

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 *The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)*

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

The Messiah prophesied in the OT would be a unique person unlike any other person in the history of the world. He would be both divine and human in one person. He would do things that no one else could do – impossible things. As Jesus said in Matt. 19:25 “with God all things are possible” – so when Jesus did the “impossible” it was evidence that He was God come in the flesh. He was the prophesied coming Messianic KING.

Jesus’ ministry was so unique that the Jewish religious leaders considered it unorthodox and illegitimate. John the Baptist’s disciples also had questions. As we saw in our study last time in Matt. 9:14-15 they asked Jesus why His disciples did not FAST like they and the Pharisees did. Jesus responded with this provocative question: “***Can the friends of the bridegroom mourn as long as the bridegroom is with them?***”

The obvious answer is “no” because the wedding is a time of celebration and joy – not a time of mourning related to fasting. And what Jesus says next builds on this as seen in Matt. 9:16-17.

Matthew 9:16-17 (NKJV)

16 No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse.

17 Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”

Here we have two parables or illustrations showing that the new paradigm that Jesus was presenting was incompatible with the old Judaistic paradigm.

Everyone knows you can't use an unshrunk piece of cloth to patch up an old garment. As it shrinks it will just tear and make things worse. Likewise putting new wine into old brittle wineskins would cause the fermenting wine to burst the skins. Thus the new and the old are clearly incompatible!

The context here is important to properly understand what Jesus was saying. We have noted that often Matthew presents things thematically and not necessarily in a strict chronological order. However, in all 3 synoptic gospels (that is Matt, Mark, and Luke) the illustration of garments and wineskins immediately follows the question about **fasting** (cf. Mt. 9:16-17; Mk. 2:21-22; Lk. 5:36-39). So, the context of what Jesus is saying here relates to the FASTING practices of the disciples of John and the Pharisees, and by application their ascetic tendencies in general.

And the point is the old garment of these Judaistic practices was incompatible with the new **joyous** realities brought into place by Jesus. What Jesus brought was not merely a patch to Judaism; rather it was brand new wine (so to speak) which required new wineskins (cf. Jn. 4:23-24).

Note the question about fasting in verse 14 came from the disciples of John the Baptist. John's ministry was about the brokenness of preparation as he called the people out on their sin and called for repentance. Jesus' ministry brought a celebration that the King was now on the scene. John in a sense brought the **“mourning”** while Jesus brought the **“joy”**.

Note in the Bible wine is often associated with celebration and joy – not the abuse of it but the proper use and enjoyment of it. In addition, “wine” is a symbol of the Holy Spirit (cf. Eph. 5:18).

What was now different could be summed up in one word – namely “JESUS”. Fasting denoted mourning, but Jesus brings the JOY. John the Baptist had a ministry in which FASTING was fitting. But now Christ (the bridegroom) was here and the appropriate response to those receiving Him is that of joy and celebration. The old ascetic ways of Judaism in general now had to give way to a fresh newness of JOY found in presence of Jesus.

Jesus brings the JOY!

Slide # 2

John 16:21–24 (NKJV)

21 A woman, when she is in labor, has sorrow because her hour has come; but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world.

22 Therefore you now have sorrow; but I will see you again and your heart will rejoice, and **your joy no one will take from you.**

23 “And in that day you will ask Me nothing. Most assuredly, I say to you, whatever you ask the Father in My name He will give you.

24 Until now you have asked nothing in My name. **Ask, and you will receive, that your joy may be full.**

With the coming of Jesus comes unparalleled JOY which is not reflected in the old ways prior to Him. It is a whole new day – a day of JOY! Yes, as believers they had life and they had joy under the old system, but Jesus came that we might have life and “have it more abundantly.” (Jn. 10:10)

Jesus didn’t come merely to reform Jewish religion but to bring about a whole NEW reality of JOY that is found in Him alone. We are no longer under the law of Moses as a code to live by, but rather under the law of Christ. In effect, Christ Himself is now the code we live under. “For the law was given through Moses, but grace and truth came through Jesus Christ.” (Jn. 1:17)

The book of Colossians makes it very clear that we don’t just add a little patch of Jesus to the old system. We don’t add Jesus to legalism, we don’t add Jesus to asceticism. No rather Jesus stands ALONE and He stands SUFFICIENT!

Slide # 3

Colossians 2:10 (NKJV)

10 and you are complete in Him, who is the head of all principality and power.

Colossians 2:16–17 (NKJV)

16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,

17 which are a shadow of things to come, but the substance is of Christ.

Colossians 3:11 (NKJV)

11 where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

The shadows of the old have given way to the substance of Christ Who is now our all in all. We are complete in Him! Christ is not merely an add on, He is not merely a patch. He is the whole NEW deal, and He is sufficient! He is our full JOY!

Footnote: There is considerable continuity between the OT Scriptures and Christ's ministry, but the religious system as a system under Judaism cannot be mixed with NEW realities found in Christ. Any attempt to do so results in theological disaster. Groups like "*The Hebrew Roots Movement*" that try to conflate the teachings of Christ and Hebrew traditions and the Mosaic Law inevitably result in serious legalistic error. Note very clearly that Christ taught that the old ways and His new ways were not compatible. You can't have it both ways. You can't live under Christ as your code and at the same time live under law as your code. It's one or the other.

Slide # 4**Romans 6:14 (NKJV)**

14 For sin shall not have dominion over you, for you are not under law but under grace.

Romans 10:4 (NKJV)

4 For Christ is the end of the law for righteousness to everyone who believes.

1 Corinthians 9:21 (NKJV)

21 to those who are without law, as without law (**not being without law toward God, but under law toward Christ**), that I might win those who are without law;

We are not under the law of Moses as a code to live by, but we are under the law of Christ and His chief guiding spiritual law is LOVE – the law of LOVE (cf. Rom. 13:8-10; Gal. 5:6, 13-14). The fruit of the Spirit is love, joy, etc. (Gal. 5:22-23).

By the way legalism and joy don't go together. Have you ever seen a happy legalist? The only time they are happy is when they critically catch someone not keeping their foolish forms of legalism! JOY goes together with Jesus and the new liberty found in Him! Jesus is our JOY!

Matthew 9:18 (NKJV)

18 While He spoke these things to them, behold, a ruler came and worshiped Him, saying, "My daughter has just died, but come and lay Your hand on her and she will live."

The parallel passages to Matt. 9:18-26 are found in Mk. 5:21-43 and Luke 8:40-56). Matthew condenses these accounts to make the salient points he wants to make.

This ruler is stated in Mark 5:22 to be a ruler of the synagogue (evidently in Capernaum) and his name was Jairus. As a ruler in the synagogue, he would have been well respected in the Jewish community. These rulers administratively oversaw the activities related to the synagogue and were responsible to line up teachers, etc.

He came to Christ literally bowing down indicating humble respect or perhaps even worship as so translated in the NKJV.

In the parallel passages found in Mark 5:23 and Luke 8:42 we are told that initially this ruler's daughter was dying but then in short order a report came saying she had died (cf. Mk. 5:35; Lk. 8:49).

This apparent discrepancy is explained by the fact that while Jesus was speaking to Jarius someone came from his house to tell him the girl had died. Matthew did not mention that detail, and therefore included the report of the girl's death in Jarius' request.

– ***The Bible Knowledge Commentary***

This ruler definitely had faith that Jesus could heal his dying daughter by simply laying His hand on her. But then when the report came that she had indeed died Jesus said to the ruler, “***Do not be afraid; only believe, and she will be made well.***” (Lk. 8:50)

Footnote: The other parallel gospels tell us that this girl was 12 years old (cf. Mk. 5:42; Lk. 8:42). This was the age a Jewish boy was counted as a man and a Jewish girl had reached the initial stage of adulthood.

Matthew 9:19-20 (NKJV)

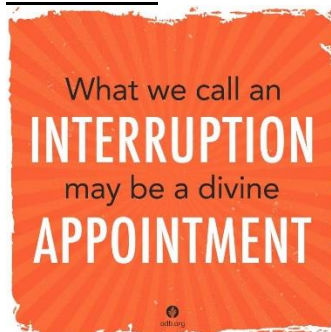
**19 So Jesus arose and followed him, and so did His disciples.
20 And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment.**

Jesus and His disciples arose to follow the ruler to go to his home when suddenly Jesus sensed a special touch on the hem of His garment.

This was an interruption. The ruler had desperately asked Jesus to come in hopes that Jesus could heal his dying daughter. Jesus had immediately set out to come and help and then this interruption. Put yourself in the place of this father and you can imagine this interruption must have been frustrating. I am sure he thought “***time is of the essence***”, (that’s not only true in real estate but also in matters of health) but yet God is sovereign over timing including interruptions.

Jesus was never annoyed by such interruptions; He was always poised, accessible, and approachable. – ***William MacDonald***

Slide # 5



Once again Matthew does not give much detail but rather summarizes the account. This was not just a matter of this woman quietly coming up behind Jesus and touching His garment, rather Jesus was in the context of a jostling crowd.

Slide # 6**Luke 8:45–46 (NKJV)**

45 And Jesus said, “Who touched Me?” When all denied it, Peter and those with him said, “**Master, the multitudes throng and press You, and You say, ‘Who touched Me?’**”

46 But Jesus said, “Somebody touched Me, for I perceived power going out from Me.”

The question of Jesus, “***Who touched Me?***” seemed ridiculous to Peter because as he points out Jesus was being touched by many people in the press of the crowd. But Jesus knew someone had touched Him in a special way because He sensed power going out from Him. Evidently Jesus knew who it was because Luke 8:47 says...

Slide # 7**Luke 8:47 (NKJV)**

47 Now when **the woman saw that she was not hidden**, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.

Understand why she came secretly from behind in a hidden sort of way. It was illegal for her to be out in public touching anyone because according to Jewish law she was ceremonially unclean because of her bleeding (cf. Lev. 12:1-7; 15:19-33).

Slide # 8**Leviticus 15:25 (NKJV)**

25 ‘If a woman has a discharge of blood for many days, other than at the time of her customary impurity, or if it runs beyond her usual time of impurity, all the days of her unclean discharge shall be as the days of her customary impurity. **She shall be unclean.**

This woman was basically an “untouchable”. No one could touch her; she could not worship at the temple. To enter the temple unclean called for 40 lashes or perhaps being stoned to death. According to Mark she had spent all her money on doctors and was no better (cf. Mk. 5:26). She had basically lost everything, her health, social networking, family care, religious interaction, financial security – it was all gone.

It is interesting to note the contrast of the two people seeking healing from Jesus in this account. Jairus was a man of great esteem in the religious community while this woman had no standing or resources. He was a synagogue leader, she could not even attend worship services. The girl had been healthy for 12 happy years with her family, but this woman had just lived 12 miserable years perhaps ostracized from her family. The situation of Jairus was public but hers was private.

Again, we see Jesus is for everyone – the high and the lowly – the well-known and the unknown. Jesus is for everyone. And everyone faces “hurting times”. Everyone needs Jesus! On the way to help the prominent leader, Jesus allowed Himself to be interrupted in an “illegal” sort of way by an anonymous woman with no prestige. I like that about Jesus! He doesn’t just cater to important people; but is there for the “nobodies”.

This woman, hurting so bad for so long, pinned all her hopes on Jesus.

21 For she said to herself, “If only I may touch His garment, I shall be made well.”

Many commentators think the hem of His garment was probably one of the tassels attached to the outer cloak prescribed to be worn by Jews as seen in Numbers 15:38-40 and Deut. 22:12 (cf. Lk. 8:44).

Slide # 9

Numbers 15:38–40 (NKJV)

38 “Speak to the children of Israel: Tell them to make **tassels** on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners.

39 And you shall have the tassel, that you may look upon it and **remember all the commandments** of the LORD and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined,

40 and that you may **remember and do all My commandments, and be holy for your God.**

These tassels served to constantly remind the Jews of their holy calling. This woman thought within herself if only she could make contact with Jesus in the sense of just touching the edge of His garment she would be made well.

22 But Jesus turned around, and when He saw her He said, “Be of good cheer, daughter; your faith has made you well.” And the woman was made well from that hour.

Again, both Mark and Luke add more detail. After she touched His garment Luke 8:44 says, “*immediately her flow of blood stopped*”. Then Jesus looked around to see who had done this and said “*Who touched Me?*” And then she confessed it was her and said what had happened.

Jesus then said, “*Be of good cheer, daughter, your faith has made you well.*” Indeed, this is the “*good cheer*” she had been seeking for 12 long years. When all seemed hopeless Jesus came into her life and healed her.

Jesus called her “*Daughter*” which was an affectionate parental term indicating she was now a part of Christ’s family. Her faith not only brought physical healing but perhaps brought her into the family of God if she was not a true believer before this. The language here is interesting.

Slide # 10

Made you well is literally “saved you.” When Paul uses the verb it usually means “being rescued” from the eternal consequences of sin; and Matthew uses it this way (1:21; 10:22; 16:25; 18:11; 19:25); but here it may mean little more than God delivering her from her physical condition. – *The Moody Bible Commentary*

In this instance we see that Jesus dealt with individual need based on individual faith. Jesus clearly made her well, but it was based on her faith. It has been pointed out that Jesus did not think in terms of crowds but rather in terms of individual men and women. Jesus deals with people individually.

By way of application Jesus saves people; but He does it on the basis of personal faith. People do have to personally believe and yet even that does not happen in a vacuum apart from God’s working in their heart.

23 When Jesus came into the ruler’s house, and saw the flute players and the noisy crowd wailing,

Jewish funerals were typically held on the same day the person died as the warm climate called for quickly disposing of the dead body. By the time they got back to the house the funeral proceedings were well under way. And it was a noisy affair. The idea was the louder the better.

Jewish funeral customs according to the Talmud required as a duty that even a poor family hire two flute players and one professional wailing woman to properly express grief. A well to do leader in the community would probably have had a whole host of mourners in place. As stated the crowd was wailing – and then Jesus showed up. Jesus has a way of changing things when He shows up.

24 He said to them, “Make room, for the girl is not dead, but sleeping.” And they ridiculed Him.

This is almost comical. They are all carrying on in funeral mode and Jesus said, “**Make room, for the girl is not dead, but sleeping.**” The sense of “**Make room**” is “**get out**”. Luke 8:54 says, “He put them all outside” as in also indicated in the next verse here in Matthew.

(Some people simply have to be put out if we are to expect the Lord to do anything.) – **John Phillips**

Jesus does not perform for unbelief. Unbelief gets “put out”. When Jesus went back to His hometown and the people refused to believe Matt. 13:58 says...

Matthew 13:58 (NKJV)

58 Now He did not do many mighty works there because of their unbelief.

It is noteworthy that this crowd ridiculed Jesus for saying the girl was merely sleeping and not dead, and yet as LORD Jesus put them out. Jesus is always in charge.

Ridiculed is the idea of “laughed at”, “mocked” or “made fun of”. And you can understand why: Luke 8:53 says, “**And they ridiculed Him, knowing that she was dead.**” They absolutely knew she was dead and not merely sleeping.

Some have thought that maybe she was merely in a comma, but Luke 8:55 says after Jesus took her by the hand and said, “Little girl, arise” that “her spirit returned”. The definition of death is that the spirit has departed from the body.

Slide # 11

James 2:26 (NKJV)

26 For as the body without the spirit is dead, so faith without works is dead also.

For the spirit to return indicates that indeed she was dead.

The Bible often uses “sleep” metaphorically to denote death. The body is pictured as sleeping denoting a temporary condition. One day the body will awake in resurrected form but for now it is pictured as being asleep (cf. Dan. 12:2; Jn. 11:11; Acts 7:60; 1 Cor. 15:6, 18; 1 Thess. 4:13-16; 2 Pet. 3:4).

Slide # 12**Daniel 12:2 (NKJV)**

2 And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt.

1 Thessalonians 4:13–15 (NKJV)

13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.

14 For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.

Resurrection is that “*great gettin up morning*”. Those bodies that are all asleep in the grave (no matter how decomposed) at the wakeup call from Jesus will all arise.

Slide # 13**John 5:28–29 (NKJV)**

28 Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

29 and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

But note that while the body is pictured as sleeping the soul is not. There is no such thing as “soul sleep”. The soul at the time of death is very much conscious. Unbelievers go to Hades to await the resurrection of condemnation and from there they will go to their final place of damnation in the lake of fire (cf. Rev. 20:15; Lk. 16).

Believers at the moment of death are in the presence of the Lord in heaven. In 2 Cor. 5:8 Paul says, “**absent from the body...present with the Lord.**” In Phil. 1:23 Paul says that to depart and be with Christ is far better. It is a better experience than anything we have known here – and this experience is the experience of every believer at the moment of death.

In Revelation 6 we see the souls of those slain in heaven. Are they unconscious? NO!

Slide # 14

Revelation 6:9–11 (NKJV)

9 When He opened the fifth seal, I saw under the altar the **souls of those who had been slain** for the word of God and for the testimony which they held.

10 And **they cried** with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?”

11 Then a white robe was given to each of them; and it was said to them that they should **rest a little while longer**, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.

Note they are physically dead, but very alive and conscious in their souls. Their bodies are asleep in the grave, but in their souls they are consciously resting in heaven in anticipation of what God will yet do for them in the resurrection.

Jesus spoke of this little girl’s death as her being asleep. Again, sleep is a temporary condition. Death, properly understood is not a permanent condition because one day the death will be awakened in the resurrection.

When Lazarus had died Jesus in John 11 said, “**Our friend Lazarus sleeps, but I go that I may wake him up.**” And then as Jesus came to the grave He told the weeping sister Martha, “**I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?**” (Jn. 11:25-26).

In the face of death Jesus declared Himself to be “**the resurrection and the life**” and then He proved it by raising Lazarus from the dead. Only Jesus can awaken people from the sleep of death.

25 But when the crowd was put outside, He went in and took her by the hand, and the girl arose.

First the ridiculing crowd was put outside. We know from Luke that there were 5 witnesses to this miracle present in the room.

Slide # 15

Luke 8:51 (NKJV)

51 When He came into the house, He permitted no one to go in except **Peter**, **James**, and **John**, and the **father and mother** of the girl.

Having put everyone out except for these five, Jesus then went in – took the girl by the hand and immediately she arose back to life. There was no long drawn out process. Immediately she came back to life. In Mark 5:41 it says that Jesus said to her, “**Talitha cumi**” which in Aramaic literally means “Little one” or “Little lamb arise”. That is tender and precious! That is the language of the good Shepherd!

What we have here in this account is two miracles of restoration that were considered to be cases that were “incurable”. The woman with the flow of blood had exhausted all human resources. Humanly speaking it was hopeless! Jarius in utter desperation sought out Christ to help his dying daughter knowing he had no other recourse. And then it got worse as she was pronounced dead! The case was one of human hopelessness!

In both of these impossible cases Jesus responded to FAITH. He told the woman, “**your faith has made you well**” (Mt. 9:22). And Jarius in Luke 8:49-50 upon hearing that his daughter had died was told by Christ, “Do not be afraid, **only believe**, and she will be made well.” In conjunction with FAITH Christ did the impossible!

Touching a corpse rendered a person ceremonially unclean for 7 days as seen in Num. 19:11-21. However, Jesus in touching the girl brought her back to life and thus instantly transformed uncleanness into purity. We see the same reality in instantly healing the woman with the flow of blood.

But there is something even greater in view and that is the Messiah in the OT is depicted as having life restoring power (cf. Isa. 30:26; 35:5-6; 53:5). In Mal. 4:2 He is pictured as coming with “healing in His wings”. Jesus raising people from the dead was a very important proof of His Messianic identity.

Slide # 16**Matthew 11:4–5 (NKJV)**

4 Jesus answered and said to them, “Go and tell John the things which you hear and see:

5 The blind see and the lame walk; the lepers are cleansed and the deaf hear; **the dead are raised up** and the poor have the gospel preached to them.

In the ministry of Jesus we have record of Him raising 3 people from the dead. In Luke 7:12-15 Jesus raised from the dead the son of a widow; in John 11:43-44 He raised Lazarus from the dead; and here in Matt. 9 He brought this 12-year-old girl back to life.

This is significant because in the OT in Deut. 32:39 God says, “***There is no God besides Me; I kill and I make alive...***”. This is distinctly a God thing (cf. 1 Sam. 2:6; 2 Kg. 5:7).

There are a few occasions in the Bible when a prophet or an apostle in imploring God were able to see people brought back to life such as Elijah through prayer bringing back to life the widow of Zarephath’s son (cf. 1 Kg. 17:17-24); or Peter the apostle through prayer seeing Tabitha of Joppa raised to life again (cf. Acts 9:36-42).

But Jesus was different in that He did it first-hand. When Jesus did it – He did it directly first-hand as though He Himself were God. He did not have to ask God to do it – He just did it. That is unique to Him. It is unique the Messiah Who in truth is God and Man in One person (cf. Isa. 9:6-7; Jer. 23:5-6). This is what makes Jesus raising people to life completely unique. He functioned as though He were God doing what only God can do precisely because He was God in the flesh.

26 And the report of this went out into all that land.

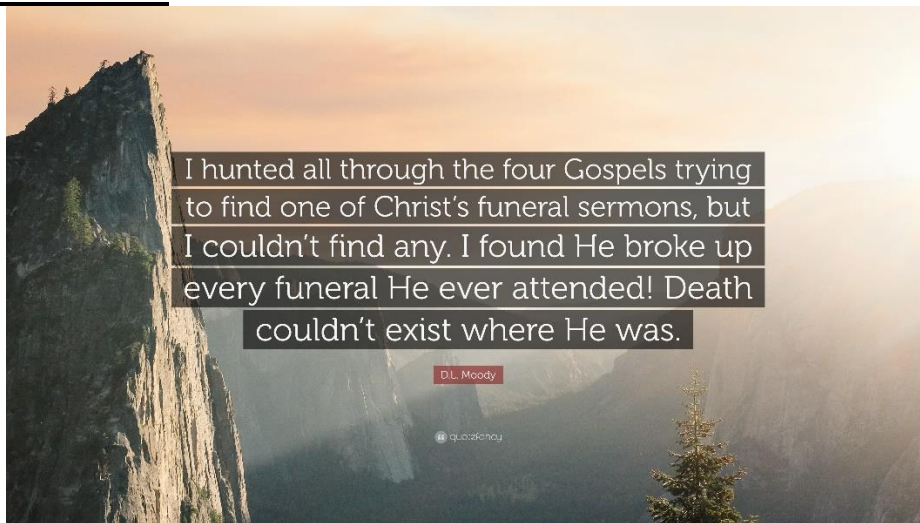
In Mark 5:43 it says that Jesus “***commanded them strictly that no one should know it***” and Luke 8:56 it says that Jesus charged the astonished parents “***to tell no one what had happened.***”

And yet it is very difficult to hide the reality of a revived living 12-year old girl who the general public knew for sure had been dead. Somehow word leaked out that Jesus has raised her back to life and then it went forth like a flood to where the report of this went out into all that land.

What we see in our text today is that Christ brought a whole new JOY dynamic in contrast to the old forms of religious Judaism. Christ did impossible things – brining restoration in impossible situations that can only be described as a total God-thing.

As a young preacher D.L. Moody was called upon to preach a sermon at a funeral. He searched the gospels to see what Jesus had to say in reference to such an occasion.

Slide # 17



Jesus broke up every funeral He ever attended. Indeed, Jesus is the resurrection and the life. He is God of very God the divine/human Messiah prophesied and promised in the OT Scriptures.

He is the promised Messiah Who can make all things new and in the end will restore all things. We have just a little sample of this kingdom renewal power in Christ's earthly sign miracle ministry. This serves to show that indeed Jesus is the true Messiah Who ultimately will bring in the kingdom and as the Son of David He will indeed yet restore all things in fulfillment of prophecy which will usher in fullness of joy. In His presence is fullness of joy (cf. Ps. 16:11). This ultimately will be completely fulfilled in the coming kingdom.

Jesus said to Jarius “**only believe**” (Lk. 8:50). Jesus said to Martha, “whoever lives and believes in Me shall never die. **Do you believe this?**” (Jn. 11:26)

This is the ultimate issue – do you believe in Jesus as the **resurrection and the life** – which is another way of saying do you believe in Him as God because only God ultimately has the power to raise the dead back to life.

Romans 1:4 (NKJV)

4 and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Romans 10:9 (NKJV)

9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.

Do you believe in the risen Christ as your Lord and Savior?

Believe on the Lord Jesus Christ and you will be saved (cf. Acts 16:31). He is the means of true JOY unlike anything ever seen before.

Receive Him and you too will know the JOY of salvation!