



***Theme: Jesus and the Earliest Gospel...Mark
"Odds and Endings"***

Easter weekend sermon preached by Jeff Huber
April 3-4, 2021

Weekly Memory Verse:

⁶The angel said, "Don't be alarmed. You are looking for Jesus of Nazareth, who was crucified. He isn't here! He is risen from the dead!" –Mark 16:6

VIDEO Sermon Bumper

SLIDE "Odds and Endings"

My name is Jeff Huber and I'm Lead Pastor at Summit Church and we are so glad you have joined us for Easter worship. This past week one of you nutty church attenders sent me this great cartoon and it seemed a good way to begin our time together.

GRAPHIC Tomb for Sale Cartoon

In case you can't read it, the bottom says, **"FOR SALE – Single Owner Tomb. Only used three days, and still has that 'new tomb smell.' Reason for sale...resident was resurrected!"** I know, that seems like an odd way to start an Easter sermon, but in today's Easter message we'll be focusing on Mark's gospel, which as an odd ending that also is profound.

Many of us have been reading through the Gospel of Mark in the season of Lent, which is the 40 days leading up to Easter. Mark is the shortest of the Gospels and is known for its brevity and action because of the circumstances in which it was written. The Gospel was written sometime around the year 66 to 70 A.D., just after the death of the disciple Simon Peter and the apostle Paul in Rome as part of the first Christian persecution.

We don't often read from Mark's gospel at Easter because the Easter story is cut short at the end. It is only the first 8 verses of chapter 16 in the early church added verses 9 through 20 and most of you should see that as a footnote in your Bibles. The early leaders in the church recognized that the gospel of Mark was not complete, and part of that is because of how it ends. Here's the last verse.

BIBLE

⁸ The women fled from the tomb, trembling and bewildered, and they said nothing to anyone. They were too frightened because...

That seems like a weird ending, doesn't it? It seems like it was cut off in midsentence in the Greek. The translators often fix this by taking the word "because" and sticking it earlier in the sentence so most of our translations read this way.

BIBLE

⁸ The women fled from the tomb, trembling and bewildered, and they said nothing to anyone because they were too frightened.

Some of the great Easter stories we are used to hearing are missing, which is why we turn to Matthew, Luke, and John most Easters. In Mark, we don't find the story of Mary Magdalene weeping at the tomb. Jesus doesn't talk with her and say, "fear not". Jesus doesn't appear as a stranger, walking with some disciples to Emmaus. When they get there, they invite Jesus to dinner. He takes the bread, blesses and breaks it and suddenly their eyes are

opened. They realize Jesus is in their midst. We don't find Jesus showing up on Easter night behind locked doors to the disciples where they are hiding. We don't find him saying, "It's me, don't be afraid. Peace be with you."

We don't find that beautiful story which happens the next week, where Jesus shows up to doubting Thomas and says, "Hear, touch my hands so you know it's really me." We don't find Jesus serving breakfast to the disciples on the Sea of Galilee with the disciples jumping out of the boat running up to him on the seashore. We don't find Jesus giving the great commission to the disciples like we do at the end of Matthew's gospel. We simply have this very odd ending. I think we will discover why this is and the power of the ending by the time we get to the end of the message today.

Let's remember that on Thursday night, Jesus has celebrated the Last Supper with the disciples and after he takes them to the garden of Gethsemane to pray. He is arrested and taken before the Jewish ruling council where he is tried and convicted of blasphemy. They take him to Pontius Pilate on Friday morning who sentences him to death. The soldiers beat, spit upon, and mock him. Jesus is then nailed to the cross at 9 AM. He suffers the most horrible form of capital punishment ever invented and finally, at 3 in the afternoon, dies.

A secret follower and friend of Jesus, Joseph of Arimathea, then comes quietly to Pilate and asks for the body of Jesus so he can bury him in his family tomb. He takes the body down from the cross so Jesus can have a proper burial. Sunset on Friday is when the Sabbath begins for faithful Jews and you are not allowed to touch a dead body, or prepare a body for burial, on the Sabbath. They very hurriedly prepare the body of Jesus, wrapping him in a burial shroud, and placing him in Joseph of Arimathea's family tomb. They roll a stone in front of the mouth of the tomb, and it is guarded by Roman soldiers. Presumably, that takes care of things.

Around the city of Jerusalem, there are thousands of family tombs

where remains are kept. You can explore these, like this one from Nazareth.

GRAPHIC **Tomb in Nazareth**

GRAPHIC **Tomb in Nazareth 2**

I have been able to visit some of these on my trips to the holy land and they are fascinating, as you see this one with a large stone in front of the opening. These openings are about 4 feet high so you would need to duck each time we went inside. There are niches in the tombs and typically the bodies would be laid on a bench off to the side. After decomposition of the body, the bones would be gathered and placed in a box called an ossuary. The boxes containing the bones were then slid in the niche and you would typically find three or more stored in each tomb. The stone would be moved in front of the tomb while a body decomposed and then moved back when it was time to collect the remains and place them in a box and put them in their final resting place.

GRAPHIC **Tomb in Jerusalem on Mt Scopus**

Here is a tomb in Jerusalem on Mount Scopus where you find Hebrew University. Tombs are carved into the soft Jerusalem limestone and eventually, like this one, the ceiling can fall in. It left a beautifully exposed cave which showed us what tombs looked like in the first century. There is a U-shaped bench all the way around the cave and a body would've been laid on that bench. While that body was decomposing, if there was another death, another body could have been laid on this other section of bench. When the first body had decomposed, in a year or two, the bones would be collected and gathered in an ossuary, being placed in the niches as their final resting place. There was room in this family tomb for 20 or 30.

It was a place like this in which the body of Jesus would've been laid. Here is what we read happens next in Mark's gospel.

BIBLE

1 Saturday evening, when the Sabbath ended, Mary Magdalene, Mary the mother of James, and Salome went out and purchased burial spices so they could anoint Jesus' body. 2 Very early on Sunday morning, just at sunrise, they went to the tomb. 3 On the way they were asking each other, "Who will roll away the stone for us from the entrance to the tomb?" 4 But as they arrived, they looked up and saw that the stone, which was very large, had already been rolled aside.

These women were there when the body of Jesus was taken down from the cross. These are the three women who were with him when he was crucified, and they had traveled with him throughout the Galilee. They were with Jesus when he healed and cared for the sick. They had seen two resurrections that we know of which were Lazarus and the daughter of Jairus. One of the Gospels tell us that Mary Magdalene was at the foot of the cross.

I want you to imagine what it may have felt like for them. Imagine that you went to visit the grave of a family member, and the dirt was in a pile next to the gravesite and the casket was open, and the casket was empty. How would you feel? My guess is that this scene would be disturbing. They may have assumed that someone else had come to do what they were there to do, maybe some of the disciples. Their heart must've stopped with the next event in this experience.

BIBLE

5 When they entered the tomb, they saw a young man clothed in a white robe sitting on the right side. The women were shocked, 6 but the angel said, "Don't be alarmed. You are looking for Jesus of Nazareth, who was crucified. He isn't here! He is risen from the dead! Look, this is where they laid his body. 7 Now go and tell his disciples, including Peter, that Jesus is going ahead of you to Galilee. You will see him there, just as he told you before he died."

The other Gospels describe this young man as an angel, which simply means messenger, and not a winged creature like we often picture. Clearly, they were terrified because of what the young man says to them and the fact that they fled the tomb, trembling and bewildered, saying nothing because they were frightened.

There are two important things to note in this short account of the resurrection. First, is the message from the young man to go tell the disciples, especially Peter, that Jesus is going ahead of you all to the Galilee which is about a 10-day journey north. They are promised that they will see Jesus there, but why is Peter singled out? There is this special reference to Peter that is important for us to note in this resurrection story. You might remember that at the Last Supper Jesus told his disciples they would desert him that night. Peter is the one who speaks up and says, **“I will never desert you, even if it means I must die with you.”**

You may also remember that after Jesus is arrested, the disciples do abandon him and scatter. Simon Peter stays back in the shadows as they take Jesus to the house of the high priest Caiaphas where they try him before the Sanhedrin. Peter is trying to live up to what he promises Jesus at dinner. Jesus tells Peter that before the rooster crows in the morning, Peter will deny him three times. Peter insists that he will not because he wants to live up to his end of the deal.

While Jesus is being tried in a kangaroo court that night, Peter is in the courtyard outside. Simon Peter is warming himself outside by the fire during the proceedings and a woman walked up and says, **“Excuse me, but you are one of his. I recognize you!”** But the Simon Peter say? **“No, I don’t know what you’re talking about. I don’t know the man.”**

A short while later, someone else approaches and says, **“I recognize your accent. You’re from the Galilee and you are one of his followers.”** Peter responds more forcefully, **“I tell you again! I am not one of his disciples!”**

Soon, another person stepped forward and says, **“I saw you with him. I know you’re one of his disciples.”** Upon hearing this accusation again, Peter begins to swear and curse and shout, **“I was not one of his disciples. I do not know the man. I have no idea what you’re talking about!”**

Just then, the rooster crows, and the Gospels tell us that Simon Peter began to weep inconsolably. Jesus is sentenced to death that night and the next day he is crucified. Peter is carrying not only the grief of the loss of his friend and teacher, but the sadness and shame of having denied knowing Jesus three times. The other disciples simply fled, but Peter denied knowing him three different times. We can imagine the guilt and shame that he is feeling. Peter is living with that throughout the next day and into the following morning.

This is why it is poignant that the young man tells the women to go tell especially Peter what was happening. It is as if Jesus wanted to say to Simon Peter, probably his closest friends, **“I know what you did. I know you said. I know you denied me. It’s okay. I still love you.** I still want you. I realize that you may have failed in that moment, but you are still my disciple. You will learn and grow from **this mistake and it will not define you.** I still want you to be the rock on which I will build my church. I still want you to lead the church, and as a matter fact, you will be more suited to that task now than before.”

I love this about Jesus. Mark didn’t need to include this small line in his resurrection story. And **I don’t think Mark included this for Simon Peter,** because he was dead when Mark wrote this gospel. You see, at the same time Simon Peter was put to death, and Mark’s gospel was being written, they were followers of Jesus being persecuted in Rome. Many of them may have said the same thing, **“I don’t know Jesus,”** because they did not want to be put to death along with Christians who were being burned at the stake by Emperor Nero. There are people for whom this alignment something right after was written and while it was being shared in the moment the first

century some 30 years after the death and resurrection of Jesus.

SLIDE **Especially make sure that _____ knows...**

I think this is included for all of us who read the Gospel, knowing that all of us, at some point in our lives, find ourselves denying Jesus. Put your name on that line and whisper it under your breath. It may not be as dramatic as the experience of Peter, but every one of us can struggle at times the claim being a follower of Jesus. I can even here in my mind, as I read this story, the young man saying, **“Especially Jeff. Be sure and tell Jeff what is happened.”**

I know all the terrible things Jeff has ever done. I know all the thoughts I have had which I wish I didn't. I know the times I haven't had the courage to do what I'm supposed to do. I know there been times when I have denied Jesus by my thoughts, words, and deeds, not only what I did, but what I failed to do. I feel this line is directed at me saying, “I know all that stuff and I still want Jeff. I still need him. I still want to use him. I want to forgive him because he still belongs to me.”

We can each put our own name and there. It's every one of us that are supposed to get the message, **“Go and tell _____, especially _____, that I still need them.”** God is saying to each of us in this part of the resurrection story, “I forgive you. I know what you've done. I know the skeletons in your closet, and I still want you, and you, and you.” I love that this line is in the gospel. It is meant to line up with what Jesus said on the cross in Luke's gospel, to the very people who had put him on the cross. He was face-to-face with his persecutors and those who were mocking him and gambling for his clothing, when he says these words.

BIBLE

“Father, forgive them, for they don't know what they are doing.”

This line is about grace that is overwhelming and sometimes we can't

even imagine. This line in Mark's gospel, about getting the message especially to Peter, is meant to set up the punctuation to what becomes the turning point in human history.

The second thing to note is these three small lines which change everything if we believe them.

BIBLE

**You are looking for Jesus of Nazareth, who was crucified. He isn't here!
He is risen from the dead!**

This is the Easter story, in all its brevity and power. We live in a world where dark things happen, and life is hard sometimes. There are earthquakes, tornadoes, and hurricanes. We experience wildfires and flooding, and those things happen because without them, the world on which we live, which is beautiful and marvelous powerful, would not exist. Sometimes, we humans get in the way the majesty of creation and we are overwhelmed by the forces of nature.

We have amazing complexity in our bodies and cells, and sometimes those systems go haywire. Our bodies are fearfully and wonderfully made, and they have repair mechanisms built in which heal themselves. We can get sick and get better all by ourselves...most of the time. But every once in a while, there is a mutation in creation or errant cells within our body. It is not that God wants us to be sick or have pandemics and deal with a terrible disease. God does not give his children cancer to teach them something or punish them. These things happen because we are mortal, frail, fragile human beings, and sometimes life is not perfect and fair. We have people working to solve the dilemmas when it comes to medical research because God has gifted us with that ability, even with all the imperfections.

Human beings sometimes do things which are foolish. Sometimes, we do things which are hate filled. Over the past few weeks, we have been inundated with stories that are painful and touch each one of us. Sometimes,

we gossip and talk about people behind their back or online in ways that cause damage or hurt. Sometimes, we drink too much, and we drive our car and people are hurt, even killed, because of our foolish behavior and addictions. There are people who cannot control their anger and become cruel in ways that destroy other lives. There is pain in the world because of our human condition.

Many people conclude that if the world is this way it must be because there is not a loving God who is all powerful. But the earth is the way it is because to sustain life. The very things we find beautiful in the world exist because of the power of creation to shape the earth. People hurt each other because God has given us free will and doesn't want us to be robots. God's response to the brokenness and pain and hurt in our lives is to come and walk among us in the person of Jesus. We call Jesus Emmanuel, God with us, who healed the sick and opened the eyes of the blind. He shows us what God is like and offers us forgiveness and mercy, but also subjected himself to everything we experience.

When God walked on this earth, some of the most pious people in the community, the religious leaders, arrest Jesus. They mocked him, spit on him, beat him, and sentenced him to die. The Romans who had the power to procure justice and undo what they know is unjust, choose to torture Jesus to death because they are afraid of the mob mentality which is rising in the people. God tells us through the crucifixion, **“I know what you are walking through. I have been subject to the abuse of your freedoms. I experienced it and walked through it with you. I know that experience, but it will not be the end of the story.”**

Even Jesus knew what it was like to feel destitute when he cries on the cross the words of Psalm 22.

BIBLE

“My God, my God, why have you forsaken me?”

God wants us to know that God understands the pain and darkness we experience in our lives. When Jesus is hanging on the cross, it seems like **hate seems to win and smothers out love. Disease seems to have conquered health. Darkness seems to extinguish light. Death seems to have vanquished life. But that was not the end of the story.**

This is why we need the cross and the resurrection. They go hand-in-hand. If we have the resurrection but no cross, then we don't understand that this is God's answer to the brokenness and pain and hurt and darkness in this world. Without the resurrection, we don't know these things have all been vanquished. This one line from the angel, **"You are looking for Jesus of Nazareth, who was crucified. He isn't here! He is risen from the dead!"** Means that death, darkness, despair, disease, brokenness, and pain do not have the final word. The essence of Easter are these three statements. Let's say them together.

SLIDE (Fly In)

Light defeated darkness.

Love vanquished hate.

Life conquered death.

This is our Easter proclamation. 1600 years ago, John Chrysostom was writing his Easter sermon. That sermon was so powerful, the churches in the East, known as the Eastern Orthodox Churches, incorporated the words into the Easter liturgy, where it has been since the 400s. On Easter morning, your friends who worship in eastern Orthodox churches, the churches in which my children grew up, say these words. Listen to these words which captures so well the story of Easter.

Let no one fear death, for the death of our Savior has set us free. He has destroyed death by enduring it. He destroyed hell when he descended into it. He put an end to an uproar even as it tasted of his flesh. Hell took a

body, his body, and discovered God. Hell took earth and encountered heaven. Hell took what it saw and was overcome by what it did not see. O death, where is thy sting. O death, where is thy victory. Christ is risen, and you O death, are annihilated. Christ is risen, and the evil ones are cast down. Christ is risen, and the angels rejoice. Christ is risen, and life is liberated.

I heard the story this last week of Allen Zugelter. Allen was a young lawyer who had been turned off by Christianity, because of what he had seen in Christians. He saw hypocrisy and a way of talking about faith that he didn't think made any sense. He became an agnostic. He had a crisis in life and began analyzing the claims of the Christian faith and the stories of Jesus with the lens of a lawyer. Is there evidence this could be true? He decided, after much research, he believed it was true. He trusted in the eyewitnesses and their recollections recorded in the Gospels. He married and joined a church with his wife. They both felt called to serve God more deeply.

Allen felt nudged by God and he left his law practice and went to seminary to become a pastor. He graduated and became pastor at Liberty United Methodist Church. Just a few years after he began serving as a pastor, he was diagnosed with a rare form of leukemia which was virtually untreatable. He continued to preach, even through many experimental procedures to treat the cancer. Allen shared these words a few months before his death as he reflected on this experience.

I don't believe God made me sick. I don't think God gave me leukemia. I don't think this is God's will. I don't think God is trying to teach me anything or punish me for something. This is just what can happen in life. People get sick and our bodies don't always respond the way we want. Why not me?

I've discovered that my life has become one continuous prayer. Everything I do is somehow prayer... just part of living, having fellowship

with Christ. I feel like I'm walking with him daily and I feel his presence surrounding me. I have this sensation of being held by the living Christ—the resurrected Christ—the experience of knowing and feeling I am not alone. He is a God who knows me and loves me deeply. God knows each of us and is truly with us in every moment. That is what sustains me.

GRAPHIC Allen Zugelter

Years ago, I came to accept that we are mortal creatures and we all will die. There is no guarantee in how long we will live. My faith has played a huge part in eliminating my fear of sickness and death. As Frederick Buechner wrote, because of Jesus' death and resurrection, we know that the worst thing is never the last thing. There is always hope. That is what sustains me, and my faith in God is what has carried me and changed everything on this journey. Faith in the One who said, "I go to prepare a place for you, and if I do, I'll come back for you, that you might be with me where I am." Faith in the One who said, "I'm the resurrection and the life, those who believe in me will never die." Faith in the one who said, "I hold the keys and the victory over hell and death, and because I live, you shall live also." Faith in the resurrected Christ has changed everything.

This is why we can stand before the graveside, the columbarium, and mourn, but do so as people of hope. We know what St. John Chrysostom said, **"Death has been annihilated."** We also know that one day we will see our loved ones again and they are safe in God's arms in a place where there is no more pain, tears, or suffering. Instead, there is joy unspeakable and amazing glory because of the resurrection.

That brings us to this final question. Why does Mark end his gospel this way?

BIBLE

⁸ The women fled from the tomb, trembling and bewildered, and they said nothing to anyone because they were too frightened.

It seems like such an odd way to end things. Scholars have come up with many arguments. Maybe Mark died during the persecutions in Rome and didn't get to finish it. He got this far and then was put to death with other church leaders in the first century. After all, it was said that Mark was Peter's translator in the city of Rome and that this gospel reflects Peter and his perspective on the life and stories of Jesus. When Peter was put to death, maybe Mark was as well.

Other scholars argue that he probably finished the gospel, but it was damaged or torn or lost so the end of the scroll is missing. The early church left it as is. But in the second century, the longer ending of Mark was added because they had the Gospels of John, Luke, and Matthew. They knew the ending didn't seem right, so they tried to fix it.

There also is the reasoning that maybe Mark did this on purpose. One philosopher and scholar at Cambridge University said this about the end of Mark's gospel, ***"The ending leaves the reader in what is, after all, the proper frame of mind for someone who has just read a gospel—thinking that the story of the risen Christ cannot be over yet and yearning to hear more."***

I love this idea, that we get to the end of Mark's Gospel, and we want to hear more. We want to know what has happened. It's a bit of a cliffhanger and who doesn't love a cliffhanger?

Do you have a favorite TV show or series that you have watched? Today, we can binge things so the cliffhanger isn't as dramatic, but often we get to the end of the season and we want to know what will happen next season with the main characters they we have grown to care about. Have you ever gotten to the end of the show and then realized you just had to watch the next episode? Sometimes, especially in this pandemic, we have all stayed up way too late watching episode after episode because we have to see what happens next.

Do you think it's possible Mark was doing this for the readers of his

gospel? The end of the gospel of Mark is the author's way of saying, **"To be continued... In your life."** It's almost as if Mark was begging us to ask this question.

SLIDE How am I going to finish this Gospel?

How are we going to let the gospel impact our lives? We know what happened to some of the other characters in the story because of the other Gospels, but how am I going to write the end of the story? **How am I going to live differently because I know the worst thing is not the last thing?** How will I live differently because we know that darkness never has the final word? How will we take Easter into the world to dispel the darkness and bring light? I think **we are meant to finish the story.**

I think of every great person of faith that came after the Scriptures, the saints like Francis, Mother Teresa, Dr. Martin Luther King Junior, Billy Graham, and many others. **I think each one of them were finishing Mark's gospel.** Every single one of us is called to live out the rest of the story in our own lives. We are meant to join all the saints in finishing the Easter story. How will we finish the story? What would it look like when our lives are finished and done?

One of the things we do as a congregation is give away anything you designate as the Easter offering. The two places we have chosen this year are the Durango Food Bank and the Adaptive Golf program.

GRAPHIC Durango Food Bank

What we give for the food bank will help to provide more transportation so they can deliver food to places where people can't get to them. You literally will be bringing food where there is hunger, light into dark places.

GRAPHIC Adaptive Golf Association

We are going to help purchase another golf cart for those who need

assistance enjoying the outdoors and the game of golf. The chair on the golf cart swivels out so people can hit the ball if they don't have use of the lower part of their bodies. It also can take them from one place to the next on the course so they can experience joy and new life in a new way.

I find this especially profound to support the work of the food bank and the adaptive sports community because one of the persons coming to the tomb that Easter morning was Mary Magdalene. All the Gospels say there were women who were the first at the tomb but the only one that is agreed upon by all the Gospels is Mary Magdalene, who followed Jesus around in his public ministry and was one of his most faithful disciples. We learn in one of the Gospels that she was **possessed by seven demons** and Jesus cast those out and made her new again. We don't know what those demons were, but in the first century, if anyone had any kind of affliction, physical or mental, it was named a demon. If people were poor, they often were treated as if they had done something wrong, and the demons were afflicting them with poverty. People who had any sort of disability, or any trouble in life, in any way, were told that somehow a demon had done this to them.

Jesus came and set Mary free, bringing her from death to life, as he did with many who had afflictions. **Jesus brought people from darkness to light, from despair to hope, and we are called to continue that work in whatever form we can.** I tell you often that one of our main roles as the church is to be the **answer to people's prayers.** We get to do that through the Easter offering and this year you will do that for many if you choose to be part of the Easter story and complete the gospel.

This is what Jesus does for each of us on Easter. When we put our trust in him and recognize there are no hopeless causes with Jesus Christ, it changes everything. When we recognize that Jesus forgives and heals and the same power that raised Christ from the dead is at work in us, we can begin new life from wherever we are. This story is especially for us who need grace and forgiveness.

Easter means the worst thing is never the last thing and that there is always hope. **Easter is a call for us to take that hope, light and life into the world with us to complete the gospel so the world might be changed.** We are meant to be the presence of Jesus Christ and finish the Easter story.

People still ask me today if I believe in this resurrection story. Especially when they see things like the gospel of Mark ending so abruptly and then things being added later. People know I'm a reasonably intelligent person and they wonder if I really believe this story about a man being tortured on a cross and then buried in the tomb. Do I really believe that he was in that tomb for a few days and on Sunday morning he walked out of the tomb? Do I really believe that when we die there is something else? Do I believe that Jesus comes back for us and takes us to a place that is wonderful and marvelous? Do I really believe that the worst thing is not the last thing and that death or cancer or hate or oppression don't have the final word? Do I really believe the stuff?

Not only do I believe it, but I'm also counting on it. What are you counting on if not for Easter? Today, I invite you to count on it and trust in the Savior. Let's go to God together in prayer.

SLIDE Prayer

There is one word we might say to God in prayer that captures our willingness to trust in this story and trust in Christ, that he died for us and experienced all the pain, brokenness, and sin in the world, and then conquered that through His resurrection. It is the short, simple word, "Yes." I invite you to whisper under your breath to God:

"Yes...Yes, I believe... Yes, I trust... Yes, I need you Jesus... Forgive me and heal me... Make me yours... Help me to live my life so I can take your light into the world... Give me courage and strength to complete Your Easter story."

Thank you, God for each person who is gathered for worship wherever we might be. You know every one of their names and you know their story.

This Easter was for especially for each of them. Help us leave today, taking Easter with us and finishing the resurrection story in a way that brings light, and light, and love as we seek to be Jesus Christ to the world. In Jesus' name we pray. Amen.

April 3-4 Order

Ely Welcomes people

First Song and Prayer

Welcome by Jeff and invite people to wave and be seated.

Announcements by Jeff

- New Series, "Sermon on the Mount".
- Easter Offering goes to Adaptive Golf and the Food Bank

Invite congregation to prepare their hearts for the message.

Video bumper plays.

Sermon