


**lêtheia**  
 CHRISTIAN FELLOWSHIP  
*December 17, 2023*  
*“Do you love Me?”*

*SS 9:30, Service at 10:30 with King’s Kids.*

*News:*

Christmas Service Sunday, December 24<sup>th</sup>

Wednesday Classes Resume January 10<sup>th</sup> ~ Annual Church Meeting Sunday, January 21<sup>st</sup>

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**ADVENT JOY... Isaiah 61:10, Philippians 4:4...**

In the first 14 verses of the epilogue Jesus appeared to His Apostles for the \_\_\_\_\_ time. In each appearance, including the one to Mary Magdalene, Jesus was expanding, enhancing, and focusing their \_\_\_\_\_.

Remember the last time we saw a \_\_\_\_\_ fire... Jesus was going to chat with \_\_\_\_\_.

You will stand before Jesus and He will ask you “ \_\_\_\_\_...”

Then He will ask you, “what was the \_\_\_\_\_ of that in your physical life?”

[Two different words that are translated as love, the verbs ἀγαπάω (ä-gä-pä-ō) and φιλέω (fē-lē-ō).]  
**JOHN 21:15–17**, 15Now when they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you ἀγαπάω Me more than these?” He said to Him, “Yes, Lord; You know that I φιλέω You.” He said to him, “Tend My lambs.” 16He said to him again, a second time, “Simon, son of John, do you ἀγαπάω Me?” He said to Him, “Yes, Lord; You know that I φιλέω You.” He said to him, “Shepherd My sheep.” 17He said to him the third time, “Simon, son of John, do you φιλέω Me?” Peter was hurt because He said to him the third time, “Do you φιλέω Me?” And he said to Him, “Lord, You know all things; You know that I φιλέω You.” Jesus said to him, “Tend My sheep.

*Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.*

*God Bless You!*

John 1:42, Jesus looked at him and said, “You are Simon the son of John; you shall be called Cephas” (which is translated Peter).” שִׁמְעוֹן בֶּן יוֹחָנָן (shě-mōn bēn yō-ḥā-nān). “Simon, son of John.” Jesus changed it to כָּפָאֵס (kā-fā), meaning rock, which transliterated into Greek is Κηφᾶς (kā-fās), and translated into Greek it becomes Πέτρος (pēt-rōs).

God \_\_\_\_\_ us and loves us enough to \_\_\_\_\_ us. Should those principles apply in our own \_\_\_\_\_ ?

Jesus always works toward reconciliation by addressing the \_\_\_\_\_, never by \_\_\_\_\_ them. To reconcile without addressing the underlying disfunction is a \_\_\_\_\_.

Jesus asked \_\_\_\_\_ if he loved Him “more than these?” What or who are “these?” Love begins at the \_\_\_\_\_.

As I read the passage to you, using the two different words, it created for you a noticeable \_\_\_\_\_. Something was \_\_\_\_\_ and it created a subconscious need to see it \_\_\_\_\_.

\_\_\_\_\_ bridged the gap. Actual love is proven by actually loving. For love to be real it cannot only be \_\_\_\_\_ but must also be \_\_\_\_\_.

What is a \_\_\_\_\_? The term comes from the Latin pastor (pās-tōr), which is the translation of Greek ποιμήν (poy-mān), and Hebrew רֹעֵה (rō-ē) both meaning \_\_\_\_\_.

### JOHN 21:15–19,

What if Jesus said to you, “I have a mission that I want you to undertake, and it will result in your brutal, vicious, horrific death.” How do you respond?

What Jesus does with everyone else is \_\_\_\_\_ – you, \_\_\_\_\_ Him.

### JOHN 21:23–25,

The entire \_\_\_\_\_ could not contain all the documents necessary to fully describe Jesus.

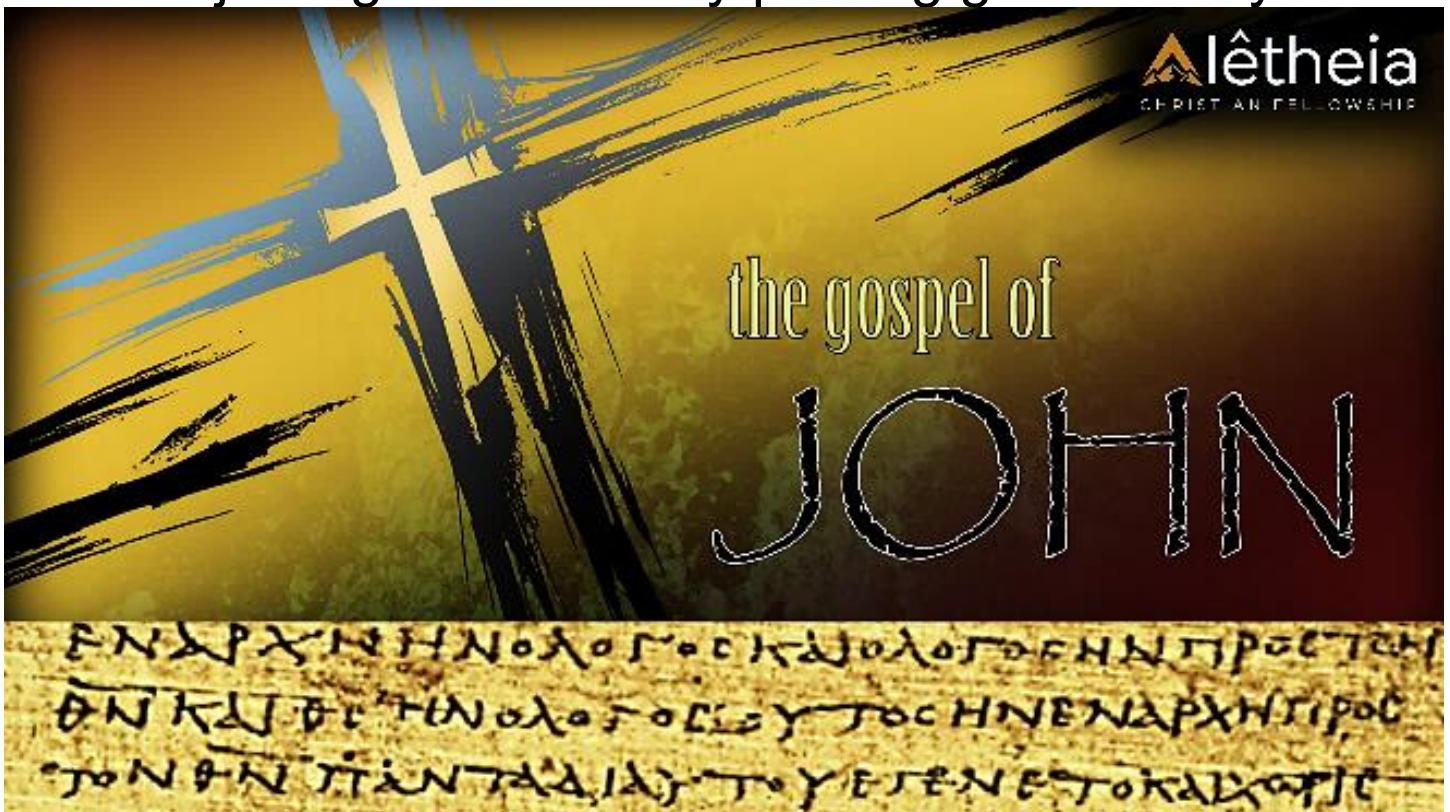
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Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

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Name \_\_\_\_\_ Address \_\_\_\_\_  
Phone \_\_\_\_\_ Email \_\_\_\_\_



3rd Sunday of Advent: Joy, as an activity to rejoice.  
Isaiah 61:10, "I will rejoice greatly in the Lord, My soul

will be joyful in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness.” In the New Testament Philippians 4:4 instructs us to “Rejoice in the Lord always; again I will say, rejoice!” Rejoicing is the activity that flows from internal joy. Joy is the state of being where you know everything is going to be good, not because that’s how it looks or feels, but because you know to the core of your soul that God has you. You completely trust in Him. Rejoicing is the activity proving genuine Joy.



Last week we set the stage for the final scene in the Gospel of John. It has taken us almost exactly two years to walk alongside Jesus through the memories of the Beloved Apostle. Kind of makes me sad, but at the

same time excited for what's next. What is next you ask? I guess you'll just have to be here on New Years Eve, the final Sunday of 2023, to find out.



In the first 14 verses of the epilogue Jesus appeared to His Apostles for the third time. In each appearance, including the one to Mary Magdalene Jesus was expanding, enhancing, and focusing their understanding of Him. This final chapter transitions the disciples of Jesus into the church of Jesus.



As a reminder, seven of His disciples fished all night and caught nothing. It was dark, they were unsuccessful, they saw Jesus on the shore in the gathering light but did not recognize Him. Something was off.

Only after Jesus intervened through a supernatural miraculous catch of fish did John recognize that the man on the beach was Jesus, but instead of doing anything about it he simply passed his insight on to Peter.

Peter, with complete abandon threw himself into the sea in order to get to Jesus faster. The other dudes

brought the boat, now heavily laden with fish, to the shore where they saw Jesus preparing a meal for them over a charcoal fire. Remember the last time we saw a charcoal fire... the time had come for Jesus to have a little chat with Peter.



Before we read about that let me just say again something you've no doubt heard many times. I mention it because it may very well be the kindest thing that I can do for you. You will, far sooner than you expect, face the exact same situation that Peter found himself in 20 centuries ago. You will stand before Jesus, after you get up off your knees, and He will look you dead in your face – straight into your eyes and He

will ask you “do you love Me?” “Do you love Me more than...”

Naturally, in that moment, you will resoundingly declare “Yes, Lord; You know that I love You.” Jesus will then very pointedly ask you, “what was the proof of that in your physical life?” You see love cannot merely be descriptive, for it to be true, it must also be prescriptive. We’ll see that clearly today.

In the following passage John used two different words that are translated as love, the verb ἀγαπάω (ä-gä-pä-ō) and the verb φιλέω (fē-lě-ō). As I read, I’m going to replace the English word “love” with the underlying Greek words and then we’ll talk about it. For now, please close your eyes and just listen...





John 21:15–17, 15 Now when they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you ἀγαπάω Me more than these?” He said to Him, “Yes, Lord; You know that I φιλέω You.” He said to him, “Tend My lambs.”

16 He said to him again, a second time, “Simon, son of John, do you ἀγαπάω Me?” He said to Him, “Yes, Lord; You know that I φιλέω You.” He said to him, “Shepherd My sheep.”

17 He said to him the third time, “Simon, son of John, do you φιλέω Me?” Peter was hurt because He said to him the third time, “Do you φιλέω Me?” And he said to

Him, “Lord, You know all things; You know that I φιλέω You.” Jesus said to him, “Tend My sheep.

We can imagine that all the guys were sitting around the small charcoal fire eating the Communion Meal that Jesus had prepared for them. Once they finished, Jesus probably stood up, indicated that He wanted to chat with Peter, and began slowly walking up the shoreline with him alongside and the other guys in tow, several paces back, providing a respectful distance, to give Jesus and Peter some privacy.

When Jesus and Peter were first officially introduced in this Gospel, way back in chapter 1, verse 42, “Jesus looked at him and said, “You are Simon the son of John; you shall be called Cephas” (which is translated Peter).” If you’re counting that’s four names. The first three Semitic and the last one a Greek translation. Originally it would have been... שְׁמוֹן בֶּן יוֹחָן (shě-mōn bēn yō-ḥā-nān). “Simon, son of John.” Jesus changed it to כָּפֶז (kā-fā), meaning rock, which transliterated into Greek is Κηφᾶς (kā-fās), most Americans say it as Cephas. When translated into Greek it becomes Πέτρος (pēt-rōs).

Changing his name not only indicated a close association, but also signified authority over him. Jesus doing that demonstrated to him and others that Peter was his guy. Jesus was invested in Peter and his future value to His Kingdom purposes.

Here, though, Jesus reverted back to using Peter's full, formal, pre-disciple name. By doing that He was emphasizing Peter's betrayal. Trust me, Peter was well aware of the significance. This was a "come-to-Jesus meeting" – literally.

It's not good. On the other hand, though, it's the greatest thing in the world because what it means is that God, the Word, cares enough to patiently take the time to fix the problem. Jesus was actively doing what was necessary to correct Peter so that He could fully restore him to right relationship.

We can learn a lot from that. One thing is what I've alluded to already – that God pursues us. Another is

God loves us enough to discipline us.



Another is that in our own personal relationships, after a blowup, we oftentimes just pretend that it didn't happen. It's awkward and we're worried about causing more discomfort and so we brush everything under the rug and try to forget the whole thing. The healthy option, the Jesus approved, and Jesus demonstrated option, is to actually work the underlying issue to a proper resolution.

All of us are afraid of being rejected. Put positively, all of us want to be accepted. We all develop traits that we subconsciously believe help us out in that department. Since this isn't a psychology class, let me just say that

many people who avoid conflict imagine that they are the better person, the one exhibiting more God honoring behavior, the one who invariably takes the high road. The truth is that it's merely a cover for fear. It runs the gamut from a simple fear of being uncomfortable to a genuine fear of violence and everything in-between.

Because it's a fallen world we can't always do what Jesus did, but we should certainly try. It might require risk and it might require creativity to set appropriate boundaries with others. Sometimes it's impossible or just too risky and if that's your situation I encourage you to get help.

My point in all of this is to simply say that if we love others as Jesus commands, we will realize that allowing another person to get away with bad behavior actually hurts them too. That may actually be our intent, but let's stop pretending that it's love.

Jesus always works toward reconciliation by addressing the issues, never by ignoring them. To reconcile without addressing the underlying disfunction is a lie.

“Simon, son of John, do you **ἀγαπάω** Me more than these?”  
 He said to Him, “Yes, Lord; You know that I **φιλέω** You.” He  
 said to him, “TEND MY LAMBS.”

He said to him again, a second time, “Simon, son of John, do  
 you **ἀγαπάω** Me?” He said to Him, “Yes, Lord; You know that I  
**φιλέω** You.” He said to him, “SHEPHERD MY SHEEP.”

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 him, “TEND MY SHEEP.”

Jesus formally addressed Peter and asked him, “do you love Me?” three times. The only differences between the three, was that the first time He added a comparative element, “more than these,” and the final time He changed from the verb ἀγαπάω to φιλέω.

Peter answered the first two times identically with “Yes, Lord; You know that I love You.” The third time he made his answer more emphatic but used the same word φιλέω in all three of his responses.

Then John, as the narrator, gave us insight into Peter’s emotional state by letting us know that he was getting visibly sorrowful because Jesus asked for a third time.

People assume it's because it was the third time in a row – how many times would Jesus ask the question? Others think that it was because Peter recognized the parallel to his three denials, but he wouldn't yet know that Jesus wasn't going to ask a fourth time. The fact that it was the third time is partially correct, but Peter's sorrow was also because Jesus switched verbs to match his own in the third question – we'll get to that bit and the meaning of the verb changes in a moment.

First, let's talk about the comparative element at the beginning where Jesus asked if Peter loved Him “more than these?” What or who are “these?” There are different ideas such as fishing, community, physical life, the buddies on the beach, the disciples in general, the church as a whole, the world... It makes no real difference because whatever the particular thing, it ends up being what's most important to you. That's why it's ambiguous. It isn't any one thing, ultimately the question Jesus asked Peter and is currently asking you, is do you love Me more than anything else? More than what's most important to you.

Some object and say how can Jesus require me to love Him more than my own spouse, my own children, my

own church – He’s commanded me to love them. The point here is that the more a person puts Jesus first and loves Him above all else the better that person will be able to love others as He Himself does. Love begins at the Source.

Now to the changes in the love verbs... I cannot begin to tell you how many people over the centuries have struggled to find the intention behind these alternating verbs. The problem is that the Greek speaking Fathers of the first 400 years of church history never commented on it, presumably because it was so obvious to them. Well, what was obvious to them was lost to later generations and so dozens of ideas have circulated to the point that most modern scholars assert that the changes do not mean a thing.

Since they can’t make sense of it, they have given up trying and so they say that John was merely spicing things up by adding some grammatical variety. Like me saying, “That is a pretty horse, I like the looks of a buckskin pony.” Horse and pony mean two different things, but the way I just used them, I intended them as synonyms to mean the same thing but added variety.



Of all the poor ideas about this passage that's the worst. John used synonyms for variety to be sure, but never in such close proximity without some nuanced meaning. There's a reason John did it this way and fortunately for us, a number of more recent scholars have reclaimed many of the lost subtleties of the Bible through their extensive study of the newly rediscovered literary and cultural elements of the ancient world. We can now know what John's original audience knew.

Applying these techniques, the passage becomes quite clear and then we see how skillful and amazing it truly is. As I read the passage to you, using the two different words, it created for you a noticeable dissonance. Something was off. You could sense it, because instead of adding a bit of variety to the repetitive use of the same word 7 times (something John would have done, if the point he was making wasn't more important), the switching was distracting.

It's noticeable and slightly disturbing and it creates a subconscious need to see it resolved. Then when it finally is resolved in the third stanza there's a sense of accord. In that final exchange, as they both use the same word for love, the conflict is settled.

The brilliance of John shows again. We see a struggle for common ground and by the end what happens is it is the Lord Who chooses to condescend down to Peter's level and create the missing harmony, thus because of Jesus alone, their relationship is fully restored. Jesus bridged the gap.

One of the interesting proofs of that full restoration of Peter by Jesus is that the Apostle Paul, in his writings, almost always refers to Peter, as Cephas, never Simon.

The dissonance is resolved in harmony by Jesus accommodating Peter in what is a less divine love. Just as for you and me, Peter's love for Jesus would grow more divine as his faith and trust in Christ grew. As the indwelling Holy Spirit continued to clarify, purify, and strengthen, his belief in God.

The human love that we can give, Peter gave, but it's a love that God cannot ultimately accept. It's always the starting point, but it cannot end there. Human love is fickle... Meaning that it is always conditional. That means that we fall out of love all the time. It's a capricious love that is emotional or situational or both.



God's divine love is Holy; it is altruistic and unconditional because it is based upon a covenant commitment, not flights of fancy. Peter would get there. All of us must get there. That is why I often talk about us merely reflecting God's love back to Him. That is why we need the Holy Spirit in order to love one another and to then love the lost enough to share with them what Christ has done for us and what it is like for us to be the very children of the Living God and have the sure and certain hope of eternal life in His presence.

Actual love is proven by actually loving. The Bible declares in many places and in many ways that to love

God means to obey God. Jesus Himself plainly stated “If you love Me, you will keep My commandments” (John 14:15). In each of the three verses Jesus ended the exchange with a commission for Peter. Each time it was a command for Peter to act on his professed love.

This is what I was talking about before. For love to be real it cannot only be descriptive but must also be prescriptive. In other words, as faith without faithful activity is dead, empty, vain, and useless (James 2:20-26), so love without the appropriate activity of loving is just as worthless – it’s a lie. We saw the proof of joy is rejoicing. The proof of faith is acting as though you actually believed what you say you do, and the proof of love is actually loving.

Jesus essentially said, “You say you love Me Peter, well, prove it.” Remember Peter had made many grandiose declarations before, only to then deny Jesus three times. It’s going to take more than words.

The commission was extraordinary, and I would say quite unique. Peter was personally ordained by the Risen Lord Jesus to act on His behalf as the pastor for the whole church.



In Roman Catholicism they claim that Peter's commission was unlimited in that Peter was, until he died, the supreme pastor over the whole church. That's an untenable position Biblically. Peter was appointed the very first pastor of the Christian community, which I would say numbered 153 people. Only a month or so after this event, more than 3,000 people would be added to the church. There is no indication in the Bible that Peter was now a megachurch celebrity pastor, let alone the Pope.



What is a pastor? The term comes from the Latin pastor (päs-töř), which is the translation of Greek ποιμήν (poy-mān), and Hebrew רֹעֵה (řä-řä) both meaning shepherd. Shepherd occurs more than 200 times in the Bible and describes God, describes King David, describes Jesus, and describes those called to lead God's people.

The four words, shepherd in English, pastor (päs-töř) in Latin, ποιμήν (poy-mān) in Greek, and רֹעֵה (řä-řä) in Hebrew mean to feed, to graze, to drive, to shepherd, to protect, to nourish... mammals, primarily sheep.

Jesus exists as the Good Shepherd of all the sheep, the Pastor over the whole church universal and eternal, but in His physical absence He appoints under-shepherds to physically shepherd His sheep for Him.

These under-shepherds, normally called pastors, work directly for, and are solely responsible to, Jesus. At the same time, there are limitations due to the weakness of the flesh. One such limitation is the number of sheep that a shepherd can properly care for, or the size of a church that a pastor can effectively lead. My theory is a maximum number of about 250 people. Other people have other theories including the idea of having multiple pastors in a single church.

If God wanted us to be dogmatic about it, I'm confident that He could have included more detailed instructions in the Bible – He didn't.

Another limitation has to do with authority. It's frequently abused on both ends of the clergy – laity relationship. Many pastors are treated very poorly by their church and many pastors treat their church very poorly. I like to think that we've done a good job of balancing that over the last 20 years here at Alêtheia. I believe the way to properly approach it is for all of us to

understand that I do not work for you directly, but in my work for Jesus, my job is to act in His role of Shepherd for you, in my own imperfect way.

What does Christ's role as the Great High Shepherd entail exactly? We already saw that in the definition of the word. When boiled down it amounts to two things... Leading the sheep through their sheep lives and protecting the sheep from the sheep enemies. I said it that way because it's an analogy and analogies are never perfect.

You are people in the 21st century, not sheep in the first century. You have many facets of your life that are none of my business. I may be able to help you with some of those things, but my job is spiritual in nature and therefore has to do with your spiritual life. That's something many churches have gotten wrong. Your pastor isn't supposed to be your best friend, or your comforter, or your oracle, just because that Who Jesus is to you... Those are other roles of the Lord – my role is only the shepherd part.

I am to lead or drive you to your rest, to your feed, and to your water. In other words, I am to ensure your



spiritual health. The second thing is I am to protect you spiritually from spiritual enemies.

Now, how do I ensure that you are spiritually healthy? I teach, I preach, I disciple, I mentor, I counsel, you in what God's Holy Word actually says, what it means, and the ways that it can be applied.

How can I protect you from spiritual attack? Certainly, I can pray, I can model to a degree, but once again the best way to protect you from false doctrine is to instill in you true doctrine.

The primary job that Christ has given to me is to help you know Who He is... When I was a new pastor I thought, well, that won't take too long. I now know that the process of getting to know Jesus is an eternal one. If you think that you know all that there is to know about Christ, you have your nose stuck in the sap of a single tree and simply cannot see the forest beyond. It's exciting to know that we will never fully know and so can always keep learning.

Each command that Jesus gave to Peter was slightly different which, when closely examined, cover two basic ideas. First, the twin roles of spiritual leader and

protector that we just talked about. Second, that the flock included sheep of all ages – metaphorically, sheep of all types, backgrounds, and origins.



John 21:15–19, 18“Truly, truly I tell you, when you were younger, you used to put on your belt and walk wherever you wanted; but when you grow old, you will stretch out your hands and someone else will put your belt on you, and bring you where you do not want to go.” 19Now He said this, indicating by what kind of death he would glorify God. And when He had said this, He said to him, “Follow Me!” 20Peter turned around and saw the disciple whom Jesus loved following them—the one who also had leaned back on His chest at the supper and said, “Lord, who is the one

who is betraying You?” 21 So Peter, upon seeing him, said to Jesus, “Lord, and what about this man?” 22 Jesus said to him, “If I want him to remain until I come, what is that to you? You follow Me!”

This is super tough, super real, and super straightforward. Jesus has assigned Peter to a critical leadership role in the establishing of the Christian church and part of that will be his own martyrdom for the cause.

What if Jesus said to you, “I have a mission that I want you to undertake, and it will result in your brutal, vicious, horrific death.” How do you respond? It doesn't have to be a pastoral role – it can be any role. It doesn't have to be an execution – it can be any form of suffering. If that's what the Lord wants you to do to accomplish His purposes, do you say no? Do you say find someone else, I only want the cushy tasks? Or do you say with Isaiah (6:8), “Here I am Lord, send me.”?

This is the nature of the calling of people into the family of God. I've never known, or even heard of anyone, involved in Christian ministry who did not sacrifice and suffer for the Gospel. Jesus told Ananias to get up and go find the Christian persecutor Saul of Tarsus. Jesus

said, “I will show him how much he must suffer for the sake of My name” (Acts 9:16). The Apostle Paul sacrificed and suffered yet look at what God accomplished through him and through Peter. What can the Lord accomplish through you if you are willing?

Like I said before, many Christians would love to be powerfully used by God, but very few are willing to suffer for His cause. Why must it be so? I’m pretty sure that I just answered that. True trust in Jesus requires that you follow Him, obey Him no matter what the cost. If you don’t trust Jesus enough to be a martyr, then you don’t really trust Him at all and that means that you don’t really love Him at all – at least not with anything other than the capricious love of the fickle human heart.

We absolutely can’t resist comparing ourselves to others. Jesus is here telling you and me – what He’s doing with everyone else is none of our business – so stick to your knitting and follow Him.



John 21:23–25, 23Therefore this account went out among the brothers, that that disciple would not die; yet Jesus did not say to him that he would not die, but only, “If I want him to remain until I come, what is that to you?” 24This is the disciple who is testifying about these things and wrote these things, and we know that his testimony is true. 25But there are also many other things which Jesus did, which, if they were written in detail, I expect that even the world itself would not contain the books that would be written.

John made a clarifying remark about himself and by doing so also clarified Jesus’ meaning with regard to Peter. Church tradition tells us that Peter was executed

in Rome in 68 A.D. by being crucified upside down. John was boiled in a vat of oil, but when he supernaturally survived, he was exiled to the penal colony on the Island of Patmos. Eventually released, he died of natural causes in about 98 A.D., in Ephesus.

Verse 24 is a formal ending of an eyewitness testimony – kind of a certification of, or a swearing to, the truthfulness of the account.



Verse 25 provides naysayers with a bit of fodder. They claim that the world could, in fact, easily contain all the documents necessary to describe Jesus fully.

First John said that he supposed, or expected, indicating that he wasn't stating a fact, but an opinion or what he surmised. Second, it is clearly hyperbole. A completely legitimate rhetorical technique that we've seen throughout this Gospel. Only a fool takes literally what was never intended literally. To do so actually disregards and disrespects the authorial intent and since the true Author of the Bible is God Himself, people ought to tread with care.

Finally, as stated earlier, we will spend eternity getting to fully know Jesus. In that sense, the entire universe could not contain all the documents necessary to fully describe Him... So, I'm looking forward to that, how about you?



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*God Bless You!*



John 1:42, Jesus looked at him and said, “You are Simon the son of John; you shall be called Cephas” (which is translated Peter).” שִׁמְעוֹן בֶּן יוֹהָנָן (shě-mōn bēn yō-ḥā-nān). “Simon, son of John.” Jesus changed it to כָּפָאֵס (kā-fā), meaning rock, which transliterated into Greek is Κηφᾶς (kā-fās), and translated into Greek it becomes Πέτρος (pēt-rōs).

God pursues us and loves us enough to discipline us. Should those principles apply in our own personal relationships?

Jesus always works toward reconciliation by addressing the issues, never by ignoring them. To reconcile without addressing the underlying disfunction is a lie.

Jesus asked Peter if he loved Him “more than these?” What or who are “these?” Love begins at the Source.

As I read the passage to you, using the two different words, it created for you a noticeable dissonance. Something was off and it created a subconscious need to see it resolved.

Jesus bridged the gap. Actual love is proven by actually loving. For love to be real it cannot only be descriptive but must also be prescriptive.

What is a pastor? The term comes from the Latin pastor (päs-tōr), which is the translation of Greek ποιμήν (poy-mān), and Hebrew רֹעֵה (rā-ḥā) both meaning shepherd.

**JOHN 21:15–19,**

What if Jesus said to you, “I have a mission that I want you to undertake, and it will result in your brutal, vicious, horrific death.” How do you respond?

What Jesus does with everyone else is none of our business – you, follow Him.

**JOHN 21:23–25,**

The entire universe could not contain all the documents necessary to fully describe Jesus.

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Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.  
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Name \_\_\_\_\_ Address \_\_\_\_\_  
Phone \_\_\_\_\_ Email \_\_\_\_\_