, but Mary is enthralled by the restored relationship."** (Carson)

17: **"Mary clings to him,"** like a child hugging her loving parents after they've been gone for a week. Or, like a parent hugs a child after she has been missing. **She must learn to live without the comfort of his physical presence.** After his ascension, he will send the Comforter.

17-18: She has a duty – go tell other people. Mary is for us a great legacy – the first commissioned person.

Application: Maybe you have a past of abuse (physical, sexual, emotional), or some time of enslavement (addiction, demonic bondage, sinful relationship). Is there hope of change? Absolutely! Look no further than Mary Magdalene. Let the Savior's Grace Change Your Heart.

B. Grace for the Failure (20:19-23)

Next, we turn to the disciples. If you were present last week, we looked at how Jesus went to the cross utterly alone. No one was with him. His disciples – all of them – fell away.

Yet, to whom does Jesus appear? These disciples.

19: He miraculously passes through the door, or the door opens.

19b: He tells them "peace be with you." (also v 21)"Peace on Easter is the counterpart to "It is finished" on Good Friday. Peace is now imparted to us.

20: The disciples are made "**glad.**" That's what grace does. It makes you glad.

21-23: Then he tells them they have a mission (more on this later). In other words, they are not thrown off the team.

Next week, I will look at John 21, and deal with this subject exclusively. In the next chapter, Jesus restores Peter.

Peter becomes the preacher grace, writer of grace.

- 1 Peter 5:10 - "God of all grace"
- 2 Peter 3:18 - "Grow in the grace and knowledge of our Lord and Savior Jesus Christ."
- "God gives grace to the humble"

Jesus transformed Peter by his grace.

The Grace of Jesus gave Peter humility and boldness at the same time. That's what the Gospel does. The more you know and love the Gospel, the more humble you become, and the more fearless you become.

Application: The gospel is good news for failures – which is all of us. “For all have sinned and fallen short of the glory of God.” For all who have their cheese continuing to fall off their cracker, there's grace in Jesus Christ.

"those who are well have no need for a physician but the sick do" - Are you sick? The doctor doesn't turn you away when you are ill. He brings you in, and heals you. If you have fallen, then you are a great candidate for grace. Go to the Savior.

Now, this grace isn't just a pat on the back, “you're okay.” It's a transforming grace. These disciples were transformed. They are never perfect from here on. But they're different. Come to Jesus, and let him change you.

C. Grace for the Skeptic (24-28)

24-25. There are Thomas-like people everywhere... but after a while, some start listening.

He's got **healthy skepticism**. Anything worth believing is worth questioning. We shouldn't just do the “I accept” like we do when we get that wi-fi request that many of us never answer.

He's got his own decision to make. Thomas doesn't say “the other ten voted ‘yes,’ so I guess will.”

26-27. Jesus shows him; *and says your questions have been answered.*

According to history, Thomas died in India as the first missionary.

28. One of the greatest confessions of the deity of Jesus in the NT! It provides a link to the prologue (John 1:1; 14).

"God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made."

- **Mary Magdalene: From Enslaved to Evangelist**
- **Disciples: From Fearful to Fearless**
- **Thomas: From Doubter to Devoted Missionary**

All of it – by Grace.

D. Grace for Anyone (29-31)

29: John includes us in his story. Though Jesus appeared before over 500 people (1 Cor 15), millions did not see him. Here, Jesus says that we are at no disadvantage!

- "Blessed" are those who have not seen and believe.
- Blessed are you _____ if you believe.
- "Though you have not seen him, you love him, and rejoice with joy unspeakable and full of glory" (1 Pet 8-9)
- We walk by faith not by sight (2 Cor 5:7)

30-31: The purpose of John's book – that you may believe. Like he says to Thomas, "Do not disbelieve, but believe."

#3: Let This People Become Your Family (17)

Go back to verse 17 with me because there's an important note to make here. The resurrection is for individuals, but it's also for a people.

A. The Forming of This People

Consider what Titus says:

"Jesus gave himself for us to redeem us from all lawlessness and to purify for himself a *people*"

Titus 2:14

Therefore, coming to Christ means coming into a people. You have been brought into a new community, and this is your new family.

Your fundamental identity is now personally, "in Christ," and corporately "in community."

He made "us" alive together (plural) raised "us" (plural) up with him with (Eph 2:5-6)

Jesus says some amazing things about our new family.

"My Father and **Your Father**" "My God and **Your God**" denotes a distinction in terms of Jesus' relationship with the Father, and our relationship with the Father, but also shows the connection in which *we share in his sonship with the Father.*

The emphasis is on the shared privileges that we have with the Father, that Jesus had with the Father.

- Christ calls us "**brothers**." Marvel at:
 - o The fact that he calls us brothers though he is ascending to the throne! The King calls you brother!
 - o The fact that he calls us brothers though we fail him!
- No where else does one call him *brother*. He's called them *servants, disciples*, and even *friends*. But now Jesus calls those who abandoned him "brothers." Mercy of all mercies.
 - o "He is not ashamed to call us brothers" (**Heb 2:12**);
 - o "He had to be made like his brothers in every respect" (2:17)
 - o Now God is making us like our elder brother.
 - o He "predestined us to be conformed to the image of his Son, in order that he might be the firstborn of many *brothers*." (**Rom 8:29**)
- Sinclair Ferguson, Mrs. Woods. After the daily inspection of hair, feet, hands, "Your nothing like your elder brother." It still hurts. Mrs. Woods, you are in for an amazing discovery, "I'm going to be like my elder brother one day."
- Christ tells us that we have the same Father.
- We are family. This is a miracle of grace.

B. Our Devotion to this People

A lot of church folk use “brother and sister” to where it doesn’t mean anything. Sometimes we use it when we forget one’s name. In college, the girls would say of a guy, “I love him as a brother... but I don’t want to date him.”

But it is a gospel privilege to call each other brother and sister.

App: Some of you are part of the people of God, but perhaps you have drifted from community. Allow this text to call you back to this family.

The church is not a building you go to (though a building is useful), or an event you attend (though it's important), but it's a people you belong to. It is about a people, together, living life on mission.

We are adopted brothers and sisters. We are different. I have two different boys, but they’re brothers! (“Igre will come for you.”)

Jesus said this is so important to know, not just for your own blessing, but because "the world will know that we belong to Jesus by our love to one another." (John 13)

Everyone is longing for community, and this first Easter morning, the ultimate community is mentioned.

App: Some think if they become a Christian, they will have to live alone. They think their friends will leave them, or their family will forsake them. That may happen.

But you won’t be alone. You will be part of a family deeper than human blood; it is a family united by Christ’s blood.

Jesus said earlier: “My mother and my brothers are those who hear the word God and do it” (**Luke 8:21**)

There are family chores to do, and family love to one another to be expressed.

One of the reason we have so many miserable Christians is that they're trying to live out their faith alone. That was never intended. Christianity is corporate, not just personal. It has nothing to do with personality types, and everything to do with theology.

#4: Let This Mission Consume Your Life (21-23)

In short, we are to live as ambassadors of Jesus. We represent Jesus. We learn three important lessons re this mission.

A. We go with someone else's authority (21)

"As the Father sent me, even so I am sending you"

This is John's "Great Commission." Throughout John, Jesus as the sent one has been mentioned (cf. 3:17). God is a sending God.

The Father sent the Son, the Son sent the Spirit, and now we are sent into the world.

Earlier, Jesus prayed for the disciples saying, "As you sent me into the world, so I have sent them into the world." (**John 17:18**)

4 Views of Living out one's Faith in the Culture (in Jesus' day, could be applied to our day)

- **Like a Pharisee** – Legalism. Fundamentalism. They add rules to the Bible. They don't know a non-Christian.
- **Like a Sadducee** – Liberalism. There is no difference in their life and their lost friends
- **Like an Essene** – Isolationism. They just want private mystical encounters
- **Like a Zealot** – Politicism. They want political reform.

There's another way – live like Jesus – a missionary in the world.

He was separated from sin but not isolated from sinners. He was in this world, on mission, but not of this world. He was a friend of sinners. Jesus came as a missionary. He came to seek and to save that which was lost.

If you are a Christian, God has sent you into the world as his ambassador to make the good news known and seen.

"How can they hear without a preacher? How can the preach unless they are sent." (Rom 10:14-15).

- We have a mission of word and deed in this world.
- **The purpose of your life is not to play guitar hero 12 hours a day.**
- The Risen Savior has work for us to do. Are you doing it?
- If Jesus is alive, then we must change.
- If Jesus is alive, then everything we do matters!

How does Paul end the longest chapter on the resurrection? Like this:

Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain. (58)

Your work matters because Jesus is alive! Let us live like it.

I love how the resurrection moved John G Paton, who was a successful pastor who moved overseas to take the gospel to the New Hebrides islands. They protested saying "You will be eaten by Cannibals."

Mr. Dickson, you are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms; I confess to you, that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by Cannibals or by worms; and in the Great Day my Resurrection body will rise as fair as yours in the likeness of our risen Redeemer. (p. 56)

Yes. Our bodies will rise in the likeness of our risen Redeemer. In light of the hope we have, and the mission we have, let us not waste our lives.

B. We go in someone else's power (22)

Jesus "breathed on them." In the garden, God breathed life into our parents, and here we are reminded that he breathes spiritual life onto our lives also.

"Receive the Holy Spirit." This is best understood as a foretaste of

what would happen on the day of Pentecost.

These disciples had seen the greatest miracle. They had sat under the greatest teaching. YET, they still needed something: Power.

We are not left to ourselves to live as Christ's ambassadors. We have the Spirit's power!

C. We proclaim someone else's message (20:23)

Their idea is NOT that the church or individual Christians have the ability to forgive sins, but that when they proclaim forgiveness in the power of the Spirit, they can know that God forgives them. The passive voice denotes God is acting.

"The Christian witnesses proclaim and declare, and, empowered by the Spirit, live by the message of their own proclamation; it is God who effectively forgives or retains the sin" (Carson, p. 656).

When Jesus forgave the paralytic, he said, "your sins are forgiven" and the religious leaders were upset saying, "only God can forgive sins." They were right. And Jesus was standing there as God, ready to forgive sins.

Only God forgives, and our job is to proclaim that forgiveness to everyone.

This is what we hold out to the world.

- **People think, "I'm somewhere between Mother Theresa and Ted Bundy."** Maybe so, but we are sinners by omission and commission; James says if we break one command, we're guilty of breaking them all. **Some think, "Doesn't God grade on a scale?... Isn't this like college, where God grades on a curve, and if you got a "C" you are okay."**

No, you are either unrighteous or made righteous.

What will you do with your sin? Try to pay God back? Try to earn forgiveness? No. You come to Jesus.

The one who has the authority to forgive it, and the grace to forgive it!

- **God also judges actions and motives. Luke 16:15 – “we like to justify ourselves before others, but God knows our motives.”**
How scared would you be if your motives were on top of your head like a teleprompter, a monitor, printing out your motives?
Even when we do good things, sometimes we have bad motives.
How are you? It says, “I really hate you and I think you are a freak.” We are sinners.
- **We need forgiveness. It comes from God alone.**

“If you kept a record of sin, who could stand? But with you, there is forgiveness that you may be feared” (Ps. 130:3-4)

There's forgiveness in Jesus. There's life in Jesus. That's what we hold out to the world.

- 1. Let this truth bring you hope.**
- 2. Let this grace change your heart.**
- 3. Let this people become your family.**
- 4. Let this mission consume your life.**