



PARADIGM OF DEATH VS. PARADIGM OF LIFE

SEVEN SIGNS | 5.19.24

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(The following text is automatically generated and has not been edited)

Antwuan Malone 0:00

Who here is a fan of The Walking Dead any any Walking Dead? Okay, a few of the same three from the first service snuck into the second service. I knew it, I knew I shouldn't use a dated situation. But here we are. The Walking Dead, The Walking Dead is one of this of all time a TV show has has been around for a long time. And one of the most watched shows, I've actually not seen very much of The Walking Dead either. So I'm a little bit of a hypocrite. But what's interesting to me about The Walking Dead is just the title. The show is about living and surviving, in a world with zombies. And when I picture a zombie, what I imagined from a zombie is this sort of ravenous, consumption driven creature that's just just barely, barely alive. It's, it's, you know, it's, it's alive. But it's, but it's not truly living. It's the line there, it's alive. But it's not truly living. It's a walking, dead, love, the title, The Walking Dead, alive, but not really living, I think through sometimes about the American Christian landscape. And I wonder if zombie better illustrates what we sometimes see that we are alive in Christ, but we're not living in Christ. And what does it mean to be alive in Christ and not living in Christ? What does it mean to be the walking dead in the kingdom of God? In this series, we've been talking about the seven signs. This is the seventh of the signs that we have experienced. And we have walked through a quick review of some of the signs that we have covered already, we know that Jesus turned water into wine, he heals the officials, Sunny Hills, a paralyzed man turns, said that already, he's a fit, fed 5000, heals a lame man and bring sight to the blind. And here in the seventh sign, we have Jesus raising Lazarus from the dead. And one of the things that live in said early in this in this in the series that I think is important for us today is that sometimes with Jesus, we pay a lot of attention to the sign and not to whom the sign is pointing to, that the miracle gets all of the publicity while the Miracle Worker slides into the background. And in the story of Lazarus, that could be true as well, that we could get locked in and focused in on the miracle of raising Lazarus from the dead. That we would miss the main point that the sign is pointing to, which is that Jesus is the source of life. Fun fact, Lazarus may not make it past chapter 12. So the story isn't so much about Lazarus. In fact, the story isn't about the miracle. The story is about life, and his name is Jesus. So we read the passage today. So I want to zoom in a little bit on sort of the piece that I really want to focus in on today. And that's verses 20 through 25. Read those with me it says as soon as Martha heard that Jesus was coming, she went to meet him. But Mary remains seated in the house. I don't know what this mary and martha rivalry situation is about. It's just showing up all over the place. Their mother said to Jesus, Lord, if you had been here, my brother wouldn't have died. Yet, even now, I know that whatever you ask from him, God will give you he says Your brother will rise again. And Jesus told her, Jesus told her and Martha said to him, I know that he will rise in the resurrection in the last day and here's where I want us to zoom in if you're taking notes. So if you want to underline or if you got your Digital's out you can both this, Jesus said to her, I am the resurrection and the life, the one who believes in me, even even if he dies, will live. The one who believes in me, even if he dies will live say a prayer with me as we begin to jump in Father God, let the words of my mouth and the meditation of my heart be acceptable in Your sight. Oh God, you are my strength and my Redeemer. I am just Nobody trying to tell everybody about somebody who can save anybody. Hide me behind the cross. And let whatever is said and done today that you get the glory, that your son is exalted and that your Holy Spirit is manifested in our lives. This is your service prayer, in Jesus name, amen. Three things we want to cover today one, there's more to life than death, to the source of true life in three, living fully alive and awake. Let's start with there's more than there's more to life than death. In verse 25, Jesus says, The one who believes in me even if he dies, he will live in at the very minimum, this is a confusing, if not contradictive statement. What does Jesus mean by the fact that even though we die, he will live if we believe in him. The disciples had it all mixed up, and I and it makes it makes sense that they would, as you look at the account, you see that Jesus doesn't treat death with the urgency that we expect him to treat it with. First, he gets the news from Lazarus, and he delays two days, and starts to move on the third day, and then I'm gonna sound familiar. Something about the third day, but that's not today. But he delays for two days. And they're like, Well, Jesus, like if you're going to save them, well, what we wait, no. So it seems like Jesus is is not moving with the urgency in response to death that we would expect him to sometimes it's true in our lives, as well. But also, when Jesus does decide to do it, they're like, wait a minute, but you're gonna you're gonna save them, but you're gonna go into dangerous territory to do it, you're gonna go back to the place where they're gonna stone you. They gotta hit out for you over there. And Jesus doesn't respect the the danger, the impact of the danger of death. And they're confused by it. They're like Jesus, if we didn't already healed people from afar, like we did this with the with the sun. Like, you don't have to go like you can just say he's healed. And why are you going into danger? Be practical. Jesus says, No, I'm gonna go head to head on it. And then the third thing we see is that Jesus causes sleep, he doesn't treat death with the impact we expect. He says he's just

asleep and like, Is he asleep? Or if he's just asleep, does somebody need to go wake him up? Hey, if he's sleeping, just shake his feet that go ahead and get up. And Jesus says, No, I mean, he's dead. And they don't. Jesus doesn't treat death with the impact that they expect. The urgency, the danger, the impact, Jesus sees death differently than the disciples do. And this is the part that's that really mess with me, as I'm studying this passage is in John 11:15. And this is what he says, he says to the disciples, I'm glad for you that I wasn't there pause. I'm glad for your sake that I was not there. Playing Wait a minute. When we get into this, like it was Lazarus, Lazarus is sick. And Jesus says, No, I've got something that I want to teach you about your belief. In this scenario, he says, I'm glad I wasn't there. So that you may believe. So let's go to him. Now, this is interesting, because the disciples are the ones who believe Jesus the most. They are living with Jesus. They're walking and talking with Jesus. They've seen all the signs, some of them they performed.

Speaker 1 8:54

These are not the ones that we would expect Jesus to say, does not believe in Him. And yet there's something about the disciples perspective around life and around death. That is disconnected with Jesus. He says, I'm glad for your sake, that I didn't go so that you, the disciples would believe a similar interaction we get with Martha. He shows up to Martha and Martha's like, yeah, man, if you'd have been here just a few days ago, I feel like she was kind of like, I don't know if she was like, being sarcastic or blast, aggressive. I don't know, Martha, Martha doesn't seem like the passive aggressive type. But she but she comes in and she's like, Hey, if you'd have just been here, like, I know that you could have saved him. She's got remarkable belief in Jesus. And yet, Jesus says to her, Hey, I'm the resurrection and ally. She's like, Yeah, no for later, and he's like, he's like, No, now. Do you believe this? A similar type of challenge to the disciples. Do you believe this? Martha Of course, Mark was like, Yeah, but either. But the fact that Jesus is asking implies that maybe she doesn't believe it fully. That there's something that Martha and the disciples need to know and learn and believe better about Jesus and about life, based on this sign of raising Lazarus from the dead. And so this this sign is not just for the last is not just for those persons who had not yet met Jesus, and he was about to do this miraculous thing. Jesus raised Lazarus from the dead was just as much for the disciples in Martha, as it was for everyone else. So why is that? Why is that and this is what I think is true. I think that Martha and the disciples are living from a, what I call the paradigm of death. And I think we can sympathize with Martha and the disciples because we to live from this paradigm of death. What do I mean by paradigm of death? In the paradigm of death, we see death as the ultimate enemy. It is the realest and most urgent and most potent thing in our lives. It's the shadow. That's the shading our lives the big dark cloud that follows over us. And because death is this real and potent and urgent to us, we make everyday decisions, life and death decisions in relationship to death. Sin and death. It was introduced to us through Romans five, actually is introduced through sin. Romans five talks about it, we don't have time to get deeply into this whole thing. So hopefully this will do. Therefore it says in Romans five just a sin into the world through one man and death through sin, in this way, desperate to all people because all sin. So death is coming for all of us, and we know it. And because of this, we make everyday decisions to run from or to distance ourselves from death. Sin to death entices us. Listen to me. Sin death entices us to swap the priority of a qualitative spiritual life, defined by God with a qualitative physical, social, and emotional life, defined by us. That's what death does, it turns with life is meant to be upside down. Where God had established a creation full of harmony and beauty, free from death. Sin establishes a creation filled with fear and death, free from Harmony. And you don't have to take my word for it, you can open up, turn on your TV, open up your app, walk upstairs in your house, and you'll find disharmony is rampant. Because death is all around us. We're living from this place of death, death has become the primary motivator of our actions, choices and decisions. Death has become the primary motivator of our actions, choices and decision it replaces harmony with hierarchy says hey, there's a God created everything to have to lean and to blend and to be and to co exist to mutually serve. But we've turned harmony into hierarchy. Guys, sin has replaced desire, rather design with desire. What God had designed is replaced with desire, our desires, our desires become more important than the role we went to where we are meant to play in creation. It motivates us we make life and death decisions on a day by day basis, hour by hour basis. Let's dig into it a little bit more. There's three things I want to look at. Again, this is not comprehensive. But three aspects of this paradigm of death I want to look at today. The first is scarcity. What death produces why we do this? Why how does this affect the way we live and 20? You're saying all this ideological stuff? How does this affect the way we live? Well, we live from a mindset of scarcity. Scarcity tells us that there is something to lose that there is not enough for all of us. And as a result, in order to live in order to beat death. We've got to amass as many resources as possible. We're worried about losing it's a zero sum game, that there's not enough so I've got to in order for me to win, you've got to lose in order for you to move forward. You've got to step back in order for me to rise. You must fall we compete and we compare because we feel that the resources is not Enough is the COVID toilet paper situation. And we live our lives, stacking our garage garages with toilet paper, afraid that there's not enough for everybody only is not told the paper is life is worth its value. We begin to try to pursue these things in a massive because we feel that if we don't get the attention and the respect and the praise that we deserve, that we will somehow be left out that we will lose, and to lose this to die to lose this death. The second is survival. We have scarcity that produces that teaches us about loss and in survival teaches us about fear, finish the sentence the strongest survive. That's the rule of the jungle. And it's the rule of the civilised jungle, the jungle we live in the strongest survive. And we think the best way to beat death is to be the strongest, to be the prettiest to be the whatever the best is, we've got to be strong, we've got to, we've got to win. And the reason we have to do that, because it produces survival produces a fear of being consumed. Because if we're not strong, if we're not the predator, we become the prey. In society. We're worried about being eaten. It's a dog eat dog world, and we want to be the dog that's doing the eating. Not the dog is being eaten. So we've spent our lives trying to prove that we're not the one to be mess with. That we're not the one to be consumed. That we're not the ones to be exploited. Because we feel like that's going to help us survive. We have the fear of being dismissed of not mattering enough, not just of being strong, but also being dismissed. We don't want to be the bottom of that hierarchy I was talking about, because we know that the bottom is where death arrives. So we want to distance ourselves in the

gated community of metaphorically and sometimes even physically. As we try to distance ourselves from death. There's a fear of rejection. Feeling of the fear of being unworthy or feeling unloved, of not being picked. The shame is the things that make us feel like we're close to death. Listen to this to be worthy to be deemed worthy means not only being easily dismissed, excuse me to be deemed not worthy means not only being easily dismissed or discarded, but to be accepted and to be valued is to feel safe, and to be rejected and belittled and hate it feels dangerous. When we feel accepted, it feels safe. That doesn't it. When when you feel hated or you feel dismissed, you feel unsafe, feels dangerous. So way to thinking about life, we are worried about rejection. Last piece of it is self centered and no ego and self centeredness, we have pride and really this just says that you're on your own. It says that, hey, I determine what is good and evil. I define myself and my purpose. And usually that centered around my pleasure and my comfort. Funny how that is when we start to take control of our purpose that we align that purposes with our pleasure and our comfort. Right we do that we say, Hey, I'm going to do that I need to take care of number one is my self interest. Alone. I am not My Brother's Keeper, I get what I earn. I pull myself up by my own bootstraps. I'm a self made man.

Speaker 1 18:52

I don't need nobody. So I do it all. On my own. It's me. self centered, a flashing sign that says what's in it for me is driving our decisions, our self interests, our interests, convergence with life. Where we make choices, and the best choices are the ones we win from. My dad's a preacher and I heard this growing up a lot where he was say, Hey, you might have pulled yourself up by the bootstraps, your own bootstraps, but somebody gave you the boots. The idea is that you are not in this thing by yourself. That is a fallacy to believe that you can be a self made man. That the reality is that we are meant to be in community we are meant to mutually serve we are not isolated. We are not designed just to take care of number one. I am my brother's keeper. So Oh, we try, we fight, we fight for worth, we contend for our place on your hierarchy, we compete to win. This is what it means to live in the paradigm of death. Always worry that in any moment something could be taken from you, someone could remove your value. And somehow you're going to let yourself down. This is not the way that Jesus in God, designed for us to experience life. CS Lewis says it this way. He says, the moment you have a self at all, there is a possibility of putting yourself first wanting to be the center, wanting to be God. In fact, that was the sin of Satan. And that was the sin. He taught the human race with Satan put into the hands of our remote ancestors was the idea that they could be like gods because set up on their own, as if they had created themselves, be their own masters, invent some sort of happiness for themselves outside of God, apart from God. And out of that hopeless attempt has come nearly all we call human history, money, poverty, ambition, war, prostitution, classes, empires, slavery, the long terrible story of man trying to find something other than God, which will make him happy. This is the zombie life. This is The Walking Dead, alive, but not truly living, consumed by the desires and the ravenous desire to get into and to satisfy desires. This groaning and grotesque picture of a zombie alive and animated, but not truly living. Jesus offers another way in Matthew 1028, he says, Don't fear him who could destroy the body but fear him who could destroy the body and the soul. In Second Corinthians, he says, so the outward man perishes, the inward man is renewed day by day. And in today's passage, Jesus is saying, even though if you believe in me, even though a man dies, he can live, there's more to life than death. True life is not defined by fear and shame and scarcity. And Jesus would not be controlled by this paradigm of death, which is why he was so confusing. In his responses. Jesus worked from a different thing. Okay, number two, the source of true life. We said earlier, this story is not about Lazarus, it's about life, and his name is Jesus. So let's look back at the passage and 2526 It says, I am the resurrection and the life everyone who lives and believes in me, will never die. Now, we just talked about the paradigm of death of death. And we're so used to living out of this paradigm of death that we begin to see Jesus as a resource in that paradigm. And so he seems like the ultimate power of if you have video, I don't know, there's gonna be your video, Mario Brothers, like he is the star in Nevada, he's his, you get the star, you just run through everybody, you only had to, that's gonna miss a lot. And it's just it's just, it's just a power up. It just means that you don't really die when you would normally. Don't worry about it. Don't worry about it. But the idea is that we begin to see Jesus as a resource to life as a resource, as something that's going to help us in the paradigm of death, which is not what he say. It's not our fault, though. We've kind of grown up in a lot of Christian culture, with a BS theology. BSS for benefit statement, you can you can release. Go ahead and take that as somebody was writing it down right away. Did I get cancelled? All right? No, so BS theology is a benefit statement. The Aussie. The Aussie that teaches that the value that divided Christ brings us is the value he is it's related to his benefit to us.

Unknown Speaker 24:24

To say more quickly, we'll follow Jesus for the miracles but not for the ministry.

Speaker 1 24:32

Will Follow Jesus for the blessings but not for the obedience will say Lord saved me not Lord use me. Because at the end of the day, Jesus is the tool to win in the paradigm of death for many of us. And that's not what he sets himself to set himself up to be. Our greatest needs often become our greatest distraction. Our greatest needs often become our greatest attraction if you're struggling with loneliness, you come to church for community, not Christ, when you could come and find Christ and with him comes community. When we grow angry with God when He doesn't heal us, or those we love, because we think what practical use is serving a God who could heal if he doesn't heal in a paradigm of death. We hesitate to serve when it's convenient, but the surgeon star has got to align to plan this need to be in full, you know, situation. It's got to be real, you know, we've got it, we got to coax it out to you like, hey, you know what, if you come and serve, it's gonna be amazing for you. Oh, man, if you're gonna do a mission, you know, I learned so much about God when I was doing it somehow, it needs to benefit us. We're gonna benefit statement society. That's what we're used to doing. The culture has taught us that we should move to the places that we gain from. And so even in church, we say, I can't get good servants in the church, unless I tell them

that they'll benefit.

Speaker 1 26:08

Or it's convenient. We consider charity is this funny thing when we talk about charity? When we give charity when I give away the clothes that I don't want, they're doing me a favor. I'm not doing them a favor, like, like, I put clothes in a bag and like, Man, I'm done with these. Do I want them like that is not. That is not charity. I'm just here to tell you it's not. I mean, I know I know. You want to feel good, get your tax return. But But it ain't. It ain't charity like is it benefits us to get rid of the clothes, and it happens to work out that someone else can use them. It's not the same. There's a benefit. We're driven by our own benefit. We accept the grace of God, but not the mission of God. We see Christ as a resource to escape death, not as the source of life. And when we do this, as a church, we create environments that are influenced by the paradigm of death. Suddenly, in God's house, we have hierarchies and jungles. And the rules of scarcity and survival, and self centeredness show up in places where they're not meant to in God's house. Suddenly, we have places places where people need to measure up to belong, they gotta be cool enough, or they can't be awkward, too awkward. We got to be a place that satisfies some consumeristic. impulses, needs to be comfortable. Coffee, smoke needs to be it needs to feel better. We need to feel like we're on top of the game as we're one of the better churches consumeristic impulses. We've become places filled with VIP sections. And we're filled with people who have must look, talk and worship just like us. And there's no room for anyone else. Because boy, do we love us. And we really love us when you look like us. I love me and I love when I see me in you, then that becomes the basis of connection.

Unknown Speaker 28:20

That's, that's not the Jesus way. Because what happens when I don't see me in you

Speaker 1 28:29

is what happens these places they become our we become zombie, the echoes of the world outside zombie lands. Using Christ in His Church, to solve our paradigm of death issue, instead of bringing life to those who come into our environments. Jesus is not a resource for life, He is the source of life. In Romans 12 two it says, Do not be conformed to the patterns of this world to this paradigm of death, but be transformed by the renewing of your mind. Then you will see and then you will know what the good will of God is we cannot live our lives as though Jesus is a resource to our life plans and ideas. We must we transform minds. we humble ourselves to Christ as a source of life and align ourselves with him. When we do this, it changes how we treat each other it changes how we see each other is no longer me that I'm looking for you is Christ that I see in you and Christ has a measurable valuable. And as a result, I connect with the Jesus in you. Jesus in me the connection to Jesus to you. Now what was separated, becomes integrated.

Speaker 1 29:55

Paul says I am crucified with Christ nevertheless I live yet not is Christ lives in me. Christ changes the motivation where death was the primary motivator for how we make choices and how we live and how we interface, this fear of survival, the scarcity, Christ changes all of that. And he he becomes the primary motivator for our choices in our lives and our decisions. And this is not new. This is not new. This is John 11. It's not a new thing. John has been saying this for the entire book of John, let me let me prove it to you. You don't believe me? I know you don't. Okay. So in John one he says it says In him was life humans Jesus in that life was the light of man Jesus says of himself, he's going to destroy the temple and He will raise it up in three days as the source of life John 3:16 says, For God so loved the world that whoever believes in Him will have eternal life. John Ford says I will give you a water in you water in you. It's a well springing up to eternal life is what he says in John four we still in John John five he says, Truly I tell you, anyone who hears my words and believes in him has will be given eternal life John six, I am the bread of life. John seven, you will have streams of real living water flowing through you to eternal life. John, a truly I tell you, if anyone keeps my word, he will not see death. John 10 I have come that you might have life in that you might have it more abundantly. John 11. I am the resurrection and the life John 14, I am the truth, the way, the truth, and the life throughout the whole set. John is trying to tell us that Jesus is the source from life. And from that is what we begin to live the best way to live. That is true life through Jesus. Jesus is the inexhaustible source of life. And we believe that this is what he asked us to do. Do you believe this? Will we believe it? It offers an entirely different paradigm. So we had a paradigm of death, let's look at a paradigm of life. Instead of scarcity. We have abundance. Instead of loss, we have trust. Jesus said, I want you to have life and have it more abundantly. It's not a race for resources, the resources are set. I do not have to compete and compare. I don't need to live into a VIP condom. Is it a mindset. Out of abundance, I can make room for a heart of love, not fear out of abundance, I can produce a heart to serve, not to consume or seize power. Out of a heart of abundance, I see the image of God alive and people around me not rivals to compete with or exploit is from this place of abundance, that there's no such thing as sacrifice, because you're never losing anything. If it's an inexhaustible source, and it's never not full, no matter how much you give out of it. So as never sacrifice, it's just service. It's just service. This is how you can do it. This is how it works, that the community can give itself away to each other because it's never losing anything. How to change the way we live as a church? How would it change how we introduce this room if we didn't walk in expecting something to fill a hole that should be filled already. Instead that expecting to scoop out of that feeling into the lives of each other? As the Spirit wills. Abundance isn't to say second one is service instead of instead of survival with service. I don't have to fear being at the bottom I can just love. Scripture says Seek ye first the kingdom of God and His righteousness, and all the rest of this stuff will be added. He was talking about needs then in the passage in Matthew, it was about clothes and tulips and whether they will eat and the sparrow that's what he was talking about. He was talking about this real life stuff. He's like seeking first the Kingdom. And if you do that, then you will

be already Christ is our identity when Christ is the source of life. And in Him we have full worth and love that no one can add to and no one can take away. So when we come into a set, we don't need others to validate us. We're validated. We don't need love from others we are loved. Because we have nothing to gain from people were in perfect position to give to people. You're not coming with a closing fish, you're coming with opening fits. It's a difference. It's a difference. The world is not doing that. And then not self let the Spirit lead holy lives. I know that freaks some people out to say holy. Listen, it's real simple. It's just set apart. It just means that you have a specific role to play in the harmony that in the orchestra, your the violin, put the drumsticks down and play your song. Because when you do that the music is beautiful. Holiness is just living into God's purposes for you. In light of the picture of the whole, that's the harmony. That's the design that we give away for our desires.

Speaker 1 35:30

Scripture says, Let this mind be in you, which is also in Christ Jesus. Philippians, two, six. And in that passage, he says, like what mind, this mind says, where Jesus didn't use his equality with God, to his own advantage. Not like the self centered, what's in it for me kind of thinking that says, Whatever advantages I have, I'm going to use them for my own interests. Now Jesus, like I have the ultimate advantage in being the creator of the universe. And I set that completely down to serve. Let this mind being you not to use your skills and your talents and your gifts for your own advantage, but in submission and surrender to the will of God for the good purposes of God for the kingdom of God. And the mission of God. is a better way. Martha was loving it. Not really, Martha, Martha kind of was like, yeah, yeah. This sounds like stuff for later. Oh, that sounds really good. I know, all this is going to happen for later. And Jesus is like, no, no, no, it's really right now. This is now that's what Martha needed to get. That's what maybe some of us need to get some of this is freaking some of you out. You're like, I don't know what that actually looks like. That's because you're scared of death. Because it's all around us. But what would happen if we God's people showed the world another way? Boy, Okay, last piece, living alive and awake. So Jesus asked Martha. In verse 26, he said, Do you believe this? That's the question before you or not, do you believe this? Let me be real with you for a second. The realest thing in your you're going to respond to the realest thing in your life? And the truth is, you don't need any faith, to understand death, depression, anxiety, poverty. What else do I have written here? sickness? All that stuff is real, you know, Faith required? That's actually right in front of you. You don't need proof. So just as real as Barthez brother was in a grave?

Unknown Speaker 37:36

Is these death pictures in front of us? And that's real to us. But the question is, do you believe that Jesus is more than that?

Speaker 1 37:48

Do you believe that Jesus is bigger than the the death things around us? Do you really believe Jesus is the resurrection and the life earlier in the past as Jesus referred to death asleep. And I believe that this picture is one of the ways that we may show that we don't believe in it, some of us are dead. And living from the dead paradise. Some of us are alive, but asleep, alive in Christ asleep. We kind of got the sedative chill kind of thing that we got going on. We're sleep. Alive, but sleep not moving, not active. And then, of course, we have the zombie life where we're alive, but we're living. We're moving out of a death paradigm. But oh, what it would be if the church would fully live and fully believe that Christ is the source, not a dead church full of dry bones. Not a sleeping church, alive, but animated, but not animated, not a zombie church, a walking dead church that's alive in Christ, but living from a paradigm of death, but in the wake in a live church living free from death fully from our identity and Christ fueled by Christ's love on his mission. So here's the invitation. To those filling dad in this room hear these words from Ezekiel 37 of the prophecies to the dry bones. He says, This is what the Lord God says, I am going to open your graves and you don't have to live this dead life. I'm going to open your graves and give you up from them. bring you up from them, my people and lead you into the land of Israel. You will know that I am the LORD my the I am the Lord. My people want to open your graves and bring you up from them. I will put my spirit in you and you will live and I will settle you in your land. Then you will know that I am the Lord. I have spoken and I will do it For those of us who are asleep walking in Christ, this is the words of the Ephesians, to the Ephesians, where he says, Get up sleeper, and rise from the dead. And Christ will shine on you pay careful attention then how you walk sleeper, not as unwise people, but as wise making the most of the time, because the days are evil. So don't be foolish, but understand what the lowest will is. And don't get drunk with wine, which leads to reckless living, but be filled by the Spirit. And for those of us who are living in Christ, but living from a paradigm of death, listen to what Romans 13 has to say. Romans 13 says, besides this says you know the time it is already the hour for you to wake from sleep, because now our salvation is nearer than when we first believed. The night is nearly over and the day is near. So let us discard the deeds of darkness and put on the armor of light. Let us walk with decency that's in the daytime, not in carousing and drunkenness, our desires not in sexual immorality, and promiscuity. Our desire is not inquiry and jealousy, our comparative and competitive natures, but put on the Lord Jesus Christ, and make no provision for the flesh to gratify its desires to all of us. Jesus says this last thing in our passage, as he calls Lazarus out from the grave, He says in verse 43, to 44, Lazarus with a loud voice, Lazarus, I can't do it. I just don't know how to answer you for the loud voice. Lazarus come out. That's all of us wake asleep, living off the wrong paradigm come out. And the dead man came out in his hands and feet wrapped in strips of linen and a cloth around his face. And Jesus said to him, take off those grave clothes. And let them go. Man, man, bow your heads with me. Father, God. Father, we pray that this is a moment that you begin to show us where we have not held you as the source for life. God, we confess that so often in our world, and in the way that we live that we utilize you as an ancillary piece, to our life goals, that you're the hammer or you're the, you're the tool, you're the resource for what we want out of life, as we try to run from death. And I pray that in this world, that in this time, that you would be the source for us. And because of that, Father, that we would know that we are fully loved, and that we have full words. And we have full confidence in you that we don't need to live in fear. And we don't need to fear what would happen

to us God that we would have the things that we need. I pray that we will be a church God, that we will be a place that exemplifies that life that we will be not a zombie graveyard, not a place that people have to scrap and claw in order to matter. But rather God that we will be a place that loves and loves extravagantly and loves completely with us a source for our lives. We love you so much. And we thank you in Jesus name. Amen.