

Hi, I'm Marty McKenzie with His Love Ministries. Welcome to the Least of These podcast. We reach out to those the world has forgotten. If you'd like to know more about us and how you can donate to help us fulfill our mission, go to hisloveministries.net. Thank you very much and God bless you. ♪

Onward Christian soldiers ♪ ♪ Marching as to war ♪ ♪ With the cross of Jesus ♪ going on before. Amen. Onward, Christian soldiers. That's what the Bible says. We're in a battle. And we're soldiers for the Lord. And we're called to fight this war. I heard, I think it was, anybody ever heard of Vance Havner? I know some of you heard of him. I heard him the other day. He said he's the only, he said this is the only war he knows of where the Christians take a three-month furlough. He talked about during the summer, take a three month furlough during the middle of the battle. I always didn't ever understand that while we took summer off with our church stuff. I know some things we might have to back off or something, but the Lord would provide if we keep doing it. I just never did understand that, but I agree with him. We're not supposed to be taking any furlough. The battle keeps going, doesn't it? Well, we're gonna be back in John chapter 18 this morning. And last week, we talked about all the problems that was going on with the arrest of Jesus, that they took 1,200, 1,400 people somewhere in that vicinity at the most. They could have had that many. And then Peter denies Jesus three times and tries to take off the chief priest's servants. but he ends up taking off his ear and Jesus says to Peter, that's not the way we fight. Put up your sword, shall I not drink the cup that was given to me, the Father has given to me? And then they bind Jesus and that's a picture of that lamb that was bound, taken to slaughter. And cuz he's the lamb of God that takes away the sin of the world. like I said Peter he denies Jesus three times and he goes before the Caiaphas and then he goes before Annas first and then Caiaphas and then they keep passing him around back forth and nobody wants to Really deal with him. They want the Romans to kill him. They don't care What what they do they can't find any charges really but they just want somebody to kill him because they sick of him and And it's a shame because they really want Jesus dead. And they won't even go into the high priest's house because they're afraid they're gonna be defiled. But yet on the other hand, they're trying to kill somebody. Does that

make sense? That's like saying I'm going to church, but I'm gonna kill somebody before I go to church. Or right after I go to church, I'm gonna kill somebody, but I'm going to church. That's basically what they were saying they were gonna do. That's what happened and so Peter denies Jesus three times and then last week we were in verse 28 to about 30 and I remember they take him to Caiaphas and they take him over to Pilate and and they think that Pilate's just gonna kind of rubber stamp this whole thing and say Since he apparently provided the troops they figured that Pilate's just gonna go ahead and do his thing But Pilate likes to be difficult Pilate doesn't want to Remember we talked about last week that Pilate's made two or three mistakes. And he has offended the Jews three times already with the banners and coming in to take over the governor place. Another time he put flags up, which was the Roman banners. And another time he took the Temple money and he did all these things and he kept offending the Jews. So right this minute, he's kind of in a political hot seat. He's kind of caught between a rock and a hard spot because the Jews, they're gonna use this fact that he's offended them three times. And Herod is upset with him and all these things to kind of put him in a bind where he's gonna have to kill Jesus. And so last week we talked about that, that they bring him over there and Pilate says in verse 29, what accusation do you bring? In other words, I'm gonna start a whole new trial. And basically what happens is they actually bring him to Pilate and I think somewhere along the line they send him to Herod and then they send him back. And so he gets passed around again and nobody wants to deal with him, nobody wants to take it. Pilate's kind of caught. He sends him to Herod and Herod, which that's not in our passage, but Herod doesn't want to deal with him either. And so he's stuck with him. And so it says back in verse 30, we just kind of, I'll just read this. It says, when he says, what accusation do you bring? They said to him, if he were not an evildoer, we would not have delivered him up to you. Remember, they just don't bring a charge, but they won't pile it just to say, okay, well, let's go ahead and kill him. Because remember, the Jews had just had in 8030 their right to kill, to take life to stone. I mean, the Jews didn't mind the people that they conquered. running a lot of their own things because they had that Roman peace and

they tried to keep peace with the people they conquered and they kind of let them run a lot of their own affairs, but they did not let them do capital punishment. So they would not let him kill Jesus. And the Jews, remember, they're wanting the blood actually to be on the Romans' hands. They're wanting to kill him. It's like, it's sort of like putting a hit out on somebody and then saying you're blameless because you didn't actually kill them. David had Uriah killed, but he had Joab and the troops actually do it. And so in a way he thought he was guiltless, but he found out that he was guilty. And that's kind of what these guys are doing. They're trying to get Jesus killed and kind of doing it so that they won't feel guilty. They won't be blamed for it. But yet they're the ones that's trying to kill him. And so verse 31 is kind of where we're going to start today. It says, then Pilate said to them, you take him and judge him according to your law. Now I don't know if Pilate at this point was kind of giving them a cart block and just saying, you go stone him according to your law. You go take care of him. Maybe he was wanting him off his hands. He didn't want to kill him. And he knew what they wanted. He knew they delivered him up for envy. And he's caught in the middle and he doesn't want to be in this middle of this political hot seat, this hot potato that keeps getting tossed around, Jesus. And so he's trying to get rid of him. Maybe right here he's just saying, you go kill him. According to your law, maybe he's giving them the right to go stone them, but the Jews don't want to do that. And then two, they're afraid if they do, they're gonna get in trouble because they got all these Roman soldiers, all these Roman presence around. Because remember, there's thousands and thousands of Jews in Jerusalem for the Passover feast, right? They answer him in the last part of verse 31, Therefore the Jews said to him, it is not lawful for us to put anyone to death. So they kind of lay it back on Pilate. Like I said, they don't want the blood on their hands, they want the blood on Roman hands plus that maybe what they're thinking is and go and the Old Testament it talks about in Deuteronomy chapter 21 it talks about cursed is everyone who hangs on a tree right and I so what they're trying to do is think they're kind of trying to have Jesus by the death He dies show that he really wasn't from God that he was cursed But yet that's the very death that the Bible says in Galatians 3:13 that it says Talks

about that. We're justified. Let me read that real quick. Let me see if I can get over that real quick and But it talks about that Galatians 3 13 and the very thing they thought would curse him It says in Galatians 3 13 Christ has redeemed us from the curse of the law having become a curse for us For it is written cursed is everyone who hangs on the tree that the blessings of Abraham might come upon the Gentiles and Christ Jesus that we might receive the promise of the Spirit through faith. And so basically, the very thing they thought would show that Jesus was cursed was the very thing that provides us salvation, right? Because Jesus said, Must be lifted up and we're gonna see that in a minute as what the very next thing that happens was it say in verse 32 that the saying of Jesus Might be fulfilled which he spoke signifying What death he would die see Jesus had foretold his death right he had told foretold the fact in John chapter 12 that Verse 32 and 33, that the son of man must be lifted up, right? And when he is, he will glorify the father. That is the way he predicted he would die because that was a picture of that serpent in the wilderness when everybody looked on it. and believed that they would be saved from the serpent bites. Remember when they sinned and they had all this evil idolatry going on and God just started putting all these serpents around. And so they told Moses to cast the serpent, put it on a pole, and when everybody that looked on that pole, when they looked on it, they would live because that serpent was a picture of the sin and that Jesus became sin for us that we might have eternal life. When Jesus was on that cross, the Bible says in 2 Corinthians 5, 17, he that knew no sin became sin for us. Now Jesus didn't become a sinner, right? But he became sin. In other words, God pretended When Jesus was on the cross, he treated him like he should have treated us who believed in Jesus Christ. Instead of us going to hell, because Jesus, when he was on the cross, what happened? When he was on that cross, God says, I'm gonna treat you like I should have treated everybody that's ever been born, ever has been born, ever will be born. And you all should go to hell, every single one of us. But because Jesus died in our place and died for our sins, Isaiah 53 says that it pleased God to bruise him. By his stripes we are healed. That the iniquity, the sin of us all, that all we like sheep have gone astray, each into our own way, but God has laid the sin, the

guilt, the iniquity of us all on him. And so when Jesus was on that cross, He was being treated like he had committed every sin that's ever been committed by everybody that's ever been born and that ever will be born. And when he was dying on that cross, he was paying, he was taking our hell, he was taking our place. And that's why today we can go to heaven, right? Cuz when we look on him and believe that he is who he said he is, that he's God in human flesh, that he died in our place and he died for our sins. As Jesus said over and over and over again in this book of John, I asked him who he is and he says, I told you just who I said I was, I'm God. And he came in human flesh and somebody had to die in our place. Somebody had to die for our sins, right? I mean, the saying is now, if you do the crime, you gotta do to what? Time, right? And you know what? Somebody, we all have sinned and come short of the glory of God. And because God is so glorious, so holy, all of us deserve death and hell and damnation because the Bible says we've all come short of the glory of God. So Jesus had to die in our place and die for our sins. But that's why he also became God, became man, right? Because a man had to die in the place of mankind, right? The first Adam sinned, and then the last Adam died for our sins. And so he redeemed us from the curse of the law, because the Bible says that we're all under the curse, because there's none righteous, no not one. And so Jesus died in our place and died for our sins. I hope I didn't lose y'all with that. But Jesus died in our place and died for our sins. But that's the whole gospel. And that's what the core of the gospel is, that when Jesus was on that cross, God himself was dying for our sins. He died in our place. And when we trust in that and believe in that and ask God to forgive us for our sins and take us to heaven one day, we're asking because of what Jesus did on that cross, right? What he did was enough. Psalm says, Jesus paid it all, right? He didn't pay just some of it, he paid all of it, right? The very thing that they're thinking is gonna make Jesus cursed. It did curse him, but that's the very thing that brings God glory. I don't know, have any of y'all ever tried, they used to recommend this when you were, at some point, that sometimes, you know, people would take the punishment for the kids. Anybody ever done that, let your kid lick you, you know, instead of you beating them, you let them beat you? That was one of the things they

used to say, try. And that's what God did for us. He took our punishment. He took our hell. He took our place. And that's why we can go to heaven today. The Jews say it's not lawful for us to put anybody to death. And the saying of Jesus might be fulfilled, signifying what death he would die. Verse 33, let's move on, verse 33. It says, well, let me say one more thing before we move on. It was necessary, notice that John kind of puts this by the way in there. By the way, this was said, this was done that the prophecy of Jesus might be fulfilled. You know, there were over 300 prophecies fulfilled when Jesus came to earth. Right here in this Bible written thousands and hundreds of years before he was ever born. And every one of them were fulfilled to the letter, fulfilled perfectly. because only God could do that, right? It was necessary for three reasons that Jesus would be crucified by the Romans. First of all, to fulfill prophecies. I mean prophecies, there's a bunch of prophecies. To include both the Jews and the Gentiles and the collective guilt because guess what? The Jews said kill him and the Romans actually did. So the Jews and the Gentiles were guilty. And then also that he would be killed by crucifixion, that none of his bones would be broken. Because if they'd stoned him, what would have happened? His bones would have been broken, right? But the Bible says, I was just reading that the other day in Exodus, when they killed that Passover lamb. Have you ever noticed that the firstborn is the lamb that was killed, right? And what was it that died in Egypt? Because they didn't put the blood of the lamb over the doorpost in the lentils, it was the firstborn. Who was the firstborn of God? Jesus. He's the firstborn over all creation. And ever since then, the firstborn has had a special place in God's economy and way of looking at things. The firstborn used to get the birthright and the blessing. He got two-thirds of the family's wealth at the death of the father. At the time that the father couldn't run the family anymore, he became the patriarch, the head of the family. And that was established all at that time that that Passover lamb died. because the firstborn was always the one that had the right to the throne, had the right to whatever, and that's what Jesus was. In verse 33, then Pilate entered the praetorium again and called Jesus and said to him, are you the king of the Jews? And from what I understand, the way the Greek really reads is it's like, you, you, you're the king of the Jews, really?

Looking at him like, you gotta be kidding. Who are you? You're the king of the Jews? Okay, whatever. So what he's saying is, not are you a king of these people, not are you a king of this slice of land or property or whatever, but are you a king of this ragtag group called the Jews? And I think he's probably astonished, he's disgusted, he's kinda like, huh, ridiculous. This is ridiculous, who do you think you are? You gotta be kidding, are you the king? You don't look like a king. Remember later on, if you fast forward to the end of the thing after he scourges him, he says, here, here's your king. See your king? And he beats Jesus and tries to make him feel sympathy for him so he'll let him go, right? But Pilate's like, you gotta be kidding, are you a king? And look what Jesus says to him. Jesus answered him, are you speaking for yourself about this? Or did others tell you this concerning me? Now notice what Jesus is doing. This is becoming an interview sort of like when Jesus spoke to the woman at the well, he spoke to Nicodemus, when he spoke to the blind man, you know, and he's asking all these questions, what's he doing? He's determining spiritual, is he looking for something spiritual? Or is he just asking because he wants to know because he's the Roman governor? In other words, are you coming at this from a spiritual point of view? Is there a spiritual reason you're asking this question? Are you inquiring because you want to know who I really am? And that's what Jesus is doing. Are you asking for yourself? In other words, do you want to be saved? Do you want to trust Christ as your Lord and Savior? Do you want me to be your king? And he says, are you asking because of somebody else told you this? And so he says, verse 35, old Pilate kind of gets ticked off. He gets aggravated, he gets mad. He says, am I a Jew? Who do you think you are? I'm not a Jew. He says, your own nation and the chief priests have delivered you to me. What have you done? And notice what he says, he's basically ridiculing the Jews and starts out saying, you know, I'm not a Jew. But then he says, your own nation and chief priest have delivered you to me. Now, I want to tell you something a little bit interesting about that word delivered. It's sort of like our English words, you know, when we use the word trunk, we could talk about the trunk of the car, the trunk that's in our closet that holds our clothes, or the elephant's trunk, or whatever, right? Well, this word delivered is basically the

same word. It's delivered, lifted up. Delivered over betrayed the same words when he says Jesus Judas betrayed him He handed him over when these people are handing him over when they're betraying him when he lifts him up When he's delivered over they're all the same words And it's all picturing him being lifted up put on that cross Handed over he's all that's pointing to his death on the cross even though Pilate says, am I a Jew? He doesn't really know that Jesus is his king. So there's all these layers. Remember, when you're reading your Bible, there's all these layers that are hidden in between. When you read it, don't just read it, but read it like it was, you know, a letter from somebody very important to you. Because you know what? It is a letter from somebody very important to you. It's a love letter from Jesus. It's a love letter from God. He says, your own priest and nation have delivered you to me. What have you done? So he's wondering, what in the world has this guy done? Because he knows that basically nobody's been able to put any charges against him. And then Jesus answered, he said, my kingdom, verse 36, is not of this world. If my kingdom were of this world, my servants would fight so that I should not be delivered, there's that word again, to the Jews, but my kingdom is not from here. And so what happens here? First of all, Jesus tells Pilate, look, I'm not the kind of king that you think I am. I'm not a king that brings armies and rebels together and takes over land and controls things by subversion. I'm a king of another world. My kingdom is not of this earth. And then he also is kind of in the background saying, you don't have to worry about me. I'm not a threat to Rome. I'm not a threat to your assumed power, your kingship, your Roman imperial government. He says, I'm not a threat to any of that. Jesus is saying, look, if we were from this world, our service would fight. What was the first thing he did when Peter pulled out the sword and cut off Malchus's ear? He restored the man's ear and said, do not. Do that, we don't fight that way. Whoever lives by the sword dies by the sword, is what he told him in another section. And so he tells Peter, don't fight with the sword, that's not the way we win. That's why we were singing on, we're Christian soldiers. We don't win the battle with swords and fighting and arguing, but we win the battle with the word of God. By the way we live, by the way we talk, by the way we act, everything we do, the way we pray.

That's the way we win the battle. Pilate doesn't understand the distinctions between Jesus' kingdom and the kingdoms of his world. And so Pilate in verse 37 says, are you a king then? Answered you rightly say that I am a king and then he says for this cause I was born and for this cause I have come in the world That I should bear witness to the truth everyone who is of the truth. Here's my voice now when you read that Verse right there what I want you to understand and this is kind of difficult to see but what what Jesus actually does is he says You rightly say that I am a king and then what does he do? He changes subjects He says you for this cause I was born and for this cause I came into the world that I should do what? Bear witness to the truth. That's why Jesus came Everyone who is of the truth hears my voice and so he's here to Be a king, yes, not this time, but he came to testify to the truth. What truth? The only truth there is, the truth about life, the truth about death, the truth about this word, the truth about everything that goes on. He said, I am the way, the life, the truth and the life. And there is no other truth. I mean, people all the time are lied to every single day. We're lied to every single day. But this, we know is true. The Bible says, we said it in John 17, sanctified by thy truth, thy word is truth. This is truth right here, folks. We might not get much of it anywhere else during the daytime, but you know what? This is truth. And Jesus came to reveal truth, to reveal God by calling on people to believe in Him and giving them internal life and have them participate in the kingdom. And these words from Jesus were an invitation to Pilate to listen and learn the truth. I mean, guess what folks? Jesus is more interested in Pilate's soul than he is in defending himself because he knows he's got to go to the cross. So his desire is for the welfare of other people. Even though he's going to the cross, his desire is still to save the soul of Pilate if Pilate will trust in him, will believe in him. It's like when he was on the cross with the thieves. They're mocking him and doing, and yet he's still talking to them, and one of them trusts the Lord. And so even while he's dialing, he has a concern for people. Forgive them, Father, for they know what they do. And then what does Pilate say, verse, let me back up one second. He says, everyone who is of the truth hears my voice. So people that are truly saved hear the truth, right? They hear Jesus' voice. Jesus says, basically it's like he said in that other

spot about the good shepherd. He said, my sheep hear my voice, right? They know my voice and they do what? They follow me. And basically he's saying the same thing here. If you're a Christian, if you're really saved, then you hear the truth. You know the truth. You hear Jesus' voice. Because people that aren't saved don't want to hear the truth. They don't want to listen to the truth. You start talking to the Lord, and what do they do? They start running in a different direction. I don't want to hear about that. Or maybe they're like Pilate. What does Pilate say, verse 38? What is truth? You know, that's the discussion today. What is truth? People today say it isn't black and white. There is no right, there is no wrong. My truth is whatever I decide my truth is. You know that today, especially a lot of these young folks. They, into colleges and all these places, truth is relative. In other words, it's whatever you think truth is. And it's amazing. that some people think that it's okay to believe whatever until it comes down to them. And then when it comes down to them, they want the truth, they want the right and wrong. I've always said it's interesting if somebody says it's okay to do whatever you want to do, then slap them upside the head one time or spit in their face and see if it's okay to do it to them. Now I wouldn't recommend that, but I'm just saying that it's okay when somebody else is getting it done to them or they're doing it to somebody else. But when you do it to them, that's a whole other story. So what is the question here? Is Pilate responding with this cynical comment that truth was unknowable? Or was it a despairing or an impatient? Or was it a sincere question? I mean, was it this desire, this kinda, I really wish I knew the truth. It was probably one of these jaded comments like, what is truth? Who cares what the truth is? I don't know for sure. But the bottom line is, is the question remains, what is truth? And this is truth, right? Jesus is the truth. And then second of all, the next thing that happens is Jesus came to bear the truth. And yet people turn away from him every single day. So, let's talk about some applications here. Now, we're gonna go back a little bit further than this section. But what happens with Peter? Peter denies him, right? Of course, the Jews are denying him all along too, right? I mean, they're just denying who he really is. Who are you? Who are you? He keeps telling him and they keep denying him. Some people deny Jesus. What do the Jews want to do,

ultimately? They want to destroy him, right? That's what some people want to do. They want to destroy the Christian faith, right? They want to destroy everything holy. They're taking the prayers out of school. They want to take it off the coins. They want to take everything in God we trust. They want to take every bit of that stuff away, right? They want to take everything away. And they just want to deny God and they want to destroy God. And then there's also people who just, you know, you deny him, destroy him, and then some people just dismiss it like, who cares, right? And that's kind of the response is people either deny, they destroy, or they just kind of dismiss it and say that, oh, Christianity ain't nothing. And that's kind of the way it is. And there's a lot of people out there that don't think this is the word of God. There's a lot of kids nowadays that don't even know the stories of the Bible, Daniel and Joseph and David. And they've heard of maybe some of these things that they don't know. And there's a lot of things out there today these kids just don't know. As y'all's generation gets older and older, what happens? Some of these younger generations, some of them are picking up the banner and waving the banner of truth. But a lot of people are turning away from God. A lot of people don't believe that this is the truth. They don't believe that this is the inerrant, infallible word of God we've already had two or three movies. that at least in the last couple of years, or three or four years, trying to say that this is just some kind of made up thing, and they've been trying to do that since 200 or 300 A.D. They've been trying to destroy it. As soon as the Bible got started, they tried to destroy it. But a lot of people don't believe this is the Word of God. But you know what? This whole story is about Jesus, the King of the Universe, the Creator. He's in man's court. being killed, being accused of being an evildoer, being accused of being some rabble rouser, some treasonous rebel. And the question is, is he our king? Is Jesus our king? That's the question. And we should be saying, Jesus, you're my king, you're my lord. I mean, what's Philippians 2 say? So Jesus, he humbled himself, he became a man, he came in the likeness of a servant, he came in the likeness of a man, he became a man. And he died on the cross, even that awful death on the cross. And then it says, because of this, every knee will bow. Every tongue will confess that Jesus is what? Lord, right? What is Lord? That means

he's king. He's boss over our life. He's the head of it. And we should be saying, Jesus, We fall on our knees and we worship you today. We trust in you today. We believe in you today. Because you know what? One day every knee's gonna bow and every tongue's gonna confess that Jesus is Lord. It's like the old story about the judge. That one day he had this little young guy and he came before the judge and The judge kind of felt sorry for him and he took off his robe and he took the money out of his pocket and he paid the boys fine so he didn't have to go to jail and didn't have to go be locked up and pay this big fine and he took care of him. A little bit later on, That boy, he was a little bit older, he was a little bit, he got where he was full of himself. And he stood before the same judge and the judge was asking him, well, what you got to say for yourself? Cuz he told him years ago, don't ever stand before me again, I'm gonna take care of you this time. But the next time he stands before me, so this is that old soft judge that let me go last time. He's going to let me go again. And so he didn't have much to say. And then the judge sentenced him to the max. He said, you know, before I was your savior. Today, I am your judge. You know, that's what the Bible says. It is pointed on the man as men and women wants to die in the judgment. As long as we're here on Earth, we got the opportunity to confess Jesus as the King of Kings, the Lord of Lords, our Savior, our Redeemer, because we all need a Savior. But once you leave this Earth, there is no second chance. If you didn't trust Jesus before you left this Earth, then you don't have a second chance. There's only one chance. And so that's why you're here on earth. Because Jesus, while you're on this earth, He's your Savior. But when you pass out of this world, He becomes your Judge. And one day, every knee will bow, and every tongue will confess. Some people are going to confess, you're my Savior and my Lord. But then some people are going to be forced down on their knees, and they're going to have to confess Him as Lord, but they won't be able to say He's the Savior, because they've never asked Him to forgive them, never asked Him to save them, never asked Him to come in their life and change them and redeem them from all the sinful ways. And if you hadn't done that today, you'd just cry out to Jesus and say, Lord Jesus, Save me. I'm a sinner. I need to be forgiven. I need to be saved I want to go to heaven because of

Jesus because there's nothing else that'll save you but the blood of Jesus
Let's pray and then we'll sing one more song father We just thank you today
There was no way to get to heaven, but you made a way through Jesus Christ
who died that awful death on the cross and that we might live and have
eternal life. Father, I pray if there's one here today that's never trusted you
today, they would just cry out and say, Lord Jesus. Save me. And Lord, I ask
today that you would just help us to, those that know you, to draw closer to
you and to do what we're called to do, to live for you, to pray for you, to just
to live out what you've called us to do, all to one another, is love one another,
forgive one another, bear law with one another, to love and care and do all
these things, Lord, and then just share the love of God that's been put in our
hearts with other people. Lord, help us to be your salt, be your light. Let our
light so shine that others would see our good works and glorify you in
heaven. In Jesus' name we pray, amen. Hi, I'm Marty McKenzie with His Love
Ministries. Please help us reach out to those the world has forgotten.
Everyone we minister to is locked up in some way, shape, or form. Those in
the nursing home facilities are locked up in bodies that do not work, in a
wheelchair, or in a bed. We minister to children and youth who are locked up
because of behavioral problems. Some have told us we want to have a real
family because their parents have lost or given up custody of them. Other
kids are locked up because they've committed crimes. We also minister to
those locked up at the jails and the prisons, to those locked up in addictions
to drugs, alcohol, depression, and suicidal thoughts, to those locked up in a
variety of other things that keep them from becoming who Jesus wants them
to be. He came to give us abundant life, joy, and set us free. And these people
that we minister to are not free. Our desire is to show them, whatever their
background, no matter what they've done, to see how much God loves them.
We seek to help them receive forgiveness and freedom from their sin in Jesus
Christ. We minister in the local area of Savannah, Georgia and surrounding
Effingham and Chatham area. We have recently expanded our ministry to the
Lexington, Columbia, South Carolina area. We do over 2,000 services every
year. We hope and pray that you will support us in some way so we can
continue our mission. Go to HisLoveMinistries.net and click on the Donate

Now button or send it via regular mail to Post Office Box 1881, Lexington, South Carolina, 29071. We hope and pray that you will do that. Thank you and God bless you. and you shall know the truth, and the truth shall set you free. John 8, 32.