

III. Project Andrew  
*Bring Them to Him*  
“Andrew Bringing Seekers”  
John 12:20-26  
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February 5, 2023 • Sunday Morning Sermon

This is our third study in Project Andrew and this will be Andrew’s third encounter that we will look at in this pivotal text and pivotal moment. John 12:20-26 says [20] *Now among those who went up to worship at the feast were some Greeks. [21] So these came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we wish to see Jesus.” [22] Philip went and told Andrew; Andrew and Philip went and told Jesus. [23] And Jesus answered them, “The hour has come for the Son of Man to be glorified. [24] Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. [25] Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. [26] If anyone serves Me, he must follow Me; and where I am, there will my servant be also. If anyone serves Me, the Father will honor him.*

The grass withers, the flower fades, God’s Word abides forever and by His grace and mercy may His Word be preached for you.

About this time, seven days ago I can safely tell you I was more than somewhat intimidated and there were two reasons why. Number one, I went down to serve the Lord by speaking at a mission’s conference and it was just a wonderful time, but that was the sixth time I had preached in that church and every time I was intimidated. When the PCA came into existence, there were four or five things that God used for those who wanted to be faithful to God’s Word, to stand firm in a day of apostasy and one of the things that God used was a ministry that began in the late sixties – the Pensacola Theological Institute. I still listen to sermons from it. When I stepped into that pulpit, I remembered the men who had been there, not only our own Frank Barker and Jim Baird, but Martin Lloyd Jones, Palmer Robertson, and our own Rob Looper. These are just some extraordinary men who loved the Word, Christ, and who love to preach His Word. To stand behind that pulpit is just an intimidating moment for you have to cast yourself completely upon Jesus, for sure.

The second reason is, when I step up to that pulpit, I see the same thing they saw. It comes from this text for in gold, dark letters and on a gold plaque reads – ‘Sir, we would see Jesus.’ That’s certainly consistent with the Word of God, isn’t it? Pastors preach from the Word. You remember what Jesus said. ‘You search the scriptures because you think that in them you have eternal life, but they bear witness of Me’ (John 5:39)? It’s not the Bible that saves you but Jesus that saves you. It’s the Bible that reveals Jesus to you. Therefore, when you preach, you have to bring people to the preeminence, the prominence and the proclamation of Jesus. That’s the challenge and that’s what keeps pastors up all Saturday night. That’s what overwhelms you when you meet the Lord in the pastor’s study and deal with these texts of Scriptures to rightly handle the Word of truth that Christ from the text – not build Him in – is lifted up and when He’s lifted up, He’ll draw all men to Himself. It’s an intimidating moment but it comes right out of this text. I would venture to say there are a lot of evangelical churches with that same statement on their pulpits and even if they’re not, the pastors feel that if they’re faithful to Christ.

Another thing that happened this last week while I was studying was first of all, a deep distress and then secondly, a blessing. John 12 is a pivotal text and we're using Andrew as our example and theme for this year as we bring people to Jesus. I remember one time when I was speaking at Ligonier and St. Andrew's Church, and R.C. Sproul was showing me the new sanctuary that was being built and I could tell he was so excited about what the Lord was doing. I asked him, 'Why is St. Andrew's called St. Andrew's?' Asking a Scotsman why they choose St. Andrew is not a very smart thing to do because you will get a dissertation after that but then he said, 'Harry, it's pretty simple. Whenever Andrew is highlighted in the Gospel of John, all three times, he's bringing somebody to Jesus and that's what we want our church to do.' Bingo! We want to bring people to Jesus.

In this series, we have already looked at John 1, the first account of Andrew bringing someone to Jesus. I call it student evangelism. John the Baptist is with his students. Jesus has been baptized after being 40 days in the wilderness. Jesus has come back to where he was baptized – Bethany, across to Jordan – and it's His first week of ministry, and that's the opening chapters of John. They're looking at that first week, and it says the first and second day John the Baptist brought his students to Jesus. John the Baptist said to his students, "behold the Lamb of God who takes away the sins of the world" and two of his students came to Jesus – the Apostle John and Andrew. The Apostle John goes to get James, his older brother and Andrew goes to get his brother, likely older brother, and that's Peter and both bring their brothers to Christ. Then the four of them end up bringing two more to Christ – Philip and Nathanael. Now there are six of the disciples converted in the opening week of Jesus' public ministry through the student evangelism in this glorious proclamation of the Gospel in what's taking place. Then as you stop and think – Andrew brought Peter to Christ and Peter is going to bring 3000 to Jesus and will preach again and bring 5000 more to Jesus. My goodness, this isn't addition or even multiplication for this is geometric expansion going on.

In our second study of Project Andrew, Jesus is in this area known as the Galilee of the Gentiles. It's on the eastern side of the Galilee Sea. It's called a wilderness because nothing is there but the craggy sides of the mountains that we call the Golan Heights today. While He is there, thousands are coming – 5000 men, which means there's somewhere around 14000 to 20000 total counting women and children. Jesus turns to Philip asking him how all these people will be fed in which Philip has no idea. Of course, Jesus already knows what they will do and what will happen but He uses those questions to teach Philip. Right behind Philip coming along side of him is Andrew, and Andrew has this little boy that he brings to Jesus with five fishes and two loaves and what extraordinary things happen out of that – it is phenomenal.

In this study, we get to a third encounter after Jesus has His first week of ministry the Gospel of John takes us through seven miracles, seven 'I am' sayings, and seven encounters with Jesus. Then we arrive at John 12. Almost two thirds of the Book of John is devoted to the last week of Jesus' public ministry, beginning in John 12. The first verse of John 12 starts to give us the triumphal entry of Christ into Palm Sunday. As I did the deep dive into this text for the last 2 to 3 weeks, I was just so overwhelmed and distressed thinking 'How am I going to get all of this in this one study from John 12, this pivotal text and then all the gospels?' Then my heart was relieved because it was *like* the Holy Spirit tapped me on the shoulder and said 'Did you know Easter is coming up, Harry? That means you have to have a Palm Sunday sermon and what better text than the one that you're going to have a lot on the cutting room floor after you study now.' So the stuff I have from John 12 on the cutting room floor will be given to you on Palm Sunday, unless the Lord intervenes. This text is so rich.

In this study we'll just look at what we can learn about Andrew. Here, Jesus has just been through this triumphal entry and I say this reverently, Jesus is a celebrity at least for some. He's an object of curiosity for others and an object of hatred for others within the community of the Jews. There is a plot to kill Him and Lazarus both. There's a death warrant out for Jesus right now – capture and kill on sight. They have full authority moving to capture Him and then this crowd meets Him. There is this swirling currents of this crowd. There are some there who want to see Lazarus for this guy was raised from the dead. I mean, Lazarus is now a rock star. Then there are those who want to see Jesus, who is the guy that raised Lazarus from the dead. Then there are those who are curious about the miracles, for they are coming from everywhere. Then there are the Sadducees and Pharisees who were coming out to trip Him up and trap Him and then there was the thousands who had showed up for the feast of the Passover, and had heard word about Jesus coming in from Bethany. So on that first day, that we call Palm Sunday, all these people have come out to meet Him.

This is an unbelievable crowd that is cheering, waving palms and everything. Do you get the sense that Jesus is pretty contemplative? He's not over the top. There doesn't seem to be a pendulum swing of emotion at this time. The closest is when He weeps in his heart saying, 'Jerusalem. Jerusalem, how often I would have gathered you to Myself as a hand gathers or chicks, but you would not' (Matthew 23:37, Luke 13:34). The parade is done and the Gospels tell us at this moment, Jesus goes in and I quote from the Gospels, two of them, to look inside the temple. Now, John says, that's not all that happened when He got inside the temple some Greeks came up to Philip and then Philip brought them to Andrew. So let's look more closely at the text.

John 12:20-21 says [20] *Now among those who went up to worship at the feast were some Greeks. [21] So these (Greeks) came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus."*

It is unusual that it specifies Greeks here because normally in the Bible, it just says Gentiles, which, by the way, can be translated nations. The use of Greeks either means they're Greek speaking Gentiles or they're actually not only Greek speaking, they're ethnicity is Greek. I cast my lot with the other because this is so unusual. I think John's making a point and that that point is important but you will have to wait for Palm Sunday for me to tell you why. Palm Sunday is also the fulfillment of Zechariah 9 which is another series I'm currently doing and when I get to chapter 9 this point of using Greeks instead of Gentiles will also be answered.

Then we see more detail about Philip in the next verse and I think this detail is given because of the apostles' named Philip is the one that has a Greek name, which, by the way, should not be startling because Philip, like Andrew and Peter is from Bethsaida. Bethsaida is the border town in that place that has been Hellenized, so much so that they don't even use Greek names. It's called Galilee of the Gentiles. Decapolis is the region of the Greek names. Deca-polis means ten cities. So maybe the Greeks attracted to his name, knowing where he's from, feel like they can get a hearing with Jesus through Philip. These Greeks are likely God fearers who have made a step toward the worship of the Almighty God as revealed in the Old Covenant, and they've come to the feast of the Passover and the temple. Where are they in the temple? They would have been in the outer court or the court of women or of prayer and Jesus has this moment and then He leaves.

The Gospels tell us when He leaves, the disciples go with Him as He goes back over the Kidron Brook and they spend Sunday night back up in Bethany. The next morning, they

retrace their steps and they come down, and that's what we would call Monday. On Monday He goes back into the temple. What does he do in the temple? He repeats something He did the first year of His public ministry – He cleanses the temple of the moneychangers. He fashions a whip to drive them out. Then He says to them, “This is my Father's house. This is a house of prayer. This is not a place that you're negotiating/bargaining.” It was designed – prayer, Gentiles, then those in the covenant could go through the next part but then only the priests go to the Holy of holies.

In other words, when Jesus is talking with these Gentiles, can't you hear the market noise as they are bargaining? That's no place to prepare for worship. We try to take some moments to calm our hearts and focus our minds when we come in to worship for we're not coming to a circus. We're coming to worship the God of glory. How do you do it? Well, it's outlined in the temple. You come up the steps, you come with your sacrifice ready. You come to a place, a court of prayer, and then you come into the gathering of God's people. Now, praise God, all of those walls have been taken down for now we are in before Him and He is with us, together, Jew and Gentile in Christ. When Jesus is standing in that courtyard and He sees the blasphemy of it, having felt it the day before, when He had the interchange with Philip, Andrew and the Greeks, He comes back and cleanses it for the second time.

People have asked me if I really believe Jesus cleansed it two times and yes I believe He did it two times. One Gospel book tells me He did it in the first week of His ministry and the book of John tells me He did it in the last week of His ministry. Two times in three years? Oh you mean sin might have come back within three years? I don't know about you, but I have 30 minutes I have to grapple with. So He comes back in and cleanses it again having spent these moments with the Greeks the day before in this very place. Then what happens? Let's look back in the text.

John 12:22- [22] *Philip went and told Andrew; Andrew and Philip went and told Jesus. [23] And Jesus answered them, “The hour has come for the Son of Man to be glorified. [24] Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. [25] Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. [26] If anyone serves Me, he must follow Me; and where I am, there will my servant be also. If anyone serves Me, the Father will honor him.*

In Jesus' response to Andrew and Philip He says something astonishing. Up until this point Jesus has said at least five times, “It is not My hour, it is not My time.” Now, a reversal and He says ‘the hour has come...’ Notice this is the title He used of Himself more than any other title in all of the Gospels. He loved to refer to Himself in that title for the Messiah that's given in the Book of Daniel – the Son of Man. Now He's speaking of His Incarnate ministry and He is telling them about His crucifixion due to the illustration He gives. He's looking at His death for He is the first fruit and from that come the whole harvest of the redeemed, the elect of God.

Now you see not seemingly the complacency of the swirling heady moments of the parade, but the moment with this dialog that is taking place that His hour has come and there is glorification, exaltation and then immediately, what is it that defines His glorified exaltation? It is His utter humiliation and crucifixion. Here is the point of redemption – the cross. And this is My glory that the Son of Man is humbled and not only takes upon Himself humanity, but takes upon Himself all the sins of all of the people, of all of His people for all of eternity, and then takes upon Himself all of the wrath of God that was due to His people, that we might be saved by the superlatives of the grace of God in Christ. This is that moment.

Then He says, 'Let Me tell you of My redeemed. They the elect of God.' Jesus doesn't go to the cross to make people savable if they ask – Jesus goes to the cross to save His people from their sins and He is not dependent upon us for it to be effective. We are dependent upon Him for it to be effective, to bring us to Him. It is because of Him, you are in Christ, not because of us, but because of Him. In this text, He is about to go to that cross, not to create a bank account from which we can get saved, but Jesus is going to pay it all. Isaiah 53:11 says, *[11] Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.* The redeemed of the Lord are saved.

The hour has come and for 12 chapters in John, except for a visit to the Syrophoenician women, Tyre and Sidon, pointedly to His people now come, the Greeks prophesied in Zechariah 9 and the Gentiles. Now His hour of giving glory to the Father and the redemption of His people from every tribe and nation has come. Father, all whom You give Me, I will lose not one (John 18:9). There is our redemption declared in all of its glory in this text. No wonder Andrew bringing them to Him causes a moment of exhilaration, glory and humiliation. The crucifixion – He will die that much harvest will be brought to the glory of the Father.

I have seen this in my life and ministry so much. I was praying through this just asking God for illustrations that would help you and me and I couldn't help but go back to one year ago. Before I give this illustration, did the Greeks get saved? The text doesn't tell us they are. The text tells us Jesus' reaction to their coming and the sobriety and joy of the moment. The text doesn't tell us that they prayed to receive Jesus. Now I will tell you I believe they are saved, but this is Biblically informed and theologically couched speculation on my part. I think they're saved. In other words, when I get to heaven, I'm going to go look for them. The reason I say this is they come up to Philip and say 'Sir, we would see Jesus.' They're seeking Jesus, right? But the Bible tells me that none seek Him, no, not one (Romans 3:10).

So if these who were born dead in their sins were not seeking Him, are now seeking Him, I'm not the sharpest knife in the drawer, but I can theologically figure this out. If they're seeking Jesus, knowing that dead in your sins, you don't seek Jesus, that tells me the Holy Spirit, through some people have been seeking them to turn them into seekers of Him. The Holy Spirit, through some people has been working on them and when they come as God fearers, they're now coming to see Jesus.

Here's another nail in my in my little building here as to why I think they're converted. I think they're converted because you don't seek Jesus unless God seeks you and changes your want. He has to change your heart, your mind and give you eyes to see, ears to hear, and a desire to come to Him. So that tells me the Holy Spirit, through somebody has been working with them and now they're wanting to see Jesus. The Gospel of John is full of people that are seeking a miracle, seeking a sign, seeking an answer to a theological Gordian knot, but they're not seeking wisdom from a teacher simply. They're not seeking a miracle to be entertained. They said, 'We want to see Jesus.' They want to come to Him, who alone can save.

I have a third nail to point to why I believe they were saved. If they're seeking because He sought them and if they're seeking is evidence that He sought them because they're coming to Jesus, not just to a religious experience, then as Scripture says 'He who began a good work in you will complete it until the day of Christ Jesus' (Philippians 1:6) and 'Those whom He foreknew He predestined, those whom He predestined He called and those whom He called He justified and those whom He justified, He glorified. What shall we say to these things, if God

before us, who can be against us?' (Romans 8:29-39). If He began the work in them, then I'm relatively convinced it was for a purpose that they could get their new heart's desire – Jesus.

Notice one other thing, I don't know who worked with them to get them to the Passover where they were seeking Jesus, but I do know when they got there they went and checked out Philip. Have you noticed yet how often Philip is hanging around especially in Andrew's encounters and even others? After Andrew leads Peter to Christ then Andrew and Peter go get Philip, their colleague from Bethsaida. When they are out feeding 5000, who is that is answering questions, especially from Jesus? Philip. Then Andrew says, 'here's what the Lord's provided' when he brings a young boy to Jesus who had the five loaves and two fishes.

Here at this encounter with Andrew we have again Philip in the mix. Philip now is probably thinking 'I know the go to guy, the contact man.' Are there people in your life that when it comes to time where you need prayer, you go to? I had two – Henry Krabbendam and Frank Barker. I went to both them. With Henry it would take him 3 hours, with Frank it would take 30 seconds. Then there's some people that just seem to have a lifestyle of evangelizing and so here are these Greeks. Here's Philip who has them and he says 'let me go get Andrew.' Andrew says, 'Philip, this is what you do. You bring them to Him and we bring them to Him by bringing Him to them.'

What did we learn from encounter number one? You bring them to Him by bringing Him to them, but you can't bring Him to them until you come to Him. Encounter two, what did we learn? Whenever you bring them to Him, they bring the resources to Him that He has already provided them – just like that boy who had those five loaves and two fish. And in this third encounter we see again connecting the dots.

I had two wonderful granddaddies. One was in baseball and could sell anything to anybody. The other one was a knitter in a textile firm and when they closed it down, he then became a fence builder and a carpenter. On Saturdays, my mama's daddy would come and pick me up and it would be our weekly ride to the service station. This is when people used to come out and pump the gas for you. My granddaddy would get out and I knew before our tank was filled up we would be related to that guy somehow. My granddaddy just knew how to connect with people and he called everybody 'Cap'n (captain), whether he knew their name or not. Can you imagine all those things we'll see when we get to heaven and how things connected?

There was this lady that came to Pinelands, the first church I pastored. Her name was Chris, short for Christina, I think. She was bigger than life. Our church at the time only had about 40 something people, most everybody over 70 years of age and she was about that same age but when she came in, she just filled up the room. Her husband came in right behind her and she said, "this is my husband. He's the head of our family, but I'm the neck and I turn this head wherever I want it to go." Then she didn't laugh. She was an amazing woman. I asked her that Sunday, "how did you happen to visit us?" She said, "we just retired to Miami a couple of a number of months ago and this next door neighbor had been telling us, 'Hey, your next stop is eternity, Are you ready?'" so we got thinking about we're not getting younger, we retired here and probably our next stop is eternity. I went to church when I was little, and so I thought we'd just go to church so I told my husband we need to go to church and we need this eternity thing. My husband said, okay, which didn't amaze me."

I asked her, 'how did you happen to visit Pinelands?' She said, "really it was by accident." You can put that under Providence. She said, "I grew up in a denomination that played a lot of bingo. There's a church called Pine Woods, that has a Sunday school that every week plays bingo. So I told my husband we could go there to start finding out about eternity."

Now, I don't know the connection between Sunday school bingo and finding out about eternity. I said, "Well, why are you here?" She said, "When I looked up the directions, I got mixed up. I looked up Pinelands instead of pine woods so we ended up here and I asked where the bingo Sunday school class was, and y'all don't have one, but we decided to stay anyway." Long story short, I shared the gospel with them and they became Christians. They were just so hungry for the Word.

Fast forward some, in a little bit over a year I received a phone call at 6:00 on a Sunday morning, "Pastor, can you come Chris is dying and they say it's not long." I said, "I'm on my way." It went over there and she was just laying in the bed, her breath was slow. He looked at me and then she looked at me. They said, "Thank you, thank you." Wow, I want to go next door and thank their neighbor. I wanted to thank the Lord that she lost her glasses and looked at Pinelands instead of pine woods. I wanted to thank so many people in our church that had reached out to loved them and brought them into the fellowship. That's one of the great testimonies of the church. The Gospel has to be heard, but when people can step into a church that's dominated and exhibiting faith, hope and love, they believe Jesus. They have the hope of Christ and they love Him. They love His Word, they love one another and they just enveloped her and him. That's just the power of the Gospel.

Here is the takeaway – when we bring people to Christ by bringing Him to them, it is always personal, but seldom singular. You have to tell people, it doesn't happen by osmosis. Faith comes by hearing. I have never prayed with someone who gave their life to Jesus where I was the first one to talk to them about Him. Somebody planted, somebody cultivated, somebody watered, somebody encouraged, somebody came through in their life besides me. It is always far more consequential when people come to heaven for you have no idea what triggers are about to be pulled.

Here come the Greeks and the trigger is 'My hour has come.' Here is a little boy. Here's the trigger – the witness of God as the bread of life, to 14000 to 18000 people. You have no idea of the triggers that are pulled in the history and providence of redemption when we bring them to Him and what happens when they come to Him, as in fact it is beyond what we could imagine on earth, even as it's being done in heaven, where angels are cheering, and there's the applause of heaven taking place – just think of what's about to happen on Earth. We have no idea what's going to happen next. What happens after this one is the cross and the resurrection – My hour has come – that's a once and for all in history, but there are so many other things in history.

When I was in seventh grade at Piedmont Junior High School boys had to take home economics for 12 weeks. The good news is I didn't have to buy a Christmas gift from my mom because it was in the fall and I made my mom's Christmas gift. I made my mother placemats. She never used them, but she kept them the rest of her life. They were pink. I remember being taught how to do the sewing machine border an inch and a half in around and then go outside where the sewing machine border was and start pulling out all of the horizontal threads, leaving the vertical threads, which became fringe. Perhaps I have reasonably impressed some ladies who are reading this at this moment. I remember just pulling them all out.

Can you imagine untangling all the threads when we get to heaven of who God used here and how He use them here? "Hey Cap'n, how are we connected?" This tapestry of God's providence in redemption is here with Philip and Andrew. Somebody went before them. I don't know what all happens afterwards, except I know Jesus goes to the cross and is resurrected, and now His people are going to be brought to Him until He comes again as we bring them to Him.

And when we bring someone to Him, we have no idea how it all happens. It won't just be us. Seldom does He do it singularly for He seems to be using people.

I'll go back to Pinelands one last time for an illustration. The only kids in the church were my three children. I was preaching one Sunday on I Timothy 2 where it says that He desires all kinds of men to be saved and there's one Mediator between God and me, as I shared the Gospel because I wasn't sure how many of my people that I had inherited at this church knew Jesus. I don't know how many people reading this know Jesus. Some of you may be just like those Gentiles, where God has been working on you and you've come seeking. Let me tell you who you're seeking – Jesus. When you go to a church you are coming in a church, not just coming to a church and we're going to point you to Jesus. We want you to see and hear Him.

Back to the Pinelands sermon, as I got to the end of the sermon and I was closing in prayer and I could hear commotion. Now, remember, everybody there was over 70 so there was not a lot of motion, much less commotion, but I hear some commotion. I looked up out of one eye and there's Roxanne, our organist and choir director, standing in front of me. I can still see her in that teal chiffon that was wrapped around her dress. She's standing there in front of me with tears flowing and this smile is just bursting from her face. She said to me, "Preacher, what you said today, I don't have. I'm a choir director, but I don't have Jesus, can I be saved today?" I said, 'Absolutely, Roxanne.' So, we sat down and then my wife Cindy came up and sat alongside of her and led her to Christ.

I then went to the back of the church. Nobody's leaving and normally in my first four weeks there I couldn't get to the back fast enough before they had all left and I went out and chased them down in the parking lot just to say hello to them. When I came back, it was 5 minutes after and the door was locked, but this time nobody's leaving. Everybody's just watching. Then this guy meets me at the back whose name is Jack. He's one of about 14 or 16 men in the church. He was a fire chief. He looked at me and said, "Harry, what were you doing down there?" I said, 'Well, Jack, Roxanne, wanted to become a Christian, so I was praying with her and now Cindy's praying with her, and we're going to start a little Bible study with her.' He said, "I thought that's what was happening." I thought he was going to hit me, I really did. Then he said adamantly, 'I need to do that! Can I go up there and do that next Sunday?' I said, "Jack, you don't have to come up there to do that. Let's just sit right here and we can pray as you give your life to Jesus." He said, "I knew you'd say that but I've been a hypocrite in this church for 14 years. I want to come up and ask everybody to forgive me and tell them that Jesus has now forgiven me." And I said, 'Jack, we can make that happen.'

I got a phone call the Tuesday after Jack said that to me and Jack had cut his thumb off with a power saw. I ran to Jackson Memorial Hospital. I got there just as they were finishing. He was literally one of the few that they had just practiced on with micro surgical equipment they had just received in Miami. They sewed his thumb back on and I'll never forget seeing they had a button on the end of it and tied it off to a bandage. They told him, 'if you smell something, come back because that means it didn't work.' When I got there, I put my arms around him as he put his one arm around me. They had it in a splint with his hand up in the air and I said, 'Jack, I don't know what to say about your thumb, but I want to tell you two things. You belong to Jesus now and Satan has you in the crosshairs. And the tests are coming and this has to be one of them, but you need to know something else. As of last Sunday, you got a promise you didn't have before. God never said all things are good, but He does say, 'All things are going to work together for good.' God has something in this, Jack. Let's believe it. Let's see



what He's going to do in and through you, through this.' He said, "Harry, I trust Him." So we prayed.

Amazingly, the next Sunday I looked, and as the service began, Jack and Beth slipped in on the back row. He sat back there with his arm up in the air in a splint. I always tell people that was my one moment in life I had Billy Graham right where I wanted him, for I could have stopped that sermon at any time and said, 'I see that hand back there and the busses will wait for you' but I'll never forget that. Then I closed in prayer with no invitation and when I opened my eyes, Jack was down at the front with his arm up in the air. I put my arms around him again and said, 'Jack, I didn't think you'd be here today.' He said, "Harry, Satan could have taken my arm off today, but I would have been here. Everything's new now. It all begins today." Right behind him as I looked over his shoulder came Beth, his wife. Out of those 40 something people, 28 stood and just compulsively came forward to give their life to Jesus. That's when God brought life to Pinelands.

You never know what God's going to do when you bring them to Him because Jesus has paid it all. Let's pray.

Prayer:

Would you just take a few moments in silent prayer? If you're reading this today and you haven't yet come to Christ, I want to invite you. We'd love for you to call us here at Briarwood at (205) 776-5200 because we want to pray with you about that commitment to Christ. It would be a great privilege. Or maybe you just want to pray with somebody today as a believer, but most of all, as you go out into the world this week, let's seek and bring them to Him by bringing Him to them. Then with anticipation, what is God going to do through them on earth as it is in heaven? Thank You Lord for this time spent together in Your Word. Help us apply Your Word to our lives, I ask this in Jesus' Name, Amen.