

Series: Jesus Changes Everything

Practice Resurrection

Sermon by Pastor Emeritus Larry Renoe

John 11:32-44

Waterstone Community Church, Littleton, Colorado

Sunday morning, February 9, 2025

Emily: Now for our scripture, the reading before your final sermon. A reading from John 11:32 through 44: “When Mary reached the place where Jesus was and saw Him, she fell at his feet and said, ‘Lord, if you had been here, my brother would not have died.’ When Jesus saw her weeping and the Jews who had come along with her also weeping, He was deeply moved in spirit and troubled. ‘Where have you laid him?’ He asked. ‘Come and see, Lord,’ they replied. Jesus wept. Then the Jews said, ‘See how He loved him,’ but some of them said, ‘Could not He who opened the eyes of the blind man have kept this man from dying?’ Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. ‘Take away the stone,’ He said. ‘But Lord,’ said Martha, the sister of the dead man, ‘by this time, there is a bad odor, for he has been there four days.’ Then Jesus said, ‘Did I not tell you that if you believe, you will see the glory of God?’ So, they took away the stone. Then Jesus looked up and said, ‘Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me. When He had said this, Jesus called in a loud voice, ‘Lazarus, come out.’ The dead man came out, his hands and feet wrapped with strips of linen and a cloth around his face. Jesus said to them, ‘Take off the grave clothes and let him go,’” the word of the Lord.

“Oh, Leviticus, Leviticus. You’re in the Bible, so they take you serious. Are you too old? Are you still relevant? Oh, my sweet Leviticus.” Larry: Thank you. Well you never think it will come to this, a final sermon, and you have to decide whether you are going to wax nostalgic about forty years of memories, or whether it is still your calling, even on the last day, to do what you did on the first day, and that is to preach the gospel of Jesus Christ. That’s what we will do, because in no one else do we find the beauty of holiness, and in no one else do we hear the words of eternal life, but first, to my sons, Ethan and Luke, vocation is fueled by joy, and hopefully a lot of that joy comes from your work, but there are also outside sources that were needed, and you, my sons, were those sources, my greatest joy. When you were little, you were the best entertainment money could not buy, and now that you are men, men of character and compassion, men of creativity and content, I am so proud of you, and grateful to be Dad to you, and to my Jan, I am standing here because of you. When we made our marriage vows 38 years ago, we promised to be comfort and joy to each other. Over decades, those two words morph into one, and it is the word anchor. We have sailed some seas, mostly sunny, but some storms, and I have held because you have held me. Waterstone, the reason we have had three good decades together is because of this woman, and so I am not done yet, Jan, hold on. I say to you what John Newton, the writer of the hymn Amazing Grace, said to his wife, Polly, after a long marriage: “It is no wonder if after so many years, so many endearments, so many obligations, that they have produced this uncommon effect, that by long habit, it is almost impossible for me to draw a breath in which you are not involved.” I love you.

All right, we got that done. Time for a story. Kids, this is a story before there were cell phones. Can you imagine a world without cell phones? There was a young pastor just starting out, and he gave his name to a funeral home down the street from the church and said, "If there is ever a person that dies, and they do not have a church or a pastor, you call me. I would be honored to do the service." So sure enough, a few weeks later a homeless man from a couple of towns over passed away, and they called this young pastor, and they gave him the address. It was a rural route, a rural country where he served, and he pulled out, what were they called? They were on paper, a map. It was a map, and to the best that he could decipher, he felt he knew where this place was, so he started out, gave himself plenty of time to get to this graveside service, but he drove, and he drove, and he couldn't find it. By this time, it was twenty minutes past the time the service was supposed to start, and he was really worried, but out of his side vision he saw a backhoe and a pile of dirt and some workers sitting on the dirt. It looked like they were having their lunch. He said, "That must be it." Sure enough, he parked his car, walked out, looked down into the hole, and there was a vault, and he said, "This is it," and so he went over to the workers and said, "I'm sorry I am late, but if you would please indulge me, I think we need to honor this person's legacy and let me say a few words," and he started to preach, and who knows how these things happen? He preached Genesis. He preached Exodus and the Passover. He preached Leviticus and the mercy. He preached the Psalms and the prophets. He preached Jesus and the gospels, and he got to Revelation. He preached the best sermon he has ever preached in his short career. He said a prayer. He walked over to the workers and thanked them for their patience, and then he went and got in his car and drove away. One of the workers said to the others, "I have never seen anything like this, and I have been putting in septic tanks for twenty years."

At Waterstone, we believe every Sunday is Easter. Christ is risen. "He is risen indeed." We practice resurrection. God made the world, and it was good. We broke the world, and it is full of trouble, and so I thought the best thing we could do this morning on our final Easter together is to see Jesus in a funeral home, sad and mad. The reason is because if there is any distinguishing feature of my forty years, it is the almost four hundred funerals that I have conducted. I have been around death a lot. I think it is probably now, as I leave and retire from ministry, it is likely, unless something happens in the next thirty minutes, I am not going to do your funeral, but if you will permit me, what I would like to do this morning is speak a eulogy, a good word over the thought of your definite mortality, and so we will listen into some conversations that Jesus has at a funeral home, first with two mourners, and then, and there is no delicate way to put this, He has a conversation with a dead man.

Here is the story. Jesus is near the River Jordan three years, at the end of his public ministry, and while He is there, He gets word from two sisters named Mary and Martha: "Lord, the one you love is sick," and they are referring to their brother Lazarus, and then the next verse, John, the apostle who writes this story that he witnessed with Jesus, he says that Jesus loved Martha and her sister Mary and Lazarus, and nowhere else in the New Testament is there this much love packed into two verses, which tells us that these were Jesus' closest friends, and so it is puzzling that when Jesus gets the news, the next verse says that when Jesus heard Lazarus was sick, He stayed where He was for two more days. He was seventeen miles away. You would think He would have just started right towards Bethany. He stays, and the reason He gives is this rather cryptic saying in John 11, verse 4: "When He heard this, Jesus said, 'This sickness

will not end in death. No, it is for God's glory, so that God's Son may be glorified through it.'” What does that mean?

At this point, John's first eleven chapters of his gospel have been structured around seven signs that reveal the passions of Jesus' heart and the power of his hands, and so the first sign, for instance, is one that you may have heard of in John chapter 2, when at a wedding, He does what? Turns water into wine and seemingly blessing every wedding since then with this idea that if you are making a covenant, I am going to show up for you. Then the next chapter talks about Him clearing the temple out of all the merchants, making a statement that God's people are not motivated by money, and they are not motivated by power, but rather zeal consumes Jesus, that his house would be a house of prayer, a house of prayer. Then there is this also miracle that you have probably heard of, where Jesus takes a young child's happy meal, two fish and five loaves, and He feeds a crowd of five thousand men and their wives and children. Some scholars estimate it was 20,000 people. He played on the energy matter equation and fed a huge crowd. Feeding people in the wilderness sounds familiar. Then there are three successive miracles where He heals a sick boy, and he does not even show up on the scene. He just speaks from where He is, and the boy is healed. Then He heals a lame man and a blind man. Then we come to this last miracle in the gospel of John in chapter 11, and this one is stunning. It is the final stretch. It is the big finish, where He is going to raise a man from the dead. He is going to show that He has power over our greatest enemy, death.

Now, that is the usual conversation in a funeral home, isn't it? Death, it is the problem then, and it is the problem now, but I would say one thing that I have noticed over forty years of ministry as our culture has become more secular, that the thoughts of an afterlife have become a much more ambiguous question and even to many an irrelevant question in our time. Charles Taylor, the eminent sociologist in his book “A Secular Age,” describes this culture we live in here in the West as being and living in an imminent frame. That is, “Everywhere they look, they only see the here and the now, only what's in front of us in the moment. Who knows what is beyond? Who knows what happens after we die?” We just focus on the here and now, and so the questions of death and an afterlife are irrelevant. Well, I doth protest. While they may be irrelevant to your worldview, it is a necessary question. Wouldn't you agree? Why? Because the statistics on death are pretty good. You are going to have one, and so I think it is a necessary question. What happens when we die?

There are two options, right? Nothing happens, and something happens. Nothing happens, the late physicist Stephen Hawking said that heaven is a fairy story for those who are afraid of the dark. Sam Harris, one of the atheist evangelists of our time, he says that there's nothing to fear, because you were not conscious before you were born, and you will not be conscious after you die, so don't worry. The only problem that I see with that is that it does not seem to be working. We live in an anxious culture. Jonathan Hayes' best-selling book right now, “Gen Z, the Anxious Culture,” “anxiety seems to only be increasing in our time. It seems that we live in a culture injected with Fear of Missing Out steroids.” Sarah Murray, one of the eloquent death writers of our time, describes it this way: “There will be no more new discoveries when you die, no more exotic, enchanted experiences. Nothing will make my heart race, because my heart will have stopped. While alive, I miss these moments on behalf of my dead self.” What does that mean? Option A, nothing happens.

Option B, something happens. Back to Charles Taylor, the imminent frame, only the here and now. He goes on to say, though, that what keeps happening in our culture is actually a bit annoying. It is that as we are looking through the imminent frame, we keep getting hit by what he calls the cross-pressure. We see through the frame signs of here and now, and that is all there is, but the winds of transcendence keep gusting and blowing the signs down, and it is deeply annoying. These questions pop into our lives about is there something more? Is there a transcendent being? Is there anything beyond? What happens when we die? Here is the thing, the question will not die.

It made me think of one of my favorite biographies, Walter Isaacson on the cofounder of Apple, Steve Jobs. I imagine many of you have read this. Late in his life, he is struggling with cancer, Steve Jobs. One Sunday afternoon when he was not feeling well, Jobs sat in the garden behind his house and reflected on death. He talked about his experiences in India almost four decades earlier, his study of Buddhism, his views on reincarnation and spiritual transcendence, “I am about 50/50 on believing in God. For most of my life, I have felt that there must be more to our existence than meets the eye. I would like to think that something survives after you die. It is strange to think that you accumulate all this experience and maybe even a little wisdom, and it just goes away, so I really want to believe that something survives, that maybe your consciousness endures.” He fell silent for a very long time, but he said, “On the other hand, perhaps it is like an on-off switch. Click, and you’re gone.” Then he paused again, smiled slightly, “Maybe that is why I never like to put on-off switches on Apple devices.”

If only we knew of someone who can deal with death and overcome it. By the time Jesus gets to the grave, Lazarus has been dead for four days, and what happens now is He reaches the village of Bethany, almost to the village. That is where Lazarus and Mary and Martha lived, and Martha comes out to have a conversation, and in a moment, we will read that conversation, and then she goes back and gets her sister Mary, and Mary comes out to the same place, and they both have the same opening sentence to Jesus, and what I want you to see as we read these passages back-to-back is the contrast, how differently Jesus talks to Martha and how differently He responds to Mary. Pay attention to the contrast of Jesus’ response as He now comes to the town and Martha comes out to meet Him in verse 21: “‘Lord,’ Martha said to Jesus, ‘If you had been here, my brother would not have died, but I know that even now, God will give you whatever you ask.’ Jesus said to her, ‘Your brother will rise again.’ Martha answered, ‘I know He will rise again in the resurrection at the last day.’ Jesus said to her, ‘I am the resurrection and the life. The one who believes in me will live even though they die, and whoever lives by believing in me will never die. Do you believe this?’ and now the conversation with Mary.

Martha after that conversation goes and gets Mary, Mary comes out, and same place, same opening line: “When Mary reached the place where Jesus was and saw Him, she fell down at his feet and said, ‘Lord, if you had been here, my brother would not have died.’ When Jesus saw her weeping and the Jews who had come along with her also weeping, He was deeply moved in spirit, and troubled. ‘Where have you laid him?’ He asked. ‘Come and see, Lord,’ they replied. Jesus wept.” Did you see the contrast of how He engages Martha and how He engages Mary? With Martha it is a speech. With Mary, He is speechless. With Martha, it is a teaching moment, when He says, “not only am I the resurrection, but I am,” and He makes the highest claim to deity possible: “I am life. I am the I am. I am the source of all living.” It is a theology lesson, but with Mary, Jesus is troubled, and He sits with her.

With Martha it is a doctrinal teaching on the resurrection, where He says that yes, all Jews believe that in the end, those who know God will rise again, but Jesus says, “I am the key to that now, and now it matters what you do with me, so that you have the key to then,” and He puts Himself at the center of everything, but with Mary it is desolation and weeping. What is going on here? We are seeing Jesus revealed to be the Son of God, who is a human being. What we are seeing is what theologians call the God man or the hypostatic union, two natures in one person, divine and human in one being, Jesus, fully God, fully man, one-hundred-percent God, one-hundred-percent man, not just God, not just man. He is the God man, and the emphasis in the text on this God man is on his tears. Twice it says that Jesus wept, and what is really perplexing about it is Jesus knows the end. Jesus is not weeping for Lazarus, because He knows that in just a matter of a few minutes, this funeral is going to turn into a feast, and He is going to raise Lazarus. Why is He weeping? He is weeping because even though He is acknowledging a future state that He will create where there are no tears or dying or evil, He is going out of his way to dignify grief in this time and to say that his heart as with the mourners, and it matters, this grief and these tears over Lazarus dying. He is showing Himself as the God man to be God with tears. We sang about this truth this morning. He took our sins and our sorrows and made them his very own. He is the God man. He is the one our heart yearns for, a God with tears.

Nicholas Wolterstorff, a professor at Yale, lost his son at a young age. He said that the tears of God are the meaning of history. What does that mean? It means that we know God is with us, even on the worst day of our lives, because He experienced what it is to be human. He is the God man, and being low, being man, He can enter our feelings. He knows our experience. He knows every human experience apart from sin, but being God, He defeats our worst enemy, death. He is the God man. Again, Jonathan Edwards in the 1700s preached a sermon called “The Excellencies of Christ,” and in that sermon he wrestled with Revelation chapter 5, where it says that Jesus comes as a lion, but then is revealed as the lamb. In other words, his greatness is shown by his weakness, but his weakness is magnified by his greatness, and He is the God man that our heart yearns for. There is no one else like Him. Edwards riffed on this, if you could say that people in the 1700s riffed. Edwards said, “Jesus makes high claims without being pompous. Jesus is tender without being cowardly. Jesus is strong without being harsh. He is humble without lacking confidence. He has authority without being self-absorbed. He has conviction without an absence of approachability. He has enthusiasm without fanaticism. He has passion without prejudice. He has power without insensitivity. He has holiness without legalism. Jesus is absolute beauty. He is perfection that ravishes the human heart.” That is why Isaiah the prophet, seven-hundred years before Jesus came, saw the suffering servant come, and he said that this one would be the wonderful counselor, God with tears, the God man, the one for whom our heart yearns.

Do you know why it yearns so much? Because He is the wonderful counselor. You and I are want-to-be counselors. We have what is called temperament, and temperament is part of the image of God, and it is a good thing. Truth and tears are usually those two sides of the temperament, but our temperaments are also fallen, and sometimes we are a bit oblivious even to how much our temperament is fallen. In other words, if I could say it in a little pastoral moment here, we tend on the spectrum to be either people of truth or people of tears. People come to us for help, and they are hurting. People of truth say, “Oh, I am glad you came. I can fix this,” and they throw you a Bible verse or a cliché, or they say, “God told me to

tell you this,” and they feel better, and you feel worse. “Suffering attracts fixers the way roadkill attracts vultures,” Eugene Peterson once put it. There are people of truth, and there are people of tears, and those people come, and they sit with you, and they say, “Well, it is just the way it is. Death is natural. There is nothing we can do. Just accept it. With time you will get on with it.” The tears are meaningful, but is that all you have? That’s it? No hope? No truth? Jesus is the wonderful counselor who is truth and tears when usually the best we have to offer is truth or tears.

By the way, one of the ways to know if we are becoming more like Jesus and living for others is to know that we are growing in both truth and tears and hopefully the Spirit’s guidance on timing around all. The first conversation is a sad Jesus, and He is revealed to us as the God man, God with tears, the one for whom our heart longs, but there is a next conversation. He goes as the text goes on, and He makes his way to the tomb, and the second thing, if the first interpretive clue in this text is this idea of noticing how He responds differently to Martha and Mary, the second thing that jumps out at you as you saturate in this text is this. It is full of emotion, Jesus’ emotion. So, we have talked about the sadness, but I want to look at verses 33 and 38 and see that there is another emotion of Jesus in play: “When Jesus saw her,” Mary “weeping, and the Jews who had come with her also weeping, He was deeply moved in spirit and troubled,” and we see that exact phrase again in verse 38. “Jesus,” once more, “deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.” That phrase, “deeply moved,” honestly, is a bit tame. Eugene Peterson, in his translation, “The Message,” he translates that phrase, “deeply moved” as, “quaking with rage.” I think that is closer. In ancient literature around the time of the New Testament, the word was used to describe a horse snorting on the battlefield, like this primordial rage. Jesus is hot. He is enraged, mad. This is furious love, because what He does is he takes action on the rage.

By the way, you have to ask a question again, though. Why if Jesus knows He is going to raise Lazarus, and it is going to be a funeral to feast in a matter of minutes, why the rage? It is not because He is mad at the weepers, because He was one of them, and it is not because He is mad at Himself. He did not bring death into the world. We broke the world, and we have the world we deserve, because we turned away from God. No, what Jesus is angry at, totally enraged, is the devastation of death. Being the God man, He is looking down through history and seeing all the funerals that He will not interrupt, and He is mad at what death has done to his good world, and so his rage leads to action, and he approaches the tomb. He says, “Move that stone.” He prays to his Father, just showing everyone around, remember, Jesus said, “I will be glorified in this.” It is one of the ways He is glorified. Is it revealed that he and the Father are on the same mission. They are of the same nature. They are God at work here, and He then says to Lazarus, here is the conversation with a dead man, “Lazarus, here, outside,” three words, “Lazarus, here, outside,” and all of a sudden, out of that tomb comes a guy that I saw when I was a kid watching Scooby-Doo on Saturday morning cartoons, a mummy in the graveyard. “Take the grave clothes off and let him go.”

Now we see the rage leads to a resurrection, but we take the story one step further, and we did not read this when Emily read the text. It goes on a little farther. This rage also leads to redemption, because notice what happens in verses 45 to 47 of John 11. It says that the people, “some believed in Jesus, but some of them went to the Pharisees and told them what Jesus had done.” Those are like the religious leaders of Jesus’ day, “the chief priests and the Pharisees called a meeting of the Sanhedrin.” That was the highest ruling council in Judaism, and then you notice what they decide at the end of their meeting: “From

that day on, they plotted to take Jesus' life." Do you see it? Jesus in raising Lazarus has signed his own death warrant. He is essentially saying, "Lazarus, here, outside. Me, there, inside." He exchanges places with Lazarus. See how He loved him. See how He loves you. His rage is a furious love, so that even though you die, you will live.

There are two responses to this story that I would like to suggest to you, these conversations at a funeral home. The first is this. It is what Jesus asked Martha. "Do you believe this?" Seriously, you have to make up your mind about who Jesus is and what He has done. This claim, "I am the resurrection and the life," I was thinking this week, what if I decided in my last sermon at Waterstone, finally I am going to tell you the truth: "I, Larry Renoe, am the resurrection and the life. No one sees the Father except through me. Even though you die, you will live. It is through me." What would you do? "No pie for you." Crazy, right? We channel C.S. Lewis. Lewis said, "When you consider the claims that Jesus made, you have to conclude that either He was a liar from the pit of hell, or He was a lunatic on the level of a man who thinks that he is a poached egg, or He was the Lord of Heaven and Earth, and you have to throw yourself down before Him." My friends, we have to make up our minds about who Jesus is.

Barbara Boyd was a teacher for many years in Intervarsity Christian Fellowship, and one of her most famous students, you may have heard his name, was Tim Keller. For years and years, Barbara Boyd with Intervarsity had this illustration that now has become legendary for anyone who is familiar with Intervarsity or Tim Keller. He used to use it all the time. Barbara Boyd said, "If you say, 'I like the Jesus I can ask to help me through the hard times, but I do not want the holy Jesus, I do not want the God Jesus, I do not want the powerful Jesus, I do not want the Jesus who is great,' you get no Jesus at all." Think about it for a minute. If the distance between the Earth and the sun was the thickness of a sheet of paper, then if the 96,000,000 miles between the Earth and the sun was the sickness of a piece of paper, do you realize that the distance from the Earth to the nearest star would be a stack of papers 70 feet high? Just the diameter of our little galaxy would be a stack of papers 310 miles high, and our little galaxy is just a speck in the universe. The Bible says in Hebrews chapter one, Jesus Christ holds the universe together with the word of his power. Do you ask somebody like that to be your life assistant? We throw ourselves down. The first thing is to give Him your heart, and when you give Him your heart, you will carry his love. You realize your sins are gone. You have no reason to fear God at the end of your life, at the end of your time, and facing judgment. Jesus has taken that judgment. He got into the tomb. We are forgiven. No despair, no shame, and no guilt. We are reconciled with God, and thus we are filled with his love, and thus we become love dispensers.

It is great. It is perfect timing. It is Super Bowl Sunday, right? The seven signs of John, we now leave being the signs of God. Leaving here, we are signs. What kind of signs? If today when the Philadelphia Eagles beat the Kansas City Chiefs, Saquon Barkley played for whom in college, Big Red fans? Okay, let's get some order here in the house. When Philadelphia scores a touchdown and kicks that extra point, you will look between the goal posts, and you will see a sign, and what will that sign say? John 3:16. Friends, you and I are now that sign. Having given our heart to Jesus, we become filled with his love, and we are now signs to the world of God's love. I always found it interesting in John 3:16 that it says He loves the world. It does not say people. It does not say anything specific about human beings. It says the realm, and what is the realm? The realm is a fallen realm. It is a broken realm. He loves it all,

all that has gone wrong. He loves the world and everything in it. Even things that are opposed to Him, He loves.

So, I want you to think in my last words to you, Waterstone, my last words, I want you to consider the implications of John 3:16, you carrying his love. John 3:16 means He loves men and women, boys and girls. He loves the older person using a walker to shuffle down the hall and the newborn nestling in her mother's arms. God loves the poor, and He loves the rich. He loves the strong, and He loves the weak. He loves the educated and the illiterate. He loves those from every people group and nation and ethnicity. He loves the immigrant, no matter what papers they do or do not have. God loves the self-disciplined, and He loves the addict. God loves liars, thieves, hustlers, adulterers, pimps, prostitutes, whores, rapists, pedophiles, and murderers. God loves the victim. He loves the transgendered. God loves transvestites and homosexuals and heterosexuals and all who worship sex as their savior. God loves the greedy, the lazy, the employed, the unemployed, and the homeless. He loves the divorced. He loves the happily married. He loves the miserably married, the single, and the widow. God loves those who bow down to idols and those who bow down to sports teams. He loves atheists, Muslims, Hindus, Buddhists. He loves Mormons and Methodists and Mennonites. He loves those who use his name without even thinking of Him. He loves selfish, proud, distracted people. He loves the world, and He loves you, no matter what you have done. "For God so loved the world that He gave his one and only Son." "Gave." The word "love" in our culture is a sloppy word. It usually means nothing more than feelings that come and go. Jesus defines love as giving everything at every cost. No matter the response you get, no matter if they deserve it or not, you give. You love. That is the love of God for us. It is unthinkable that God would do that, unthinkable that He would put the well-being of the world ahead of his one and only Son, but that is what He did for us.

Many of you came in this morning, and you have experienced things that have made you doubt God's love. Maybe you are suffering in your health. Maybe your work is a misery. Maybe your parents have let you down. Your children have disappointed you. Maybe your spouse has rejected you. Maybe your friends are ignoring you, but my friends here, none of that means that God does not love you. God demonstrated his love for you when He died on that cross in your place and welcomed you to live with Him forever. God loves the world, and He loves you. Let's pray together.

This is a prayer from George Whitfield, the famous British evangelist, in the year A.D. 1741. He was reflecting on Jesus being truth in tears, the raging victor over death, and then he says, "What will you do with Him? Oh, my dear friends, these are matters of eternal moment. I did not come to tickle your ears. If I had a mind to do so, I would play the orator. No, but I came, if God should be pleased, to touch your hearts. What shall I say to you? Open the door of your heart, that the king of glory, the blessed Jesus, may come in and erect his kingdom in your soul. Make room for Christ. The Lord Jesus desires to sup with you tonight. Christ is willing to come into any of your hearts that will be pleased to open and receive Him." This morning, if you are here and you would like to restart, or to start for the first time, to reconnect with God through Jesus Christ, all you need say to Him in the quietness of this moment is "Jesus, I am yours. You are truth in tears. You are the victor over death. I am yours." Say that to Him right now. Lord, hear our prayers. Let's stand, and let's sing an Easter song as we close together.

43:26 minutes