

# John 6:27-40 (Teaching)

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[ 0 : 0 0 ] Good morning. Good morning. Back in the Gospel of John again this morning. That was a view that we're here last week.

We kind of left off at a bad spot. I guess a good Sunday school teacher would have probably stopped at verse 24.

And we would continue with verse 25, but that ain't how it happened. So we'll just continue on our way this week. Last week though we covered part of John chapter 6.

Jesus walks out on the water. He walked through the disciples, if you recall. He's the very one that told them to get in the boat and go to the other side, as per some of the other Gospels.

And Jesus comes to the disciples on the water, they wound up on the other side of the sea back in Capernaum. And these people that had seen the miracle of the feeding of the thousands had followed looking for Jesus.

[ 1 : 1 6 ] And Jesus, where we left off last week, was addressing these people and addressing them not for following Him, not for seeking after Him, but for their reasons for doing so.

And that's where we left off last week. And verse number 26, I think, is where we left off. So verse 26, we'll just read it real quick.

Then we'll pick back up with verse 27. We'll probably read a few verses from there. But verse 26, in John chapter 6, Jesus answered them and said, Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

Labor not for the meat which perishes, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sin.

[ 2 : 2 8 ] So we'll back back up to verse 27. And Jesus, remember this is right after, He's told them that, you seek me not because you saw the miracles.

Well, they actually had seen a miracle in the feeding of the thousands. And I'm not saying the Bible's contradicting itself here at all. But Jesus is trying to get it across to these people, their reasoning for seeking after him.

He says, You seek me not because you saw the miracles, but because you did eat of the loaves, and were filled because your physical need was met. And we covered that pretty extensively last week. Verse 27, Labor not for the meat which perishes, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed.

Then they said unto him, What shall we do that we might work the works of God? Well, Jesus has actually already addressed what they're questioning here in verse 28.

Again, in verse 27, He's telling them, Labor not for the meat which perishes. In other words, when you came to me after you saw this miracle of the feeding of the 5,000 men, not including women and children, when you saw this miracle, now you're following after me, but you're doing so for the wrong reasons.

[ 3 : 53 ] You're laboring for the meat that perishes. And folks, that's exactly what the world does. That's what the unsaved does. That's what the unregenerate do.

They seek after meat which perisheth. They seek after a meat that's only going to sustain them for a little while. If it sustains them at all.

And this is a wonderful picture of the world that we have here. He tells them, Labor not for the meat which perishes, but for that meat which endureth unto everlasting life.

So in other words, He's saying, Don't seek for that which is only going to last a little while, but seek that which is going to last you forever, which would be salvation, which is going to be Jesus Christ.

It'll be the things of God, everything God, God and everything from God is eternal. God is eternal, so everything about God is eternal.

[ 4 : 51 ] And He's telling them here to labor for that meat which endureth unto everlasting life. Then He says, Which the Son of Man shall give unto you.

This is where He's already given them an answer for their question in verse 28, their question in verse 28, Then said they unto Him, What shall we do that we might work the works of God?

Well here in verse 27, Jesus is already told them, talking about the meat that lasts forever, the meat which endureth unto everlasting life, which the Son of Man shall give unto you.

And they ask the question, What can we do for this? And Jesus is already told them, I will give it to you. It's a gift. It's nothing that you can do to earn it.

It's nothing that you can do to have it. You can do nothing. You can't keep the law good enough. You can't be a good enough man or a good enough woman. You can't do anything to earn this.

[ 5 : 51 ] I will give it to you. But these Jews, and here in 2023, so many other people outside of Judaism, they want to do something for salvation.

And this pats them on their own back. It pats them on the back with pride. I've done this. Therefore, God thinks highly of me, or therefore I'm going to heaven. I can't stand to go to a church service, and I've heard it several times, and my years as a Christian, I can't stand to go to a church service, and hear somebody say, I'm just working my way toward heaven.

That just rubs me the wrong way when I hear that. And some people might have the right heart in saying that, or something along those lines, but folks, we can't work our way to heaven.

It is an impossibility to do so. They'll say, I'm just hanging on to Jesus, and never mention the fact that Jesus is the one hanging on to them. I'm hanging on to Jesus.

I'm working my way to heaven. I'm doing this, and I'm doing that. I'm surely going to walk through those pearly gates one of these days. But it's all based on their own works and what they are doing.

[ 7 : 02 ] And these people, and Jesus here, had told these people to labor not for the meat which perisheth, but to labor for that which leads into everlasting life, which endureth unto everlasting life, which will last forever, which I will give to you.

And they say, what can we do after He has just told them, I will give it to you. And there in verse 27 as well, He says, whom God the Father hath sealed, He says, God the Father hath sealed me.

He says, I belong to God the Father. I'm the one that is sent on His behalf. In other words, He's saying, I am the promised Messiah. And remember, He's talking to a bunch of Jews when He's saying this.

They would have recognized Messiah. They would have known what He was saying, when He was saying all of these things. And we see that here in the next few verses that we haven't gotten to yet.

But the main thing to see here though, is that that quick, that quick they've gone from hearing Jesus say, I will give this meat to you.

[ 8 : 09 ]     It will be a gift to hearing them say, what can we do? What can we do there in verse 28? They said unto Him, what shall we do that we might work the works of God?

Jesus answered and said unto them, this is the work of God that ye believe on Him whom He hath sinned. They say, what can we do that we might work the works of God?

And Jesus comes back and says, this is the work of God that ye might believe on Him whom He hath sinned. And folks, listen, belief is not a work. It is not that we cannot get to heaven by works of any kind.

But we do have to believe on the Son, Jesus Christ. And we do have to believe in the gospel of the cross of the Bible. And we have to repent of our ways.

Yes, we have to do all of these things. But who is the one that gifts these abilities to us? It is none other than God the Father. He's the one that allows us to believe. He's the one that gives us a mind to believe.

[ 9 : 09 ]     He's the one that gives us comprehension to believe. He's the one that gives us the ability to repent. It all comes from Almighty God. We are incapable of doing any of it ourselves.

It has to come from God. Jesus entered and said to them, this is the work of God. They asked in verse 28, what shall we do that we might work the works of God? And Jesus answers, telling them, this is the work of God.

Never mind your works, in other words. Never mind what you might do in order to learn eternal life or in order to work the works of God. This is the work of God that you believe on the Son, Jesus Christ.

You believe on Him whom He has sent. This is the work of God and it's all the work of God. Salvation, period, is the work of God. I had nothing to do with me being saved.

Y'all may have heard it said before. I know I've said it several times. The only thing I had to bring to God was my sin. The only thing I had to bring to God was my sin, my wretchedness, my depravity, all these things, my wickedness, my evil.

[ 10 : 18 ]     That's all I could bring to God. The praise God, He looked down and said, I can redeem that. He said, I can redeem that. It's just like the thief on the cross. It's one of the greatest accounts we'll read in all of Scripture.

There's so much, there's untold amounts of sermons that can be preached from the account of Jesus hanging there on the cross and the molifactors hanging on one side of Him and on the other.

But the one that turned to Jesus, the one that believed on Him, the one that Jesus said, today thou shalt be with me in paradise. You think of that thief, and I've preached this at several funerals over the years.

You think of that thief on the cross. You think he was having the worst day of his life. And I ain't saying that to be humorous. I'm saying that as a fact. It don't matter what we have come down on us today.

I guarantee you that thief was having a worse day than what you can have today. I guarantee you he was having the worst day of his life. He's hanging there. He was hanging there on a cross.

[ 11 : 24 ] He was dying. He knew he was dying. He knew why he was hanging there. He knew that he was eating up with sin. And he knew that his time was about to expire. But he was able to look through every bit of that.

He was able to look through his own circumstances. He was able to look through the bloody mess that was Jesus Christ hanging there on the middle cross. He was able to look through every bit of that and see salvation.

And God gave him that ability to do so. God gave him the ability to look on Jesus Christ and to see salvation. He gave him the ability to believe on Jesus Christ.

But Jesus answered here in verse 29. He said, this is the work of God that you believe on him whom he have sent. Just going back to that thief again. All he had to do was believe. Believe that Jesus Christ was the Son of God and he is.

The Son of God you believe on him whom he has sent. They said therefore unto him, verse 30, What signs shoe style then that we may see and believe thee? What does style work?

[ 12 : 26 ] Our fathers did eat manna in the desert as it is written. He gave them bread from heaven to eat. So they've asked the question, what work can we do to do the works of God?

What can we do to work the works of God? Jesus responds telling them what the work of God is and that is to believe on the Son. To believe on him whom he has sent.

And they said therefore unto him, What signs shoe style then? And it's no different now and I ain't just talking about the Jews either. It's no different now. Folks I was like that before I was saved.

I'll tell you now, I'll tell you a personal account out of the life of Spencer. The morning I got saved, I was on my way to work. Well even before I went to work, believe it or not, I used to shave my face.

And I was shaving my face that morning. And God had had me under conviction for three days. Three days and I got to trying to communicate with God.

[ 13 : 31 ] I wasn't regenerated at that point. I wasn't saved. So there really wasn't any communication although I thought that there was. But I was trying to bargain with God is what I was doing. God you make this happen and I believe.

God you make that happen and I believe. God make this razor dance on the sink top. Or something crazy along those lines. All the way to work that morning. I was trying to bargain with God saying if you'll just do this or if you'll just do that.

And God was already squeezing my heart. And that's what God was doing. That was the work of God. But I was asking for more. And these Jews here, they were asking for more.

They had just seen Jesus cross feed 5,000 people the day before this happened. And they were asking for something else. It's no different than the disciples.

When the disciples were following Jesus around and they were seeing the blind eyes open. They were seeing lepers healed. They were seeing the lame made to walk. They were seeing all these miracles. And they said Lord increase our faith.

[ 14 : 35 ] My goodness what else did they need to see? But yet they said increase our faith. And I commend the disciples for that. I really do. But these Jews here.

And they said what sign, Shua style. What sign can you give us? And then they go on to say, well our fathers, our fathers going back 1500 years before this.

Our fathers did eat manna in the wilderness. They had bread in the wilderness. So again our fathers did eat manna in the desert. As it is written he gave them bread from heaven to eat.

So they go back once again 1500 years. They said our fathers ate bread in the desert. They were fed in the desert.

Folks this was a challenge. They were challenging Jesus Christ. First of all when they said what sign can you give us? What sign can you show unto us? They were challenging the words that Jesus Christ had just spoke.

[ 15 : 40 ] And now they thought building on their challenge. They said our fathers ate manna in the wilderness. You fed 5000 people yesterday. But our fathers out in the desert were fed for 40 years with bread that rained down from heaven.

Can you top that? That's basically what they were getting at here. That's exactly what they were saying to Jesus. It says then Jesus said unto them, verily verily I say unto you Moses gave you not that bread from heaven, but my father gave you the true bread from heaven.

So Jesus corrects them on their assumption that it was Moses that was giving them the bread. Now listen folks, Moses was a great man of the Old Testament. Moses was a great prophet.

Moses was a great pastor. And that's exactly what he was to the Israelite people. Moses was a wonderful man of the Old Testament. But Moses was not Jesus Christ.

And these Jews had raised Moses up on such a pedestal. And the Jews of Moses's day had done the same thing all throughout the Old Testament. The Jews had put Moses up on a platform or up on a pedestal that he didn't need to be on.

[ 16 : 55 ] Now, nowadays here in 2023, it's kind of shifted in Judaism. It's shifted from putting so much emphasis on Moses to putting more emphasis on King David as opposed to Moses now in 2023.

But, you know, the promised Messiah, he was promised to descend from David's line. He's been promised to reign from David's throne. And several other things we could bring up through the scripture.

But you remember folks, that promise began all the way over in Genesis. Jacob's blessing his children. He said that the scepter would never depart from Judah's hand. And Jesus, we know, is the line from the tribe of Judah.

And we also know that David is a descendant within the line or the tribe of Judah. So, but these folks here, they were to have been putting all this emphasis on Moses.

And Jesus says, Moses ain't the one that gave you that bread. Moses might have interceded on your behalf. Moses might have prayed for you. Moses might have done all kinds of things.

[ 18 : 02 ] But Moses didn't give you that bread. That bread came from God the Father. Jesus said on them, very, very last year, Moses gave you not that bread from heaven, but my Father gave you the true bread from heaven.

In other words, yes, sure, Moses or God may have fed the Jewish people with this banner from heaven. With this bread that came down from heaven, and he may have done it for 40 years, but that wasn't the true bread from heaven.

Jesus says, I am the true bread from heaven. That lasted them 40 years. But what happened to those Israelites in the wilderness? What happened to them in the desert?

Folks, that entire generation died out. It was the second generation of Israelites that made it into the promised land. Over in the book of Numbers, they attempted God these 10 times as the Scripture says, and God says, I'm done with it.

I'm fed up with it. You will not enter in. But everyone that's 20 years and younger, they're the ones that's going to go into the promised land. That bread may have fed them and may have sustained them a little bit here and a little bit there, but those Jews died out.

[ 19 : 17 ] That bread wasn't, there wasn't anything eternal about it. There wasn't anything about it that offered salvation. But Jesus says, I'm the true bread from heaven.

I'm the true bread that's coming down from God. I'm the true bread that's coming down from the Father of lives. He says, but my Father giveth you the true bread from heaven.

Him saying this as he's done several times thus far also talks about the deity of Jesus Christ. When he says, but my Father giveth you the true bread from heaven.

Speaking of his own deity, speaking of God as his Father. Verse 33, for the bread of God is he which cometh down from heaven and giveth life under the world.

For the bread of God is he, not that and not it. Nothing along those lines is he which cometh down from heaven. Jesus Christ is the bread of God.

[ 20 : 19 ] For the bread of God is he which cometh down from heaven and giveth life unto the world. Jesus Christ came down from heaven. He condescended here to planet earth where mankind lives, where God placed mankind.

He came here and he offers life unto the entire world. Jesus Christ is life. We know from John chapter 14. He is the way, he's the truth and he's the life.

Jesus Christ is life itself. And he tells them here for the bread of God is he which cometh down from heaven and giveth life unto the world. This bread that they were talking about when they made the statement that their fathers had been fed in the desert, been fed in the wilderness.

Folks, they only lasted for 40 years. Once again, that entire generation died out. But Jesus said, and that was to the Jews specifically. I don't read about that manna falling down on the Moabites.

And I don't read about it falling down to the parasites or any other aughts that we can read about in the scriptures. It fell down to the people of God.

[ 21 : 29 ] It fell down to those which God had redeemed and brought up out of Egypt and were on their way to the Promised Land. That's the ones that the manna was for. But here Jesus says, I'm the true bread.

And I bring life to the entire world that goes outside of the Jewish race. It goes outside of the Jewish culture. It goes outside of the Jewish religion. It goes to everybody, including all of the Gentile world that surrounded the Jews and Judaism at that time.

He says, I bring life unto the entire world. Verse 34, then said they unto him, Lord, evermore give us this bread.

That sounds very noble, but it's really not. It's really not when they said this. And they said unto him, Lord, evermore give us this bread. Folks, every bit of this, you can reflect back two chapters from here and think about the woman at the well.

Go back to John chapter 4 and you read about the woman at the well when Jesus met her there. What did she say? Our Father Jacob built this well. What did these people say? Well, our fathers were fed in the wilderness.

[ 22 : 39 ] What did she say? Give me this drink that I never thirst again, nor that I come here to draw. What do these people say? Evermore, give us this bread.

It's such a comparison between these two things. But remember, John chapter 2, the very end of it, what I told you all to go back to over and over as we've been going through the Gospel of John. Jesus knew and knows what is in man.

He knew it then and he knows it now. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger and he that believeth on me shall never thirst.

But I said unto you that ye also have seen me and believe not. This is why I said, this sounds very noble what they said.

Lord, give us this bread. Evermore, give us this bread. Give it to us forever. But Jesus here says in verse 36, I said unto you that ye also have seen me and believe not.

[ 23 : 45 ] This is how we know that it wasn't very noble what they were saying. This is how we know that it wasn't very meaningful what they were saying when they said, evermore give us this bread because Christ knew and the Scripture records that for us.

He says, you've seen me but you believe not. They've not only seen Jesus but once again the day before they had seen him feed 5,000 plus people with just a few loaves of bread and a couple of fish.

They had seen the miracles. They had seen Christ himself. Not to mention those that had heard of Christ before they ever saw this miracle. And I'm sure those were intermingled in with this crowd here that had heard of all these things.

But back to verse 35, Jesus makes the statement, I am the bread of life. This is one of the great, I am statements of Christ that we find in the Gospel of John.

And he is the bread of life. And he says, he that cometh to me shall never hunger and he that believeth on me shall never thirst. So Jesus Christ making the statement, I am the bread of life.

[ 24 : 54 ] And they say, evermore give me this bread. He says, I am the bread of life. And just a few verses before this he had told them that the works of God was for man to believe on he whom God had sent.

I am the bread of life. After they said evermore give us this bread. He says, I am the bread of life. He's making it plain to them folks. And Christ makes it plain to people now by way of the Holy Spirit.

He makes it plain to them. When they hear the Gospel preached, when they hear the Gospel preached and the Holy Spirit does his job and he convicts a lost soul of their sin.

And he shows them their need for the salvation they can only have through Jesus Christ. He's showing them. Christ is showing them here and the Holy Spirit shows people now their need for salvation.

And he shows it plainly. The Holy Spirit reveals Jesus Christ to lost sinners. The Holy Spirit reveals Jesus Christ to us who are saved. He reveals who Jesus Christ is.

[ 26 : 02 ] He reveals who God is. Not that we can see Jesus Christ manifest before us physically, but that we can see and we can know who Jesus Christ is and what Jesus Christ has done and what he's doing now.

The Holy Spirit reveals all these things. But the Holy Spirit has not been poured out at this point. That don't happen until Acts chapter 2. So Jesus is taking it upon himself to show these people.

Show these people who they are and who he is. He says, I am the bread of life. And he says, he that cometh to me shall never hunger and he that believeth on me shall never thirst.

But I said unto you that ye also have seen me and believed in us. One of the saddest statements in this chapter says, you've seen me. I'm standing right here before you. And I'm basically preaching you this message.

And yesterday you saw me and you saw me perform this miracle. And many of you before then had heard of me. And yet you believe not.

[ 27 : 09 ] Folks say there's a whole lot of people. Now there's people out there that'll tell you if the Holy Spirit convicts someone, he'll also save them. That's not true. The Holy Spirit convicts.

Yes. That's one of the Holy Spirit's jobs is to convict lost sinners. But he doesn't save everyone who convicts. He that cometh.

He that cometh to me. He that cometh to me shall never hunger and he that believeth on me shall never thirst.

They've got to come to Jesus, they've got to believe on Jesus Christ. And that has not changed. In 2,000 years it has not changed. We come to Jesus Christ and we believe on Jesus Christ.

I have a feeling that there's a lot of people that have made professions of Jesus. Maybe even went to an altar, maybe even bawled tears. But true belief was not there.

[ 28 : 08 ] They've come there. But the belief wasn't there. The belief wasn't there. And that's a sad thing to think about.

I said unto you that you also have seen me and believe not. All that the Father giveth me shall come to me. And him that cometh to me I will in no wise cast out. I'm not going to get into a big spill on predestination or anything along those lines.

But I mean we can't deny that. We can't deny predestination. It's in the scripture. It's right here. The very word is in the scripture. We can't get away from it.

I'm just trying to run from it. I ain't afraid to talk about predestination. I ain't afraid to discuss predestination. But that's not what the gist of this passage here is.

The gist of it is all that the Father giveth me shall come to me. And him that cometh to me I will in no wise cast out. That's the gist of it.

[ 29 : 14 ] All that the Father gives to him. Anybody that comes to Jesus, he will in no wise cast out. If we come to Jesus, but what is the other part of that? I mean we just read it.

We come to Jesus and we believe on Jesus. Those are the ones that are not cast out. And I said I think that there's been some people that have had some serious conviction.

And they have actually maybe prayed, maybe made professions of Christ, made professions of faith. But a month later, six months later, five years later, their lives were bearing no fruit of the Spirit, zero.

They were bearing nothing more than rotten fruit, which is not fruit of the Spirit. And folks, that's one that they rejoiced.

They rejoiced in that lot for just a little while. They rejoiced at something that happened, something that got in the hold of them. But that didn't necessarily bring salvation.

[ 30 : 17 ] That's an evidence that salvation did not take place. I said it could last a week, it could last a month or a year, whatever the case is. But sooner or later, folks, the pig will return right back to the mire it came from.

The pig will return back to the mire it came from. It will go out and it will waller in the mud, it will waller around in the manure. It will do what it does, because that's what a pig does.

Praise God I ain't a pig. I'm a sheep. All that the Father gives me shall come to me, and him to come to me, I will in no wise cast out, for I came down from heaven not to do my own will, but the will of him that sent me.

This is another important part of this. When Jesus says, I came down from heaven, for I came down from heaven not to do my own will, but the will of him that sent me.

Jesus making it plain, first of all, that he came down from heaven. He's already addressed God as his Father in this passage of Scripture. He says, I came down from heaven once again, reiterating his deity that he is God manifest in the flesh, for I came down from heaven not to do my own will, but the will of him that sent me.



[ 31 : 32 ] And again, we can go back to John chapter 4 here, when he told the disciples, when they were wondering what he was doing, standing there talking to not only a Samaritan, but a Samaritan woman there at the well, and they're asking where he got his meat from.

He said, my meat is to do the will of him that sent me. My meat is to do the Father's will. He says here that he came down from heaven not to do his own will, but to do the will of him that sent me.

And I know I've expressed it in here before, and I'll do so again. If it was God's will that Jesus Christ come here and die for lost sinners, it was also the will of Jesus Christ that he come here and die for lost sinners.

And it was also the will of the Holy Spirit that Jesus Christ come here and die for lost sinners. You cannot separate those three. They're in constant agreement with one another.

That's what makes them one grand triune God, one wonderful triune God, is that they can never be separated. And you can never find one disagreeing with the other.

[ 32 : 45 ] He came to do the will of him that sent him. And this is the Father's will which had sent me, that of all which he hath given me, I should lose nothing but should raise it up again at the last day.

And this is an encouragement to not only those of us who are saved, but this entire passage here in the last few verses is an encouragement to Christians in general.

So what if you've been praying for some life for five years and they still ain't saved? That don't mean God can't do it. It don't mean God's incapable.

It doesn't mean that He's not able. All that have been given Christ, all that will come to Him, and in no wise will He cast them out.

And here it says, the Father's will which was sent me, that of all which he hath given me, I should lose nothing. This is an encouragement to Christians in general that pray for their lost loved ones. They pray for daughters, they pray for sons, they pray for maybe nieces and nephews and grandchildren and all this.

[ 33 : 54 ] This is an encouragement to preachers and to ministers, regardless of how much you feel like your ministry might be failing. Like no one has gotten saved in forever underneath your preaching.

Hey, it ain't your preaching that gets people saved anyway. It's not my preaching that gets people saved anyway. God is the one that does the saving. It's our job to minister the gospel.

It's God's job to save when the gospel is ministered. And I've had to reflect back on this many times. It's like I've had to reflect back on Romans chapter one when I think, my goodness, it's been forever.

It's been forever since somebody come in faith and repentance when I preached. But I think back to Romans one where he says, for I'm not ashamed of the gospel of Christ, for it is the power of God and the salvation.

The gospel of Jesus Christ is the power of God and the salvation. Nothing to do with me. Nothing to do with me. So this is a great encouragement to those of you that may be praying for lost loved ones.

[ 34 : 55 ] And a great encouragement to ministers as well. That all which he hath given me, I should lose nothing but should raise it up again at the last day.

Folks, when the last day has come, when the last day have come, all those which are Christ, all those that have repented of their ways and believed in the gospel will be raised up with Christ.

There will not be one straggler. There will not be one Christ sheet that is left behind at that time. All of them will be raised up at that last day.

And this is the will of him that sent me, that everyone which seeeth the Son and believeth on him may have everlasting life and I will raise him up at the last day. This is the will of God.

This is the will of him that sent me, that everyone, not some, not a few, not one here, not one there, that everyone which seeeth the Son and believeth on him, remember what I said just a little while ago, the Holy Spirit reveals the Son.

[ 35 : 57 ] The Holy Spirit is the whole reason we can see the Son, not necessarily physically, but that we can see who he is. We have to see who we are and we have to see who he is. So everyone that seeeth the Son and believeth on him may have everlasting life and I will raise him up at the last day.

This is a promise straight from Scripture and it's a very encouraging promise to us who are already redeemed, those of us that, once again, we pray for lost loved ones, we pray for God to get a hold of their hearts and to show them their need for salvation.

It's a great encouragement that regardless of how we feel like we might fail in our prayer lives, how we feel like God just ain't hearing me or maybe I'm not praying hard enough or maybe I'm not being earnest enough in my prayers and sometimes that may actually be the case with us Christians.

But regardless of any of that, those who are cross, he will raise up at the last day. He will raise us up. Anybody got any questions or comments on the end of that?

Alright, God bless y'all.