

We'll now turn to the 12th chapter of John and please stay there. Just in the way of setting the lesson in context, may I remind you that we have before us ~~xxx~~ resurrected man or a man who was dead four days and Jesus has raised him from the dead. AND this man is on the scene. It's only about a week before the crucifixion of Jesus.

And everything now centers around a dead man, who has been raised from the dead. His name is Lazarus. You say 'well, is that the ~~xxx~~ Lazarus that was at the rich mans gate and begged for the crumbs and finally went to Heaven and the rich man went to hell? No, it's not the same Lazarus. It's a different Lazarus. Lazarus is a good, Hebrew name. It's the name 'eleaser' you find it in the O.T.

Lazarus is just another name for Eleaser. There was a priest in the O.T. named Eleaser, which means in Hebrew: God is my helper. God is my helper. Well, he is raised from the dead. So the enemies of Jesus have the greatest problem they've ever faced. The evidence is in the form of a man who was dead. The people knew him when he was living. They saw him die. They went to his funeral and yet, Jesus brings him out of the grave.

What are the enemies going to do? You say well, certainly, they're going to be converted. No, not at all. It hardens their opposition. As a matter of fact, it crystallizes the attempt of the enemy to kill Jesus. They immediately went after Him with all force, after He raised Lazarus from the dead. Isn't that a strange thing? Shows you how awful unbelief is. When we want to disbelieve, we can disbelieve.

Lk. 16:31

As Jesus says in Luke 16:31 (read) you say well, I haven't believed the Word; it's kinda hard for me to believe Jesus was born of a virgin and died for me

on the cross and if I accept Him, I'll have Eternal Life and go to Heaven. But a man was ~~XX~~ suddenly raised up out of the cemetery today and come back to life and come to me and prove to me that he'd been dead and raised by God, I'd trust God. No, if you ~~xxxx~~ won't believe the message of the Gospel, you would not believe, tho a man was raised from the dead.

People are saved by believing the Word of God. I just want us to look at several verses at the latter part of Ch. 11 and then we'll go immediately in to John 12. But this was to place the lesson in its contextural setting and show you what we have before us.

In Ch. 11: V.53(read) what day forth? From the day of the resurrection of Lazarus or the raising from the dead. 'They' - whos' they? The Pharisees and Sadducees. These were ~~opposed~~ opposing parties but they got together against the common enemy, Jesus. 'From the day that Lazarus was raised from the dead, they took counsel (that means they plotted) together for to put Him(that is, Jesus) to death'. Isn't that an amazing thing?

Jesus - V.54(read) was Jesus afraid? No. But as we've already seen - Jesus did not take any undue risks. He did not tempt God. Neither are you and I to tempt God. I say that God will protect me, if I'm in the Will of God and doing His Will. But I'm not gonna tempt God by going out here and walking in front of an oncoming automobile. See?

Jesus did not tempt God. He did not take undue risks so He walked no more openly among the Jews but went thence(thereafter). Now this is a very short retirement. Just a very brief time. He retreats from the people into a secluded area.

V.55(read)the great festival of the Passover is at hand. This was the most



comemorated

~~comemorated~~

important feast day of the Jews. It ~~comemorated~~ the deliverance from Egypt.

Many - when it says 'mant' indeed it means many. There were probably 2 and a half million that went to this Passover Feast. Every male Jew was required to go, to this Passover. And so they went from out of the country which would mean the WHOLE country of Palestine and, indeed, probably from the whole world. As a matter of fact, there were two groups of people that went in to Jerusalem.

There was one group that came from the area in general ~~from~~ from Palestine and the world at large. And then there was a second group that came from BETHANY who accompanied Jesus. They had gone out there to the Lazarus miracle and they went in to the city. But it was a tremendous crowd. You say, well, how do you know there were ~~2x and~~ two million, five hundred thousand? We have some figures on it. There were two hundred and fifty thousand lambs that were slain at a Passover. History tells us this.

*250,000 lambs  
at Passover. 1 lamb  
per every 10 persons.*

One lamb was required for ten persons. So that would, mathematically, compute to about two million five hundred thousand. Some scholars say there were two million, seven hundred thousand people at this Passover. This was probably the largest Passover in history because the Word had got out the Man was gonna be there who had raised somebody from the dead. And so, that's what you have in V. 55.

*total 2 1/2 million @  
2 at Passover.*

V.56(read) in the original language, they're saying to each other 'you don't really think that He's gonna take the risk now of coming to the feast and exposing Himself?' You see, they understood the hatred of the Pharisees and Sadducees against Him.

V.57(read) now the chief priest - that would be the Sadducee party. They con-

trolled the office of the chief priest and the Pharisees. So there you have the two parties. You have the democrats and the republicans working together. They were voting the same way on that day. They had a common enemy.

So they had given a commandment - both Pharisees AND Sadducees - that if any man knew where Jesus was, he should show it (he should reveal it) that they might take Him (that they might arrest Him). You see, there's a price on His head. Jesus is the most wanted man - He's at the TOP of the Most Wanted People in the World. They're out to destroy Him. Why? Because He raised a man from the dead. Isn't that amazing? Isn't that amazing?

Looks like they all would have fallen down at His feet and received Him, but not so. The awfulness of sin and unbelief - there's nothing so blinding; nothing so sad in human experience. If a man doesn't WANT to believe, he's not going to believe, tho a man is raised from the dead.

Now, what about Lazarus? He's raised from the dead - what about him? What about him? Not only did they go after Jesus, but they went after Lazarus. DID they kill him? There's no evidence they did and we don't believe they did kill him. How long did he live thereafter? The Bible doesn't say but tradition says that he was 30 yrs. old when he was raised and tradition says he lived exactly 30 more yrs. We're lead to believe that Lazarus lived and died again.

*403. 30 yrs. old when raised  
403. lived 30 yrs. thereafter.*

Now this means that he was, really, not resurrected. No one could be resurrected until AFTER Christ was resurrected. He was raised (we call this 'resuscitatio' and he's a 'type' of the resurrection, but he came back in a body that could die. When Jesus received His resurrected body, it was a body that could not die. The Bible says in I Cor. 15:41 thru 44 (read) we're going to receive a body that



is incorruptable; that can never die, never get sick. You couldn't kill it with a machine gun. A nuclear bomb could not destroy a resurrection body. That's the kind of body that Jesus had. But Lazarus didn't have that kind of body.

*"this mortal, put on immortality"*

But he's raised back into life. He's a very healthy man, indeed. And, we believe, he lived 30 yrs. longer, or just as long as he had lived previously.

Let's look at what happened. It's an exciting thing, indeed.

Ch. 12: V.1(read) Jesus comes back to Bethany, out of seclusion. Here's the spot of the raising of Lazarus from the dead. Now, you would -- if you didn't have the other Gospels, you might think that they had a feast for Jesus in the home of Mary and Martha. But the other Gospels tells us that the Feast was actually in the home of a man named Simon, who had been a leper and who was healed by Jesus.

And so you have a very interesting thing. You have a special feast or celebration, being ~~xxxx~~ staged for Jesus in the home of this leper, but not only ~~xxxx~~ is the leper there, Simon. Lazarus is there. Can you think of a more beautiful thing. Here's Jesus and you'd say on one side was Lazarus, a man He raised from the dead and on the other side here, was Simon, a man that He healed of lepersy. The two great trophies of His Grace.

You say, well the feast ought to have been in celebration of Lazarus. No, where JC is, He is always the hero. Not even his mother, Mary, is ever honored where Jesus is. NO ONE is ever honored above Jesus. But you say Lazarus is the one who's been raised. That's right but Jesus is the resurrector. And so the feast is for Jesus.

What a feast it was.

V.2(read) who's 'him', Lazarus? No - Jesus. There they made Jesus a supper. Martha served the supper. Isn't that amazing? Everywhere you see Martha, she's always serving. She was serving before this and now she's serving. Anything wrong? Not at all. Not at all. Somebody has got to prepare the meals in the kitchen. It's Xtn to work in the kitchen just as much as it is to teach a S.S. class on Sunday.

But there's a difference. There's a difference now. Before the resurrection, of Lazarus, she was working in her flesh and Luke 10:40(read) tells us that she was 'burdened' with this. And she was complaining. But here you get an entirely different picture. She's working in the power of the resurrection. There's all the difference in the world. There's labor to be done; if we try to do it in our flesh, we gonna get tired and we're gonna wear out. But if we do it in the power of His resurrection, our service becomes JOY.

Lot of tired Xtns today. One reason they are tired is they are trying to do it themselves. The resurrection says 'JC gives power to work in the power we do not have in the flesh.' So Martha, she serves but she serves in a different spirit now. Isn't that a beautiful scene there in the last part of that verse? Here's a man that was dead. Sitting at a table. I would have loved to have been there. There's enough human curiosity in all of us to like to see a man had been dead and ~~xxx~~ raised from the dead.

Lazarus is seated there. In physical body. This is a type of the resurrection. Lazarus was seated there. In our resurrected body, we will be in a body. The Bible tells us that. We won't be a ghost. We'll be in a risen body. Lazarus ate food. Lazarus talked. They KNEW Lazarus. Lazarus was a human being.



That's the way the resurrection will be. You and I can eat in the resurrection body. Jesus ate in His resurrection body. The Bible says there was no blood in His body but Luke 24:49 says that there was flesh and bone in His body. Lazarus is a 'type' of our body, in the world to come and so he's sitting there at the table, talking, eating, REAL Lazarus. Lazarus that lived. And that's the way it's gonna be in Eternity.

You're not gonna be a ghost and you're gonna be yourself in Eternity. That's the reason it's so wonderful and you needn't worry about Mama, if she's a Xtn. She's over there and she's your Mama. She's not somebody else's Mama. Don't worry about your son, if he died in Christ, he's there and he's your son. He's not anybody else's son. And you'll KNOW him. And you'll talk with him. That's the GLORY of the Xtn Gospel. That the individual is preserved FOREVER.

And he lives as an individual. This is Lazarus, resurrected or raised from the dead. A beautiful scene took place. It's a feast in honor of Jesus. They serve some food and that's nice but that's not enough. Mary serves in the kitchen - I mean Martha. But Mary does what Mary always does. She goes the last step and shows her tremendous love for Jesus.

She's standing behind Him ~~xx~~ in all probability and she does a wonderful thing for Jesus.

V. 3(read) 'ointment' is the word 'myrrh' that's what the Wise Men brought to Him; you remember? When we studied it last Christmas? The word for perfume. Your name Murial? Means perfume. So if your name is Murial, you got to be sweet, Ladies! That's what that word ~~xx~~ means. That's all it is.

Of 'spikenard' - really 'nard', very costly. Mary took a pound of perfume of

precious nard. What was nard? It was an aramatic herb. One of the most expensive things in the world. Came from the Far East. They had to transport it over to Jerusalem. Very expensive. VERY expensive, indeed. And she took it and John says she anointed the feet of Jesus.

*Matt. 26:12*

Now the other Gospels says that she anointed His whole body. You say, well, here's a contradiction. No, John wants to focus just on the feet. Mark says that she broke it and the other Gospels says that it was in an alabaster box and Mark says she broke that box on His head and it just flowed all over Him. Broke it. See, that looks forward to the breaking of his body, which was soon to occur. Just in a matter of hours, His body was gonna be broken for our sins.

*1 yr. wages*

Mary took that expensive pound of precious nard from the Far East and she just poured it all over Jesus. It was worth a years wages. Years wages. She put it on His feet, John says; Mary is ALWAYS at the feet of Jesus. Always!

ⓐ Those precious feet that were crucified. ⓑ Rom. 10:13 And that's the place for every Xtn to be - is to be at the feet of Jesus. She's at His feet, anointing them with this precious perfume.

But notice it says 'she wiped His feet with her hair'. What a beautiful thing. And ~~what~~ what a risky thing. You see, for a woman, in those days, to unloose her hair was a sign of immorality. A decent woman didn't do that. You didn't loosen your hair in public, in those days. Mary was willing to take the risk. She loosened that hair and she wiped the feet with her hair. Why her hair?

I Co. 11:5 says 'the hair of the woman is her glory'. She took her glory and laid it at the feet of Jesus. She took that which was most precious to her and gave it to Jesus. And that's where we're to lay our glory - is to lay it at the feet of Jesus. I'm not to have any glory. But I'm to lay it at the feet of



Jesus. She took that precious hair and she laid it at the feet of Jesus. The house was FILLED with the odor of the ointment. And Mark 14:9 says that this is a memorial forever to this woman. What does it mean when it says 'the house was filled'. The whole world's been filled with this act. You can't read this and not be touched.

The whole church of God has been filled with the memory of this deed. A deed like this touches the heart of people. A deed of love and generosity and humility like this touches the heart. The whole house was filled with the fragrance, of this perfume. Here we have the extravagance of love. And you know love never counts the cost. If you love someone, you don't count the cost. But you know what love does? Love is always asking how I can do more.

True love is always asking how can I give more of myself. Most people don't know the difference in lust and love. You see, lust can't wait to get what it's determined to get. But you see, love can always wait to give what it's always giving. Love is always giving; lust is always getting. You see a young man that would abuse a beautiful young girl and say 'if you love me, you will give me your body. If you love me -- I love you so much, I must have your body before marriage...' That's not love. That's not a thing but animal lust.

If he loves that girl - he can wait. Love can always wait. Always wait. But lust can't. Lust has to have what it wants RIGHT NOW. We live in a lustful society. I can't wait until tomorrow.

Mary was filled with love, extravagant love; one of the greatest acts of love in all the world. She didn't count the cost. But you know behind that rosebush of love there was a serpent. There always is. There's always selfishness and meanness and ugliness in the midst of generosity and love. So the devil is

on the scene. His name is Judas Iscariot.

V. 4(read) now Judas is sitting there. He asked a question. 'Why was not this ointment - this perfume sold for three hundred pence - three hundred denari - a whole years wages - and givento the poor?' Here's Judas pretendint to be the great lover and protector of the downtrodden, the poor, says 'the very idea that you would lavish this and ~~put~~ throw it away when there's so many poor people.'

You still have this. You give something to the Lord and ~~xxxxxx~~ the cause of the Lord and you'll have people say 'oh, you shouldn't do that.' I had somebody come in this Sanctuary today. Don't even know who they were and they looked at this building and they said 'oh you shouldn't have spent this money. You should have given it to the poor'. That's not what the Bible says. The Bible says God is to be honored above all.

And this cope-out that we're gonna give to the poor - see, that isn't Scrip. The poor are to be given to - indeed, they are - but that does not mean that we are to rob God and that we are to pity them against God. Judas is not sincere at all. He's a scoundral of the first order, but more than that, he's a dishonest man. He's a lost man. He doesn't understand a thing about generosity

See, A Xtn. - a real Xtn. - is a generous hearted person. Judas doesn't understand this. But his motive is very, very impure. He's looking out for Judas. He's not concerned about the poor. If he had a been, we could forgive him.

~~Vxxxxxx~~

V.6(read) Judas was a thief. What kind of bag? He was the treasurer of the First Church of the Apostolic Band. Judas, in all probability, was the most



educated of all of the apostles. He as the only from the Jerusalem area. He' carrying the bag. What? The money bag. He handles the money. Jesus trusted him enough - or gave him the opportunity - to prove himself. And he proved it!

But he's a thief. He had the bag and John says, he bare what was put therein. And the word 'bare' means lifted. He lifted OUT; the Greek says he was in the habit of 'stealing out of the Apostolic Treasury. He was stealing out of the church treasury. Well, we don't know how much he had stolen.

*1 Tim. 6: 10*

And people have asked the question 'why did Judas fail and why did he fall?'

*X* And Here is the greatest insight in Scrip. His heart was corrupt about material things. And here's one of the greatest corruptions that can ever overtake a man. If a man is dead set on money and ~~xxx~~ will make it any way - that will destroy any man in the world. This word means 'to lift'. Judas was the first shop lifter, so to speak. He was lifting money out of that bag.

All the time. And so, HE wanted that three hundred pence put in this bag so he could steal it and use it on Judas. Isn't that an amazing thing? And yet, he had the audacity to say that. Now you have a tremendous contrast here. Mary, who loved Jesus and how could she help but love Jesus? He'd stood by her in time of trial and the latest thing, He raised her brother from the dead. But you and I ought to love Him even more. He's done more than raise a brother from the dead. He's raised ME from the dead.

You say 'I'd love Him too, if He did that for me'. He's done more for you than he's ever done for Mary at this point. He's done more for me than He ever did for Mary. He DIED for ME. He made it possible for me to be raised from the dead, spiritually and physically and you, too. Should we love Jesus? Oh, should we love Jesus? We should NO ONE like we love Jesus. There's NO ONE like Jesus.

Mary recognizes it. She gives three hundred pence of precious perfume just to anoint Him for His burial. Judas sold him for thirty pieces of silver. See the difference in a real Xtn and generosity and a materialist who's seeking EVERYTHING he can get for himself. Not a meaner man that ever lived than Judas. Looking out for Judas and willing to sell the Son of God, for money. But we still have those people around, who'll sell their soul and your soul for money!

How Sad.

✓ V.7(read) Jesus never, one time, ever restrained anyone from giving. He always encourages us to give and to give and to give more. The widows mite - He says she ought to give it. We have to give in order to be Xtns. There's just no way; the Xtn life is giving, giving, giving. 'Let her alone' - now these words are addressed to Judas. It's a singular verb 'let her alone'. Here is the Shepherd of the sheep protecting the sheep from the wolf. We saw that in John 10. Here's the Shepherd protecting this precious sheep, Mary, from the wolf, Judas.

*Math. 26:12*

'against the day of my burying has she kept this'. And here's one of the most amazing things. Mary knew that He was about to die. We can't be sure that anyone else knew it. We're not sure that Peter knew that He was that near death. Mary knew that this was the last thing that she'd be able to do for Him and she anointed Him for His burial. No one else did this.

The other women, you remember, after He died, they anointed Him AFTER He was dead. But Mary anointed Him before He died. And Jesus says 'she kept it' and the Greek says that 'she had gone to considerable trouble.' She evidently had been saving this and accumulating the money to buy it for a long time. She didn't just go out and purchase it at the drug store, the night before.



This had cost Mary everything. Is Jesus that important? He certainly is and I've had people to tell me right in this church, that they went and borrowed money out of their savings account to support the work of God. Is that Scrip? It certainly is.

It's Scrip. to save and to sacrifice for the cause of Jesus Christ and the Bible teaches that throughout. She had gone to great trouble. This cost her everything. It's not something that was inexpensive. But then He makes this statement

V.8(read) Lyndon Johnson didn't know this. So he said 'we'll have a war on poverty. We'll do away with all poverty in this land'. Well, I'm for it. I'm for the poor people. The people of Ft. Smith know it. If you are poor, I'm for you. I'm poor and I was reared poor. In a family of seven, we worked from sun to sun. I worked my way thirteen years through college. No one ever paid me one penny. I paid my way.

Twenty/Twenty Five thousand dollars I put in education that I worked out myself. No one gave me a penny. I'm for the poor man. I want you to know this. People know this in Ft. Smith who know this - I'm for the down trodden. Yes I am. But we'll never abolish poverty through legislation in Washington. We need to help some people but we don't ever need to leave the impression they're not to work.

You hurt a man when you give to him and tell him he doesn't have to work. The government hurts him. The greatest ~~thing~~ thing that was ever taught me, next to Jesus, was you're supposed to work. Jesus worked. So He's not \_\_\_\_\_ off on poor people and neither am I today. But He says 'the poor you'll always have with you (and you will) we got more poor people today ~~than~~ after all these

government spending programs than we ever had in the history. Isn't that amazing? More poor people in America than ever before, Johnson's Poverty Program.

'You'll always have them with you but Me, ye have not always.' You say Jesus is kinda being a heartless. No, He isn't. There's a time to do some things because you can't do them later. You just can't do them later. There's a time, men ~~for~~ Men, for you to love your wife. You better love her now. Don't wait until she dies.

We used to have a neighbor - it was a terrible experience - the man mistreated his wife - he beat her, abused her - was a sad thing. Had a large family. We could even hear them fussing from our home. She died one day. And when she died, he gave her a big funeral and he made his way to that cemetery day after day and he carried the flowers and he cried. He came over and cried on my father's shoulder. Too late! Too late!

There used to be a song 'Give me the roses while I live'. There's a time to do something and if we don't do it, we'll never have an opportunity to do it. Thomas Carlile, a famous figure in History - many of you have read about him - he was mean to his wife. A great writer - yet he was heartless and mean to his wife. He never told her he loved her. And after she died, he went through her papers and he began to read things she had written and he saw the heart of this woman and he realized how much she had loved and yet, he had never loved her.

X He'd been cross-grained and ugly and mean in his spirit and Carlile wrote: 'Oh if I had but five minutes just to tell her I love her'. He said 'I never told her I loved her'. How about, children, of your mother and daddy? There's a time to tell Mama and Daddy that you really care. There's a time to do certain



things and if we don't do it, it passes forever. And that's what Jesus is saying. 'I'm going to die. Mary has an opportunity to show her love and so let her do it. Let her do it'.

And there's a great lesson here for you and me. The <sup>poor ye</sup> ~~people~~/always have with you but Me ye have not always. Notice there in V. 7, He says 'let her alone?' He's talking specifically to Judas. The verb is singular but ~~notice~~ in V.8, he says 'the poor always ye have' <sup>call disciples</sup> that's plural. Why does He ~~xxx~~ change? He's talking to the entire disciple body. He's talking to the twelve.

Well, why was He saying that to the whole twelve? The other Gospels tell us that Judas had talked ~~to~~ the other eleven into believing Mary had done the wrong thing. It's amazing how a bad person can influence good people and Jesus is warning the eleven 'don't you listen to Judas'. Don't you listen to him.

When you try to do something generous and great in the world, people'll criticize you. IF you try to give your life, people will say you're a fanatic. If you try to give your money in great sums to help the cause of God, somebody'll say 'well, you shouldn't a done that. You should a spent it on yourself'. That's not what Jesus said. Jesus says 'don't listen to those people. Follow the example of Mary.

V. 9 (read) they knew that Jesus was there in Bethany. The word had got out. The man who raised a man from the dead's in town. What if they could have had this man at Old Fort Days. You think they would have drawn a crowd? We bring in movie stars and ~~athletes~~ and all kinds of people to draw a crowd. You think we could draw a crowd if I had in the service this morning - suppose in the pastors class I had a man here, who actually raised another man from the dead. You think we'd have a lot of people here? We couldn't seat them anywhere.

If I had a week to advertise it, there's not a facility in Arkansas that would seat them. That's just human nature. Now that does not mean they would all believe on him but they came of course. They're greatly interested in this.

The word's out. They came NOT for Jesus' sake only but that they might see Lazarus also. Indeed, they came primarily to see Lazarus. And human nature has not changed. ~~There's~~ There's curiosity in the unusual and in the spectacular. I read this church caught fire and it was in the days of the bucket brigade and the men of the neighborhood rushed out and they were passing the bucket from one to the other and one of the elders happened to notice right next to him was an infidel.

SM

And he was working as hard as anyone else and he said to this infidel, he said 'my, what's happened here? I've never seen you at church before'. He said 'the church has never been on fire before'. People will go to see a fire. I was doing my two mile run this past week and a balloon passed over me and in a little while, it came down. I just thought there was an accident there. I could hardly make my way up Wildcat Mountain road. The people just flocked in there to see that balloon.

This is human nature. They flock out to see this man who has raised Lazarus from the dead. But look at V. 10

V.10(read) not only are they plotting now to destroy Jesus; but they are plotting to destroy Lazarus, the man He's raised from the dead. Notice it says the chief priest, in V.10. Who's that? The Sadducees. Why would they be so intent and determined to put Jesus - a - to put Lazarus to death? The chief doctrine of the Sadducees was 'there is no resurrection'. And so, the resurrection of Lazarus just ~~xxx~~ tears up their theology and just plays havoc with their



religious system.

So what are they gonna do? Destroy the evidence. Can you imagine? AND here's a man who was dead four days and there's overwhelming evidence that he was literally raised and I'm SURE they must have talked to him and said 'Lazarus, were you really the man who died?' I'm just SURE they must have done this. Every evidence that he HAD been raised and yet, they say 'we're gonna kill you'. They're kina foolish, aren't they?

I tell you if I was gonna kill someone, I wouldn't kill someone who had died and God had raised from the dead, would you? I'd kinda be afraid God would do that again. But they are determined to destroy the evidence and their great doctrine is 'the dead to not rise'. But Lazarus is the proof to them and ~~xxxx~~ to you that there's a life beyond the grave. And it is a life that's gonna be wonderful because it's not gonna be a ghostly life.

It's gonna be a life of real people and it begins in THIS life when you receive Jesus as your personal Saviour, you receive Eternal Life. 'I give unto them Eternal Life' Jesus says in John 10:28 'and they shall never perish!! Eternal Life - not life for a day or a month or a year or a lifetime. Not life as long as you hold out. But I give unto you something that will last as long as I live. Eternal Life! And when you die, you still have it.

'And one day, I'm gonna raise your body and that ~~life~~ is gonna enter back into that body and you're gonna be Bill Bennett, you're gonna be Shirley and Tom and Dick and Harry - gonna be a real person. You're gonna live with God. FOREVER!

Next Sunday Jesus enters into the city. I call this King for a Day. They

applaud Him; they say Hosannah, which in Hebrew means 'saved now', 'blessed is He that cometh in the name of the King'. They put palms in His path. But it's only for a day. Only for a day. That crowd that claimed Him to be King on Sunday on Thursday said 'away with Him. Crucify Him'

End of Tape.