



***Theme: Tell Me Something Good –
Good News in the Gospel of John
“The Light that Changes the World”***

Sermon preached by Jeff Huber, February 21-22, 2026, at Summit Church, Durango

Weekly Memory Verse:

⁴ The Word gave life to everything that was created, and his life brought light to everyone. – John 1:4

VIDEO Sermon Intro

SLIDE “The Light That Changes the World”

I am excited to be launching this series of sermons on what many people have come to refer as, “The Beloved Gospel.” It is for many Christians, their favorite Gospel of all. For many of you it may be the very first book of the bible that you ever read. This Gospel has some of the most profound pictures of Jesus and the impact he can make on our lives. Some of the favorite stories in all the bible are found in this Gospel. For this reason, it is a joy to begin this series of sermons.

The Meditation Moments starting this week will help us as a congregation to read through the Gospel of John in this season of Lent, the 40 days and seven Sundays before we get to Easter. We try to read

through an entire Gospel each year as a congregation, and I hope you will join me in reading through John in the next several weeks as we try and get a better picture of Jesus and the difference he can make in our lives. The Meditation Moments will help you to apply the scripture readings to your daily life and I believe you will be blessed by reading them. If you do not have a Bible, we will be happy to give you one at our Welcome Center in the atrium. If you're watching at home or online, you can download this resource right off our website.

Let's start by looking at the purpose of this book. Here is the question John is trying to answer in his Gospel...

SLIDE Who is this Jesus I have committed my life to?

Today, we're going to focus on some background information that will help us understand the rest of the Gospel. We will look briefly at the text we read from John 1, but primarily we will be looking at...

SLIDE What is the historical background?

SLIDE What is the Gospel writer trying to do?

SLIDE How does Jesus in John impact my life?

My hope is that this information will help the Gospel of John come alive as you read it in the next few weeks. I really want you to understand what it is that John is writing and how it can impact your life.

Let's begin with the historical setting in this book. This is important because if you understand the historical setting of a book in the bible, you can **unlock a greater meaning** of the text. You understand that **when you write a letter**, it's important for the other person to understand what's going on in your life when you write it. If you're having a difficult time and struggling, you will be inclined to write one kind of letter. If everything is going great in your life, you will write a different kind of letter. The same is true of the Gospels and every book in our New Testament. The historical setting helps us

understand **WHY certain things were written.**

If you have your Bible, turn to the last page of the Gospel of John. John tells us at the very end of his book, in chapter 21, something very interesting. He says this in verse 25...

BIBLE ***25 Jesus also did many other things. If they were all written down, I suppose the whole world could not contain the books that would be written.***

John makes it clear that Jesus did lots of other things he did not even write down! In other words, there is a lot of Jesus' life that John is **not choosing to tell us.** He's chosen these stories for a particular purpose. So, if we understand the background of this book and what was happening at the time, we might understand why he chose these stories. Then we might hear the meaning of those stories for our life in a new way.

SLIDE **Who is John?**

The Gospel was named after John, the **son of Zebedee** who was one of the leading disciples. He was one of Jesus' **inner three—Peter, James and John.** In this Gospel, he refers to himself in the third person as, **“the disciple whom Jesus loved”** or **“the beloved disciple”**—as Jesus' closest and best friend. I am sure that upset the other disciples just a bit as they were a jealous lot, much like the rest of us. You might remember the story of John where he and his brother **wanted to be on the left and right hand of Jesus.** That tells us a bit about his personality when he was younger, that **he wanted to be seen as special.**

Likely, John wrote this **after all the other disciples were dead** and gone. He may not have even referred to himself in this way while they were alive, but **he was free to say** after they were gone, **“and by the way, I was his closest friend.”** He's **not really bragging** but telling us how it was. **“I was right by his side. I am going to describe things I saw as his closest companion.”** When I do a **funeral**, people will often come up to me, or write me a note, and say, **“As his best friend, this is what**

he was really like.” This is what John was telling us.

Now **some have debated about whether this was really John**, the son of Zebedee who wrote this. The text never tells us who wrote this, instead he just gives us **little hints** along the way. The text says he **was an eyewitness**, and by the fact that all the other disciples are mentioned by name, we can infer it was John. The earliest Christians believed this was the case, and it’s confirmed by **the letters of John and in the book of Revelation**.

The Gospel was written after the other gospels. Most scholars agree it was written somewhere **between 90 and 100 A.D.** John was the longest living of the apostles, and **the only one not put to death for his faith**. He was **persecuted and boiling oil poured** across his body. He was exiled to a **prison colony** on the **island of Patmos** and ended up living out his life in the **city of Ephesus**. This explains why there is more of a **Greek emphasis** in his Gospel, since he spent much of his later life in the Roman world. John lived into his **late 90's**, which was most **unusual** in that day.

When I have taken some of you on a Journey of the Apostle Paul, we visited Ephesus and saw the houses tradition says John lived in with Mary, the mother of Jesus. This photo is a chapel built on top of what is believed to be the remains of Mary and John’s house in Ephesus.

GRAPHIC Mary’s House Chapel in Ephesus

GRAPHIC Interior of the Chapel

GRAPHIC Palm Sunday

GRAPHIC Inside Palm Sun

GRAPHIC Prayer Wall

The second photo is the interior of the chapel. We then see how the chapel is decorated outside and in as it is decorated for Palm Sunday. Finally, there is a prayer wall on the way out of the chapel that is above a natural spring where people place written prayers.

Here's an interesting side note for those of you who love history. In **1920**, an interesting piece of archeology was purchased on the **black market in Egypt**. No one knows where it came from, but a man bought this old fragment of papyrus—a manuscript **made from reeds**. He didn't know what he had.

GRAPHIC P52 – John 18

He bought this little manuscript, and it was added to a manuscript collection in **England until 1934**. A scholar began reading the Greek and noticed these fragments were from the **Gospel of John, chapter 18**. As they began to study this fragment, they dated it somewhere around **115 to 130 A.D.**

So, what's the big deal? The Gospel was written around 90 in Ephesus which is in modern day Turkey, and in Egypt there is a fragment of the Gospel from 115 to 130. In those days, after a manuscript was no longer useful, **you burned it**, like **an American flag** that is **tattered and torn**—or how we destroy our currency when it is worn out. They would copy the manuscript and then destroy the one that went before it. The fact that we have a piece of the Gospel of John from 115 to 130 is a **miracle**.

Let's put this discovery in context with other historical documents. **Tacitus was a Roman historian** who lived about the same **time as John** and recorded the history of the Roman empire. **The oldest copy** we have of his writing comes from **700 years AFTER the time of Tacitus**. The oldest copy of the **Gospel of John comes from 20-40** years after he wrote that Gospel. This is an amazing thing!

Here's what it really means. Some people come to me and ask, **"How can we really trust what's in the Bible?** How do we know these books didn't get all **corrupted and changed over the centuries?** This is 2000 years after Jesus lived. How do we know that anything in the gospels is **anything like what was actually written** in the gospels?" If you could read Greek, you would know that **word for word** what is on

that manuscript right there **is exactly what appears in your New Testament book of John**, chapter 18. That's a pretty amazing pointer towards the **validity of the Gospel texts**, and how revered they were and how far they traveled in such a short, early period of time. About 50 or 60 years ago, before some scholars realized what this fragment was, **some scholars maintained** the Gospel of John wasn't even written until **160 to 180 A.D.**, long after the time of John. They said it couldn't have been written by John because the **theology is too developed**. Evidently, **they were wrong**, because it would have taken 20-30 years for a fragment such as this to even get to Egypt. **You can trust your New Testament**, which is what I want you to know when you look at a fragment like P52.

One more important note about this fragment. The original manuscript was written in a style called **scriptio continua**, which is a continuous, unbroken string of capital letters (uncials), mostly to save space. **There were no spaces between words, no paragraphs, and no punctuation marks (periods, commas, etc.)** This is going to be important as we look at some of the texts in the coming weeks. The lack of punctuation means that **modern punctuation in Bibles is an interpretation by translators** and editors, not a part of the original text. The absence of punctuation has led to debates, such as in **John 1:3-4**, where scholars disagree on where to place the full stop, which changes the meaning of the passage.

SLIDE Historical Context of John

So, **what was happening in the time** at which John wrote his Gospel. This is where we must **read between the lines**. If you get a letter from someone, and they say, **"I really didn't eat your cookies when I was at your house,"** I would surmise that they had been **ACCUSED** of eating cookies sometime before the letter. It doesn't take a brain surgeon to figure that out. You read what is written, and because there is a certain emphasis, you can figure out that is pointing towards some situation in life.

In John's Gospel, the same is true. If we read carefully, we find that throughout the book, **John is pointing towards a conflict that is happening between Jewish followers of Jesus and those followers of Jesus who are not Jewish.** John mentions several times, that already, Jews were putting the followers of Jesus outside of the synagogue. He's the only Gospel writer who mentions this.

In **Matthew, Mark and Luke's** gospels, **only 14 times in all three** of those gospels combined, do we find the phrase, **"the Jews."** You know how many times it appears in John's Gospel? **59 times in 21 chapters, and almost always it's in a negative tone.** Some people have said that the Gospel of John promotes **anti-Semitism.** The thing we must be aware of in John's Gospel is that **John himself was a Jew,** and almost all the people who were followers of Jesus in John's church were Jews.

Here's what was happening. **By around 90 A.D., the Jewish followers of Jesus were being expelled from the synagogues.** Up to that point, the Jews who were followers of Jesus continued to try and live out their faith in the synagogue. They **believed they were following the Jewish messiah** and continued to worship in the synagogue. In 70 A.D., when the Jewish temple was destroyed in Jerusalem, this began to create an even greater rift between the Jewish followers of Jesus and those who were not followers of Jesus. By 90 A.D., the Jews who followed Jesus were no longer welcome in the synagogues. From that time, we have a **Jewish benediction,** which is the closing prayer in worship, that I want to read for you. Remember that Nazarenes was the Jewish word for Christians.

SLIDE *Let the Nazarenes and the heretics be destroyed in a moment. Let their names be blotted out of the book of life.*

If you were a Nazarene attending worship, and that was the closing prayer, **how would you feel?** You can pick up the subtleties there, can't you? They were no longer welcomed in the synagogues.

This is a theme in the Gospel of John. The Jewish followers of Jesus had to make a choice. **Will I follow Jesus, or will I remain in the synagogue?** What would you do if your family was all remaining in the synagogue, and yet you were convinced that Jesus is the Messiah? You would no longer be welcome at the weddings—you were no longer free to worship—you were no longer a part of the community—you were excommunicated for your faith. Can you feel the tension that’s beginning to develop? How hard it must have been for those people to choose Christ?

In the light of that reality, we begin to understand that when John is talking about the Jews, he’s not talking about all the Jews, but those who are putting the Jewish believers out of the synagogue. This is what John is trying to do.

SLIDE *Convince Jews that want to follow Jesus that he is the, “Way, the truth and the life.”*

You can trust and follow Jesus. **Don’t be afraid to let go of the old ways, because Jesus is the Messiah.** He’s trying to confirm and encourage those who are believers in Jesus by writing these things down so you can really know who Jesus is and continue to believe. For those who might not believe, **John wanted to persuade them of the truth of the Gospel.** This is a central theme of John’s gospel.

If **you have your Bible** (be sure to bring it each week if you haven’t got it this week), then turn to **John 20, verse 30.** This is where John tells us why he wrote this Gospel. With this historical background in mind, see if you don’t hear John’s focus for writing his Gospel.

BIBLE *30 The disciples saw Jesus do many other miraculous signs in addition to the ones recorded in this book. 31 But these are written so that you may continue to believe that Jesus is the Messiah, the Son of God, and that by believing in him you will have life by the power of his name.*

Here we discover why John wrote his Gospel. There are two

things to notice in this that will influence everything else in this sermon series. John is constantly doing these two things.

SLIDE John is showing us that Jesus truly is the Christ.

John is constantly showing us portraits of Jesus in which we look at them and say, “I see now. I understand. **I believe and trust my life to him.**” John also takes this idea one step further.

SLIDE John is pointing towards what happens in our lives if we will trust in Jesus.

John says, *“I want you to believe that Jesus is the Christ, the son of the living God, that you might have life in his name.”* This is the spiritual truth about God in Jesus. This is the impact that truth should have on your life. **This is the dual purpose of the entire Gospel of John.** Everything you read is going to be trying to do these two things at every turn.

Even a quick reading of the Gospel of John and then the other Gospels will tell you that **John is a very different kind of Gospel.** You read Matthew, Mark and Luke and you will discover that they are very similar in style and even in content many times. They tell a few different stories in slightly different ways, and have slightly different character, but these three books tell the story of Jesus in a straight forward way. **Jesus is understandable; you can identify with him; you see his humanity; you get glimpses of his divinity; you see his miracles; but it’s basically a synopsis of his life which is why they are called synoptic Gospels.**

GRAPHIC Gospel of John Movie

But in the Gospel of John, it’s different. **Jesus** says things that are **kind of bizarre** sometimes. There is a **movie, “The Gospel of John”** which was released in 2003, and it tries to stay **true to the text** we find in John’s Gospel. There are times we can find ourselves shaking our heads and saying, “That’s a strange answer Jesus. What did you mean

by that?”

Jesus doesn't speak in parables, like he does in the other Gospels. He speaks more like prose or poetry. As John is describing Jesus, he does so in terms that the other Gospel writers do not use. We see as Jesus is speaking, **glimpses of something deeper** than the other Gospels give us.

Here's what **we need to understand** about these differences. While all the Gospels attempt to help us understand the meaning of Jesus Christ, the “synoptic Gospels” (in Greek, syn-opti means “to see together”) –Matthew, Mark and Luke–want us to understand not only who Jesus was, but the kind of things he **DID**. They are trying to tell us **WHAT** happened.

John, however, is not so concerned about **WHAT** happened, but rather **WHAT IT MEANS**. John wants you and I to understand **WHAT JESUS MEANS**. John is less a historian, and is more an artist or poet, trying to help us understand **WHO** Jesus is.

Clement of Alexandria, writing around 170 A.D., which is only a few decades after John had died, describes John's relationship to the other Gospel in these words...

SLIDE *Last of all, after the other Gospels were written, John, perceiving that the external facts had been made plain in Matthew, Mark and Luke, being urged by his friends and inspired by the Spirit, composed a “Spiritual Gospel.” – Clement of Alexandria, 170 A.D.*

John is a “Spiritual Gospel.” Can you see that as you read it? Many of you have said how much you love this Gospel because it is so spiritual and shows us the meaning of Jesus. We do find Jesus saying wonderful things we don't find in any of the other Gospels...

SLIDE **“I am the good shepherd”** (Come in one at a time)
“I am the vine and you are the branches”

“I am the resurrection and the life”

“I am the way, the truth and the life”

“I am the light of the world”

We will explore these “I AM” sayings of Jesus in a few weeks. John is determined that we understand the significance for Jesus in our life. Nowhere do we see this difference between John and the synoptic Gospels more clearly than in the passage that opens the Gospel. This is the Christmas story for John’s Gospel. But as you heard the passage a moment ago, what was missing from the story? Angels, shepherds, wise men, Mary, Joseph, none of them are here!

Listen to how John tells the birth story as we hear it in the Good News Translation which was used in the 2003 movie. I want you to listen for some of those themes we talked about, and how John’s first few words set up this tension between the Jewish followers of Jesus and those who persecuted them.

VIDEO Jesus in the Gospel of John 1

1 In the beginning the Word already existed; the Word was with God, and the Word was God. 2 From the very beginning the Word was with God. 3 Through him God made all things; not one thing in all creation was made without him. 4 The Word was the source of life, and this life brought light to people. 5 The light shines in the darkness, and the darkness has never put it out.

6 God sent his messenger, a man named John, 7 who came to tell people about the light, so that all should hear the message and believe. 8 He himself was not the light; he came to tell about the light. 9 This was the real light—the light that comes into the world and shines on all people.

10 The Word was in the world, and though God made the world through him, yet the world did not recognize him. 11 He came to his own country, but his own people did not receive him. 12 Some,

however, did receive him and believed in him; so he gave them the right to become God's children. ¹³ They did not become God's children by natural means, that is, by being born as the children of a human father; God himself was their Father.

¹⁴ The Word became a human being and, full of grace and truth, lived among us. We saw his glory, the glory which he received as the Father's only Son.

The first few verses of John are some of the most beautiful in the entire Bible. In this prologue, John is summarizing the entire Gospel in the first 18 verses. Let's look at them together. Get out your Bible if you have it with you. We see in these verses some profound things said about Jesus. Remember, John is trying to tell us who this man is and what impact he can have on our lives. This is critical to the rest of this sermon series.

SLIDE Who is Jesus?

The Word was with God, and the Word was God. Before all creation, he was there. He is life and light. He is the word made flesh. He reflects the glory of God and his is grace and truth. We will focus on all those themes in the coming weeks, but let's look at two of them right now.

SLIDE Jesus is the Word.

What on earth would John mean by this? That's a strange name to call someone, isn't it!? The Greek is "logos." This is an unusual word for us, but in John's day it was a common term used to describe a philosophy or idea that there is an essence in the world. This essence has a desire to create, to have a will and to be known. John saw this essence as God with a desire to permeate everything that exists and that nothing can exist apart from God's logos.

In Jewish thought, it goes even deeper than this. What else in the Bible starts with these words, "In the beginning..."? Genesis 1 does and

it is not by accident that John begins with the same words. John is taking us back to Genesis. Remember how God creates in the beginning? God SPEAKS, and things come into being. God said...let there be light, and there was light. God's creativity is bound up in his word and when he speaks, things happen. When God's will and power are made known, things happen. In Deuteronomy, we read...

SLIDE ***Humanity shall not live be bread alone, but by every WORD that proceeds from the mouth of God.***

Or in Psalm 119, verse 105...

SLIDE ***Thy WORD, is a lamp unto my feet, and light unto my path.***

All these images are bound up in Jesus. What does John mean when he calls Jesus the Word? Simply, that from the very beginning of time, God desired that we human beings would know Him. God desired what we would know his heart and his character and his life and his love for us. And by knowing him, we might follow in his path and find light and life. In Jesus, God is revealing himself to us. Jesus is God's book sent to us. Jesus is God's final and definitive WORD. It's what Robert Oberheimer was speaking about in the **Manhattan Project**, who was the great scientist who **worked on the atomic bomb**. He said...

SLIDE ***"If you ever really want to communicate a great idea, here's what you do: wrap it up in a person."***

You want to sell a great idea; you find a great salesperson. You want to sell a great idea; you find someone who can embody that great idea to other people. This is what God was doing in Jesus. God longs to be made known to us. **God longs to be in a relationship with us, and so God spoke to us in human flesh.** God became flesh and lived among us. God moved into the neighborhood to live and move and breath with us.

When I was 7 my parents divorced. We had just moved into a brand-new house that had just been built in a brand-new subdivision in Thousand Oaks, California, not far from Los Angeles. My sister was only

a year old, and my mom was working as a teacher and my dad was no living somewhere else, and I remember feeling very lonely. There were not even any people living near me! Then it happened. They built a house next door and a family moved in with kids my age. Eric Butler was the one closest to me in age. I have a picture of us from 1971.

GRAPHIC Jeff and Eric

GRAPHIC Jeff and Friends

You can see in the photo how there are **no trees** or much around where we lived at the time. It was a lifesaver to have a friend move into the neighborhood. I no longer felt alone, and even though Eric and I did not always get along, it made a difference to know someone that knew me lived right next door. This is the idea of the Word Made Flesh, that God has moved into our neighborhood, right next door and into our hearts if we will let him. Jesus is that word and John want us to understand we have a friend now who has moved in.

There is also this powerful idea of light. One of the main times we read this scripture is on Christmas Eve at the candlelight services. Just before we sing silent night, we extinguish all the lights but the Christ candle. We read this text and there is just one light burning. At that time, we remember that the world is a dark place without Jesus. There are times when there is hopelessness and despair. There are times when we are living in ignorance, and we do stupid things. There are times when we are afraid and all seems dark. God, understanding the darkness we sometimes live in, sought to penetrate that darkness and to bring us light. As that one light shines on Christmas Eve, we remember that the Word became flesh and lived among us, how the light came into the world, and the darkness could not overcome it.

Each Sunday, we light these candles as a symbol of the eternal light of Christ. And do you know the only time they will be extinguished? Only on Good Friday, when Christ is crucified. Then the first thing we do on Easter morning is light the candles again to

remember the resurrection of Jesus. God placed his Word in human flesh so that we might know him. Jesus became the light of the world so that we might love in darkness, and we would find light.

One last word today. There are two things that John is trying to do in his Gospel. **First, he's trying to paint a picture for us of Jesus and what Jesus means for our lives. Second, he's trying to paint a picture for us of what might happen in our lives if we would accept him.** What would happen if we believe in Jesus? Here's what John says Jesus would be for us in verses 12 and 13 of his prologue.

BIBLE *12 But to all who believed him and accepted him, he gave the right to become children of God. 13 They are reborn—not with a physical birth resulting from human passion or plan, but a birth that comes from God.*

SLIDE **Jesus is our Redeemer** (next line fly in)
We are claimed as Children of God.

We were orphans and he redeemed us and claimed us as God's children. John continues with these words.

BIBLE *18 No one has ever seen God. But the one and only Son is himself God and is near to the Father's heart. He has revealed God to us.*

SLIDE **Jesus is the Revealer** (next line fly in)
He makes known God

Jesus is the redeemer and the revealer. Jesus makes us children, and he reveals God's life and light to us. He is the Word made flesh. He is God in the flesh.

GRAPHIC **Quilt**

I want to summarize all of this with a story about this quilt. This is a wedding quilt that was made for Tami and I when we were married. We loved this quilt because each person in our family, and some close

friends, each made a square that my grandmother's quilting group then used to make this. We didn't want to just keep this hidden in the closet after we were married, so we used it as our bedspread.

Unfortunately, it took a beating. A few spills have left stains, and then there was the stray dog we took in who slept on the quilt, then chewed on it a bit. Over the years, this quilt has seen many trials. But each time it does, we clean off the stain or stitch up the tear, or teeth marks! And now, as you step back and look at this quilt, it's still very beautiful. And if you needed it too, it could still keep you warm.

This quilt is really a metaphor for what John was trying to do in his Gospel. He was trying to give us a picture of Jesus. **He gives us 21 pieces that make up this picture.** John gives us stories and images that we can piece together and so we can get a picture of who Jesus is. John's hope was that we would look past the stains and the tears, and you would see Jesus. And as you see Jesus you would be drawn to him by his warmth. That's what John wanted—for us to see Jesus and be drawn to him. Jesus was God's portrait for us, and God sent Jesus so that we might see the invisible God that made all things. That by looking at Jesus we might come to love God and know God and be closer to him.

This was the first movement in the gospel of John, to paint a picture of Jesus. But remember, John's second movement was to paint a picture of what can happen to us if we actually chose to follow. That through believing we might have life in his name—that as many received him would become children of God.

GRAPHIC Quilt

The longer I look at this quilt, the more I realize that this can be a lot like us. We are stitched together with memories, and stories, and love. At one point, we looked like that picture of this quilt, but then life happens and we look more like this quilt as it actually is! We have stains and tears and can end up in the closet, feeling worthless as we get dirty

with age. Who would want something like you or me? But you know, God looked at you and he didn't see the stains and the tears. He saw one of his children, and he said "I'm willing to pay a price. A price that far exceeds what that child thinks they're worth. I want them to know they are a thing of beauty and that they can still provide warmth and love to others—and are a treasure from my heart."

This is what God wants us to understand—that as you read this gospel, Jesus is the portrait of God, drawing you near to the Father, but that you, though you are an orphan, stained and torn, are treasured by God. And if you trust in him, you will find life in his name.

That's why baptism is so powerful for us, even if we are not getting into water today, it's a good reminder. We come with our bruises and stains and tattered lives. We come with each story and give them to God to be part of God's story. We bring all of who we are, know that God already knows us and longs to redeem us and claim us as his children, whom he made to love. God has moved in here, in this place, in your life, in your heart...and it can change everything. Let's say these words again as we close.

BIBLE ***4 The Word gave life to everything that was created, and his life brought light to everyone.***

SLIDE **Prayer**

Oh God, we are so grateful that you look beyond our superficiality and our emptiness—the daily ways we struggle to serve you—the times that we have soiled ourselves and become stained and torn. We are grateful God, that even though others have considered us worthless at times, and some of us have been cast off by friends or employers or spouses, that we are your treasures and you paid a great price for us. Lord, thank you for forgiving our broken places. Thank you for healing our hearts. Thank you for claiming us as your own. We offer you our hearts and our lives this day, in Jesus name, Amen.

February 13-14 Order

1. Jenny welcomes people.
2. Song – “This is Amazing Grace”
3. Song – “In Christ Alone”
4. Jeff welcomes and shares:
 - A. QR Code
 - B. Invites people to greet each other.
5. Sermon Video Intro
6. Sermon
7. Care Ministers
8. Offering
- 9.
10. Song – “What a Beautiful Name”
11. Prayer and Lord’s Prayer
12. Med Moments
13. The Bridge
14. Ash Wednesday
15. Prayer Quilt for Steve Welch, Melissa Dodd’s father
16. Closing Prayer