

John 1.1-3

John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.” Among the things this verse teaches us is that Christ was before the beginning and thus is eternal. Moreover, it teaches us that Christ is God. Moreover, as God he was also the Creator of all things. This is consistent with what we read in the following verses:

1. Eph. 3:9 “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:”

2. Col. 1:14 “In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:”

3. Rev. 4:11 “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

That Christ is the creator of all things not only speaks to us of the power of God, but it also speaks to us of the wisdom of God. I was marveling the other day that I have a flash drive a little over an inch in length that holds 256 Gigabytes of data. Then I began to think about the great wisdom and knowledge of God who has designed that in two microscopic cells that come together and form the first cell of the human body is found all the information and directions necessary for the birth and development of the human body which contains over a trillion cells. The human body is literally millions of times more complicated than the computers and laptops that man has developed. Yet God placed all the information and directions in those two microscopic cells that would form a functioning and living body. Moreover, the same principle is true for all life on earth. Our God has nothing to learn and he has all wisdom. What a Great God we have.

Another lesson this passage teaches us is that Christ is God. This is denied by many groups of people. However, they have to deny what the scriptures say above in order to support their belief system.

John 1.4-5

John 1:4 “In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.”

In this passage, the Lord defined for us the meaning of light. Light is correlated with life. The life of Jesus Christ is eternal life. In him is eternal life and that eternal life I the light of men. Moreover, he qualifies for us that the light is not for all men, but for those who have eternal life as the scriptures says, “And the light shineth in darkness, and the darkness comprehended it not.” Darkness is the absence of light. So the darkness in this passage is referring to man in his natural state before he is born of the Spirit and given eternal life. According to 1 Cor. 2:14, “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” Man before he is born of the Spirit of God is totally

depraved. This is proved for us in Rom. 3:9-19: Rom. 3:9 “What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”

The above passage manifests the following truths about all men before they are born of the Spirit:

1. None righteous before God.
2. None can understand the things of God.
3. None can seek after God.
4. All men together became unprofitable. This happened when Adam transgressed the law of God in the Garden of Eden.
5. None can do good.
6. The speech of man manifests his depraved nature in that it proceeds from his graveyard nature. It also manifests his deceit, his poisonous speech, and his cursing and bitterness towards God and everything godly.
7. None know the way of peace.
8. None fear God.
9. All are guilty before God.

In conclusion, man in his natural state before he is born of the Spirit of God is total darkness and cannot comprehend the “Light.”

John 1.6-10

John 1:6 “There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not.”

John, or John the Baptist as he is called elsewhere, was sent from God. John’s authority derived from God as he was sent from God. This included his authority to baptize. John was a forerunner of Christ and as we will see was to make ready a people prepared for the Lord. God sent him to be a witness, to bear witness of Christ, the Light. John preached that the Kingdom of heaven was at hand and that the King of the kingdom was come. While John is elsewhere called by the Lord to be a burning and shining light, yet, he was not “the Light.” That title and work belonged to Jesus Christ. Yet, John was bearing witness with the desired result that “all men through him might believe.” The “all men was of necessity limited to those who had been born of the Spirit of God.

Christ was the true Light, which lighteth every man that cometh into the world. Now, to maintain the consistency of the passage, the light by which every man was lit was a spiritual light and the world by necessity had to be a spiritual world. If the light was a natural light and the world a natural world, then every man in that world would be lit with a natural light and we would have no need for lights at night as we would be our own natural light. Since, that is not the case, then the light by which every man is lit is a spiritual light and by consistency the world has to be a spiritual world. Notice, that we are not self-lit creatures. Christ is the one who lit us. Since light was previously equated with eternal life, then Christ is the cause of the eternal life of every man who comes into this spiritual world.

“He was in the world, and the world was made by him, and the world knew him not.” Christ, we have been previously told made all things. He made man and man transgressed the law of sin and death and plunged all mankind into this state of being dead in trespasses and sins. In this state of being spiritually dead, no one can know him. It is important that we understand that in the scriptures there are more than one world under consideration. In this passage the world is the natural world. Later we will have times when the scriptures speak of a spiritual world.

John 1.11-13

John 1:11 “He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

“He came unto his own, and his own received him not.” We notice here that Christ did not come unto those that were not his. He came unto his own. This begs the question as to who “were his own” and how did they become his own? The following scriptures answer these questions for us:

1. John 6:37 “All that the **Father giveth** me shall come to me; and him that cometh to me I will in no wise cast out.”

2. John 10:27 “My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My **Father, which gave them me**, is greater than all; and no man is able to pluck them out of my Father's hand.”

3. John 6:39 “And this is the Father's will which hath sent me, that of all which **he hath given me** I should lose nothing, but should raise it up again at the last day.”

4. John 17:2 “As thou hast given him power over all flesh, that he should give eternal life to as many **as thou hast given him**.”

5. Heb. 2:13 “And again, I will put my trust in him. And again, Behold I and the children which God hath given me.”

Clearly, the Father gave unto the Son a people to be his. They were **His own**. The next question is when were they given to the Son? The answer is found in Eph. 1:4: “According as he hath chosen us in him before the foundation of the world, that we

should be holy and without blame before him in love:" The ones whom the Father gave to the Son were given to him before the foundation of the world.

"And his own received him not." Those who did not receive him were his own, however, as the next verse shows, it was not all of his own that did not receive him. This verse tells us that many of his own did not receive him.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:" Those of his own that received him, received him by believing on his name. Moreover, they were given power to become sons of God. We will address what it means here to become sons of God after we notice the next verse.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The verb tense "were born" teaches us that prior to his own believing on his name there was a birth that took place. This verse teaches us three things that did not cause this birth to take place which are as follows:

1. "Not of blood..." This birth did not take place because they were blood descendents of Abraham or one of the Old Testament fathers. Nor did it take place because of a blood sacrifice.

2. "Nor of the will of the flesh..." This birth was not brought about because of some desire of the flesh for it to take place.

3. "Nor of the will of man..." This birth was not brought about by man's choice.

Finally, we note that this birth was the work of God. It was he who caused us to be born of the Spirit.

What then does it mean that they were given power to become sons of God if it does not mean being born of God? The answer is found in Matt. 5:43 "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your **Father** which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your **Father** which is in heaven is perfect." Notice v. 45 says, "That ye may be the children of your **Father** which is in heaven:" Obviously the ones spoken to are already children of God as he is their **Father** in heaven. The teaching is that by loving ones enemies, etc. you are emulating the **Father** and thus becoming the manifest children of the Father. Likewise, by believing on his name, we are given power to manifest that we are sons of God.

John 1.14-18

John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth

came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” As we have previously observed the title or name “Word” speaks of the manifestation of God to his elect people in a way that they are capable of understanding. Christ is God manifest in the flesh. It is in the life, death, burial, resurrection, and ascension of Christ, the Word, that God is manifest to us and through which we behold his glory, the glory of the only begotten of the Father. Moreover, as we are told, this one who is manifest to us is full of grace and truth. Grace is the unmerited favor of God towards his elect family and truth is what the word declares. The fact that He is full of grace and truth teaches us that he is very personification of grace and truth.

“John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.” In this statement John declares the eternal nature of Christ (for he was before me), at the same time showing us by example John’s humility and understanding that “it was not about John,” but about the eternal Son of God.

“And of his fulness have all we received, and grace for grace.” John had previously stated that Christ was full of grace and truth. Here he is declaring that we have received from Christ both grace and truth. We should give praise to God for his grace that has saved us from our sins and caused us to be born of the Spirit. Also, we should thank God for his truth that has been revealed to us.

“And grace for grace...” We often reflect, and rightfully so, on the grace of God that God has bestowed upon us that delivered us from the bondage of sin and saved us from the condemnation of sin. Also, we reflect on the grace of God for daily living and for help in time of need. That he gives us grace for grace introduces an additional concept about grace. God’s grace enables us to be gracious to others. In 2 Corinthians chapter 8 we read of churches in Macedonia that were suffering great trials of afflictions and were in deep poverty. Yet, they were willing to give what little that they had to a people they perceived to be in greater need than they. Paul speaks of this as grace for giving. He admonished the Church at Corinth to abound in this grace also: 1 Cor. 8:1 “Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; 2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. 3 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. 6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. 7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.”

“For the law was given by Moses, but grace and truth came by Jesus Christ.” A comparison is made here between Moses and Christ. God used Moses to deliver the law covenant to the children of Israel. The law condemns. In comparison grace and truth came by Jesus Christ. Christ being the personification of truth came and fulfilled the law perfectly and then by his grace he suffered and died to satisfy God’s righteous judgment

against us because of our sins. This was accomplished by God's unmerited favor towards his people.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." It is not possible that man can see God and live. However, as God manifest in the flesh, Christ has declared God unto us.

John 1.19-28

John 1:19 "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing."

John in his preaching, teaching, and baptizing had gotten the attention of the religious leaders of the day. The leaders sent priests and Levites from Jerusalem to ask him questions to ascertain who he was and why he was baptizing. The first question they asked was "Who art thou?" The leaders no doubt were aware of how the wise men had come to Jerusalem some 30 years earlier and asked "Where is he that is born king of the Jews. They were expecting a king to come and restore Jerusalem and the land of their nativity to them. However, John "confessed, and denied not; but confessed, I am not the Christ." Upon finding that he was not the promised King, they asked him "What then? Art thou Elias?" This is in response to the prophecy in Mal. 6:5 "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Obviously, John did not believe he was Elijah, as he answered, "I am not." However, the Lord declared that he was that spirit of Elijah and fulfilled the promise in Malachi.

Next, they asked John, "Art thou that prophet?" This is in response unto the promise that the LORD made unto Moses: Deu. 18:18 "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." However, the prophet the LORD was speaking of was "Jesus Christ" who was a prophet like unto Moses. John answered "no." "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." This was in fulfillment of the prophecy made by Isaiah the prophet in Is. 40:3 "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a

highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.”

“And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing.” John witnessed that Jesus was greater than he and was preferred before him and that he was an unworthy sinner not even worthy of unloosing the latchet of Christ's shoe.

John 1.29-34

John 1:29 “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.”

John 1:29 “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” We are not told how much John and Jesus saw of one another while they were younger, or even if they had seen one another. However, John had baptized Jesus and had seen the Spirit descending as a dove and lighting upon Him. John called Jesus, the Lamb of God, which is of course a reference to the one who was to come and be offered as a sacrifice for the sins of the Lord's covenant people. Moreover, John declared that this “Lamb of God” would take away the sin of the world, i.e., the elect world for which He came into the world to save.

“This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.” John had prophesied by revelation from God that Christ was coming after John. John here testified that Jesus was the man who not only came after him, but also was before him. John is talking about the fact that Christ is the eternal Son of God. Moreover, John recognized the superiority of Christ.

“And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.” God sent John before Christ to make ready a people prepared for the Lord. By baptizing with water, those baptized were by their action declaring their belief in the death, burial, and resurrection of Christ, even though he had not yet come. John, by baptizing according to the commandment of God, was making manifest to Israel that Christ was coming and that he would take away the sin of His elect world.

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw,

and bare record that this is the Son of God.” John testified that God had given him a sign, that the one to come would be manifest to him as he would see the Spirit descending and remaining on him. Moreover, it had been revealed unto John that this one would baptize with the Holy Ghost. Moreover, this one who would be manifest to John was the Son of God.

John 1.35-39

John 1:35 “Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.”

“Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!” Notice, that the two who heard John were at that time disciples of John. A disciple is a follower of the teachings of another. John declared to the two disciples as they looked upon Jesus as he walked, “behold the Lamb of God.” Truly, the essence of the gospel message is contained in that short phrase. Gospel ministers should call upon the Lord’s people to behold the Lamb of God. Of course, the term “Lamb of God” is in reference to Jesus being the one who would sacrifice himself for the sins of his elect people and deliver them from the condemnation of sin.

“And the two disciples heard him speak, and they followed Jesus.” This is the end result that a gospel minister should hope for when he delivers the gospel message to the Lord’s people. The end result being that they become followers of Jesus. In other words, become disciples of Jesus. These two had gone from being disciples of John to being disciples of Jesus.

“Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?” These disciples in following Jesus and being asked “What seek ye” by the Lord answered and first called him Rabbi. The words Rabbi and Master have the same meaning here and are used to denote a teacher. Thus the disciples not only recognized him as the Lamb of God but also recognized him as being their teacher. That is the proper recognition of a disciple to understand that the one who has saved them from their sins is the same one who is their Master teacher.

“He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.” What a blessing these two disciples were blessed with to be able to spend the day with Jesus. Often times, as we seek him, he blesses us to be able to spend time with him. Sometimes, it is in prayer. Other times it is in the meditations of our thoughts that he blesses with his felt presence.

John 1.40-42

John 1:40 “One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.”

One of the most overlooked subjects in our day in America is the subject of individual evangelism. Andrew practiced individual evangelism when after following Jesus found his own brother Simon and saith unto him, “We have found the Messiah, which is, being interpreted, the Christ.” At this point, neither, Andrew nor Peter, had been called to preach. As Andrew had now become a follower of Jesus, he testified to his brother Peter about the one whom he had found. Andrew is a good example for us today to practice individual evangelism.

“And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.” The name, Peter, means a pebble. The name Cephas means a stone. When Jesus told Peter that upon this rock I will build my church, the rock, is interpreted as a giant boulder. Neither a pebble nor a stone is anywhere near the size of a giant boulder. Christ built the church upon himself. However, the church founded upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. The Lord by changing Peter's name to Cephas was telling him that he would be a foundation stone in the Lord's church. I am sure that Peter did not understand this at the time. Often, we find that when someone comes to be a disciple that their lives are changed and they become different than they were before. This was true of Saul as his name was changed to Paul. Saul means a mighty one and Paul means little. No doubt by the scriptures, Paul's view of himself changed once the Lord appeared unto him on the Damascus road. A pebble is usually just a very small rock among many small rocks. However, a stone used in the foundation of a building has an important role. As a fisherman for fish, Peter, was just one of many fishermen. However, as a fisherman for men, Peter was to play a very significant role in the early church and we are blessed with the Lord's blessings upon Peter unto this very day.

John 1.43-51

John 1:43 “The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree,

believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”

“The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.” Notice that Jesus sought out Philip. How often in the experiences of God’s children that they find that the Lord has sought them out. Due. 32:9 “For the LORD’S portion is his people; Jacob is the lot of his inheritance. 10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.” Just as the Lord found Philip, the Lord found Jacob in a desert land, and in a waste howling wilderness. The Lord seeks out his people. Moreover, once the Lord found Philip he said unto him “Follow me.” The Lord calls upon his people to become followers of him, i.e., to be his disciples.

“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.” Notice in the passage above this that the Lord found Philip. Now we see that when the Lord found Philip that Philip found the Lord. When a person realizes that Christ is in their lives and has made himself known unto him, then he wants to share this information with others. Philip went to his brother Nathanael to tell him what he had found. Moreover, he identified the one whom he had found as the one in which Moses in the law, and the prophets, did write. He said unto Philip that it was Jesus of Nazareth, the son of Joseph. In other words, the promised Messiah had come and it was Jesus of Nazareth.

. “And Nathanael said unto him, Can there any good thing come out of Nazareth?” At this time Philip’s testimony was met by Nathanael with skepticism and doubt. However, Philip was not deterred and answered Nathanael with “Come and see.” In other words, don’t just take my word for it, but come and see for yourself. Philip set a good example in personal evangelism. Too often we think that we have to explain everything about our beliefs and practices when we visit with those outside the faith, when a better way is to invite them to come and see.

“Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!” Jesus greets Nathanael when he saw him coming with what would seem to Nathanael to be a strange greeting. No doubt Nathanael would wonder how this man would know about him with them not having met before. Thus “Nathanael saith unto him, Whence knowest thou me?” With the next statement Jesus proved to Nathanael that this was no ordinary man who had spoken to him: “Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.” Nathanael had been alone under the fig tree and for Jesus to have known that he was under the fig tree would have been impossible except He be the Son of God.

Nathanael’s reaction to what Jesus had just told him was: “Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.” In this statement Nathanael recognized that Jesus was not only the Son of God, but also the Master teacher and the promised King of Israel.

“Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” Nathanael had believed because of

what Jesus had said. Jesus told Nathanael you are going to see greater things. He said that he would see heaven open, and the angels of God ascending and descending upon the Son of man. In the Old Testament Jacob in a dream had seen: Gen 28:12 “And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.” Thus the ladder of Jacob’s dream was symbolic of Jesus with the angels of God ascending and descending upon him.

John 2.1-11

John 2:1 “And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.”

This is one of several passages in the New Testament that teaches us lessons concerning the marriage between Christ and his bride, the Church. Those verses pertaining to the church are as follows:

1. John 3:29 “He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.” Here John is referring to Christ as the bridegroom and the church as the bride.

2. Rev. 21:2 “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” The holy city is the church.

3. Rev. 21:9 “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.”

4. Rev. 22:17 “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

5. Eph. 5:24 “Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;” Marriage between a husband and a wife is to mirror the marriage between Christ and the church.

Other passages pertaining to the marriage, wedding, and wedding feast are as follows: Matt. 22.1-14; Matt. 25.1-13; Rev. 19.7-9;

Our text centers on Christ turning water into wine. Certainly, this was a great miracle that Christ had power over the elements so that he could turn water into wine. He is the only one who has ever had the power to do this. However, there are other lessons to be learned in the above text. When the mother of Jesus said unto him, they have no wine, he answered her with the statement: "Woman, what have I to do with thee? mine hour is not yet come." Thus, Christ equated the wine unto "his hour." The following verses teach us what Christ hour was:

1. Matt. 26:45 "Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

2. Mark 14:35 "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him."

3. Mark 14:41 "And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners."

4. Luke 22:53 "When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness."

5. John 7:30 "Then they sought to take him: but no man laid hands on him, because his hour was not yet come."

6. John 8:20 "These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come."

7. John 12:23 "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."

8. John 13:1 "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

9. John 16:32 "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me."

10. John 17:1 "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:"

Clearly, the hour to which Christ called "his hour" was the hour of his suffering and death on the cross.

Next, we consider the significance and symbolism of wine. In the Old Testament wine is used as one of the seven offerings the children of Israel were commanded to make. The wine is the Old Testament drink offering: Ex. 29:39 "The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the

fourth part of an hin of wine for a drink offering. 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.” Wine as the drink offering was offered every day with the lamb sacrificed in the morning and with the lamb sacrificed in the evening. The daily sacrifices pointed to Christ as the Lamb of God and are symbolized in the New Testament communion service as taught by Christ: Matt. 26:26 “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.” From this we conclude that the wine is used as a symbol of the atoning blood of Christ.

Moreover, “Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.” The only other time Jesus referred to his mother as “Woman” was at the cross: John 19:26 “When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!” Again, this serves to identify his hour and the wine representing his atoning blood.

Next, we take note what the mother of Jesus said unto the servants: “Whatsoever he saith unto you, do it.” As servants of Jesus Christ this is the soundest advice we can receive. Whatsoever he says unto us we are to do it!

Now the servants did not turn the water into wine, Jesus did that, but the servant were to draw out and bear to the governor of the feast. In a marriage feast, the governor of the feast is usually the father of the bride. The bridegroom is the one responsible for providing the wine for the guests. This teaches us that Christ as the bridegroom in the marriage to the Church, his bride, was the one who provided the wine for the marriage feast. This he did on the cross of Calvary as he poured out his blood for the redemption of the sins of his elect family.

In turning water into wine, this event mirrors an event in the Old Testament when the children of Israel had gone three days journey in the wilderness and had no water and they came to the waters of Marah, but they were bitter (poison water) and they could not drink it. Here God showed Moses a tree which when he cast into the water it was made sweet. Likewise, when the blood sacrifice of Christ is cast into the sin-polluted waters of our lives, the sin is removed.

Upon tasting the water that was turned into wine, the governor of the feast proclaimed to the bridegroom: “Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.” The blood of Christ is the best of wine for the sin-sick child of God. As servants of the Lord we have the opportunity to serve his people the wine of the gospel message that Christ came into the world to save his people from their sins and he has finished the task he came to do, so that by his grace we have been saved from our sins.

Matt. 26:45 “Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.”

Mark 14:35 “And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.”

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John 12:23 “And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.”

John 13:1 “Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.”

John 16:32 “Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.”

John 17:1 “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:”

Two or Three

(Mat 18:16 KJV) But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

(Mat 18:20 KJV) For where two or three are gathered together in my name, there am I in the midst of them.

(John 2:6 KJV) And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

(1 Cor 14:29 KJV) Let the prophets speak two or three, and let the other judge.

(2 Cor 13:1 KJV) This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

(1 Tim 5:19 KJV) Against an elder receive not an accusation, but before two or three witnesses.

(Heb 10:28 KJV) He that despised Moses' law died without mercy under two or three witnesses:

Firkin = 11 gallons

Matt. 26:26 "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

John 19:26 "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!"

John 2:4 "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

Matt. 22:2 "The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the

servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Rev. 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

John 2.12-22

John 2:12 “After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 18 Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.”

“After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen

and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.”

In this passage we find that there were Jews who were going into the temple at the time of the Passover and selling oxen and sheep and doves. Now there was nothing inherently wrong with selling oxen and sheep and doves, but these had taken their merchandise into the temple and taking advantage of the location to sell to those Jews who were seeking to purchase them for the sacrifices under the ordinances of the Old Testament. The temple was to be a place of worship, not a place of merchandise. This, however, upset the merchants as it cut into their profits. Similarly, today we see those who call themselves churches selling and buying in connection with the merchants in places devoted to worship. The disciples remembered the Old Testament scripture: Ps.69:9 “For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.” This was another example of a scripture speaking of Christ and the things concerning him being fulfilled. The Lord was not pleased with the merchandising in the temple and he certainly is not pleased with a church merchandising in our day.

“Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.” The Jews were mad at Jesus and thus questioned his authority by asking a sign of him. The Lord gave them a sign, but they misunderstood what he was saying. They thought he was speaking of the natural temple that took 46 years in building and that if it was destroyed he would raise it up in 3 days. However, the Lord gave a more important sign than that in that he spoke of the death of his body and that after 3 days he would raise it up again. His disciples remembered this sign after he rose from the grave.

John 2.23-25

John 2:23 “Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.”

Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did.” Notice that it says that they believed **in his name**. His name is Jesus, meaning Savior. Thus, they believed he was the Savior after they saw the miracles that he did.

“But Jesus did not commit himself unto them, because he knew all men...” The word “commit” and the word “believed” in verse 23 come from the same Greek word “pisteuo.” The word “pisteuo” means “put in trust.” It would appear that the many that saw the miracles put their trust in Jesus but Jesus did not put his trust in them for he knew all men. That is he knew what was in man. We all have a carnal nature that is not trustworthy.

John 3.1-8

John 3:1 “There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:” We are told a lot about Nicodemus in this verse. Nicodemus was a Pharisee. The Pharisees were self-righteous, legalistic, and the Lord called them hypocrites. They viewed themselves as being the keepers and teachers of the law. Nicodemus was also a ruler of the Jews. This indicates that he was a man of authority and a politician.

“The same came to Jesus by night...” There has been much speculation as to why Nicodemus came to Jesus by night. Some have thought that he did not want to be seen with Jesus because the Pharisees generally disdained the Lord. Others have thought that he was no doubt a busy man and therefore he went to see the Lord at a convenient time which just happened to be at night. I really don't know why he came to Jesus by night, but from what is written we can ascertain that Nicodemus at this point was in spiritual darkness.

“And said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.” Nicodemus called Jesus Rabbi which means teacher. Thus Nicodemus viewed Jesus as a teacher and a miracle worker that came from God. Nicodemus was right about Jesus being a teacher and a miracle worker, but he was more than come from God, he was God manifest in the flesh. It is not hard to see why Nicodemus thought Jesus to be a teacher and a miracle worker, because he had no doubt heard about the miracles Jesus had performed and that Jesus had disciples. The conclusion that he came from God also was easy to make as all previous workers of miracles such as Elijah and Elisha were prophets whom God had sent and Nicodemus would have had knowledge of them.

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” Nicodemus view of Christ was only

based on what he could see and hear from his fleshly being. At this point Nicodemus had no knowledge of the spiritual birth. Jesus spoke the great principle of the need for a man to be born again in order to have the ability to see the kingdom of God. A man who possesses only a fleshly nature does not have the ability or desire to see the kingdom of God. It is only after he has been born again that he can see the spiritual kingdom of God.

“Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?” Obviously Nicodemus had no knowledge or understanding about the spiritual birth. He had no understanding of the principal of an outer man and an inner man in the child of God. Thus, Nicodemus ignorance only allowed him to consider the idea of being born again as another natural birth. He thought the Lord statement to be incredulous.

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” Again, the Lord puts forth the principal of a spiritual birth and says that a person must be born of water and of Spirit in order to be able to enter into the kingdom of God. Generally there are two errors that many people make with regard to this scripture. Some think that to be born of water is natural birth and to be born of the Spirit is the spiritual birth. Others think that the being born of water is water baptism. First being born of water and of Spirit is not two births but only one. Each birth is a singular event. The grammar of the above verse allows only one birth. If this were two births, then the sentence would read, Except a man be born of water and be born of the Spirit. However, this is not the case and the grammar only allows for one birth and that is a spiritual birth. However, this begs the question, what does it mean to be born of water and of the Spirit. We find the answer to this in Tit. 3:4 “But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;” Thus, the new or spiritual birth involves both a washing and an adding of a spiritual nature to the one born of the Spirit.

The idea that the water in the verse is water baptism does not agree with what the Lord said in verses 3 and 5. If water baptism was the cause of the spiritual birth, then you would have someone hearing and believing something that he could not see or enter before he is born again. That makes no sense.

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” The flesh can only bring forth a fleshly birth. Likewise, it is the Spirit that is the only agent that can bring about a spiritual birth. When a person is born of the flesh, he did not ask to be born of the flesh. It was not his decision. He had no say in the matter. Likewise, when someone is born of the Spirit, he did not ask to be born of the Spirit. It was not his decision. He had no say in the matter.

“Marvel not that I said unto thee, Ye must be born again.” Nicodemus had marveled at the necessity of being born again. To see or enter the kingdom of God the spiritual birth is a necessity.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” The actions of the wind are sovereign. Man has no say as to where or when the wind blows and he knows not from where the wind originates and to where the wind goes. Moreover, man has never seen the wind. We know there is a wind because of the

evidences of the wind, such as feeling the wind on our skin, hearing the sound of the wind, seeing the rustling of the leaves and grass, etc. In like fashion, the Holy Spirit is sovereign in bringing about the spiritual birth. The spiritual birth takes place when God pleases, not when we choose. We don't control the work of the Holy Spirit in causing someone to be born again.

John 3.9-13

John 3:9 “Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.”

“Nicodemus answered and said unto him, How can these things be?” The previous statements of Jesus to Nicodemus had gone completely foreign to what Nicodemus and the Pharisees had believed. They believed that they were righteous through the observing of the Law of Moses and the ordinances of God. Their righteousness was self-righteousness. That there was a work of God and the need for a spiritual birth was foreign to their way of thinking. Thus, Nicodemus asked the question “How can these things be?”

“Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?” Nicodemus claimed to be a master (teacher) of Israel, and yet he knew not the most basic principle of eternal life and how it was brought about. Many today claim to be teachers of the scriptures who know not the basic principle of the sovereignty of God in bringing about the spiritual birth. You would expect a teacher to have a basic understanding of the things in which he teaches. Jesus told Nicodemus that he did not have a basic understanding of the things in which he was teaching.

“Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.” A witness is to speak that which he knows and to testify that which he has seen. Jesus is the greatest witness of all things, both natural and heavenly. Nicodemus was not yet ready to receive or understand the witness of Jesus.

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” Jesus as was so often the case used natural things to illustrate spiritual lessons. If we don't believe when he tells us of earthly things, how can we believe if he tells us of heavenly things?

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” In this verse Jesus states that as the Son of man that he possesses the attribute of God's omnipresence. While on earth, Jesus said that he had ascended up to heaven and came down from heaven and was now in heaven. He is everywhere present and no where absent.

John 3.14-15

John 3:14 “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.”

In looking at this passage we need to remember that we were shown the relationship between belief and the new birth in John 1:11-13 and that was that the new birth precedes belief. Thus belief cannot be the cause of the new birth.

Num. 21:5 “And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. 6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. 7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. 8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.”

Because of the sin of the people, God sent fiery serpents among the people and much people of Israel died. When the people acknowledged their sin, then God had Moses to make a serpent of brass and set it upon a pole. Subsequently when someone was bitten of a serpent when he beheld the serpent of brass he lived.

Notice that the serpent of brass did nothing for those who had already died, and it would have had little interest to those who had not been bitten. However, after it was erected, when a person was bitten of a fiery serpent and looked upon the serpent of brass he lived.

The Lord compared himself to the serpent of brass. He compared the serpent of brass to himself being lifted up, which of course came to pass when he was crucified. Christ was our sin bearer on the cross and died to put away our sins. Like the serpent of brass was to those who were bitten of a fiery serpent, so Christ is to those who have felt the condemnation of their sins. The only ones who feel the condemnation of their sins are those who have been born of the spirit of God. This is consistent with verses 1-8 of this chapter where the Lord said except a man be born again he cannot see or enter into the kingdom of God. These who have been born again feel the conviction of their sins and hear the gospel of Jesus Christ and believe on Christ see that he has redeemed them from the condemnation of their sins and also that Christ has given them eternal life. It is Christ being lifted up on the tree of the cross and suffering the wrathful judgment of our sins that has delivered us from the condemnation of our sins. Thus, we are assured who believe the gospel truth of Jesus Christ that we shall not perish but that we have eternal life.

John 3.16

John 3:16 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16 is commonly interpreted to teach that God loved everybody, but the individual must believe in order to get eternal life. The basic premise of John 3:16 is that the “world” of John 3:16 is “all of humanity.” The second premise is that believing is a prerequisite to eternal life and not an evidence of eternal life.

Let us look at the first premise that the “world” of John 3:16 is “all of humanity.” Whatever the “world” of John 3:16 is, we know that it is a “world” that God so loved that he gave his only begotten Son for.

There are a number of ways in which the word, world, is used in scripture. A very small sampling is listed below:

1. The Universe: Ps. 90:2 “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”

2. The earth: Ps. 98:7 “Let the sea roar, and the fulness thereof; the world, and they that dwell therein.”

3. An age of time: Matt. 13:39 “The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.”

4. Things in and of the earth: Matt. 16:26 “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”

5. Political and social system on the earth: Mark 4:19 “And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.”

6. The Roman Empire: Luke 2:1 “And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.”

7. The conglomerate of all earthly kingdoms: Luke 4:5 “And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.”

8. Composite of all worldly seekers: Luke 16:8 “And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.” Notice that the children of the world are distinguished from the children of light.

9. Composite of spirit born children: John 1:9 “That was the true Light, which lighteth every man that cometh into the world.”

10. World of those chosen and the world of those not chosen: John 15:19 “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” Notice that those chosen are not of the world under consideration.

11. Those whom Christ refused to pray for: John 17:9 “I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.”

12. Non-elect: Rev. 13:3 “And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”

Rev. 13:8 “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” These verses separate the world of the non-elect from the world of the elect.

The common belief is that the world in John 3:16 is all of humanity. However, if it can be shown that there are people that God did not love then the commonly held belief would be proven wrong. Paul taught the sovereignty of God in election in Romans chapter 9. Here he also showed that there is a people that God loved and a people that God hated: Rom. 9:10 “And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.”

Very plainly, the above passage tells us that God loved Jacob and that he hated Esau. Now, some people say that God loves us until we reject him, then he hates us. However, the above passage tells us that God loved Jacob and hated Esau before they were yet born or had done any good or any evil. We can safely conclude that God’s love of Jacob and his hatred of Esau was not based on any good or any evil that either boy had done. Moreover, since God’s dealings with Jacob and Esau represent God’s purpose according to election, then we are forced to the conclusion that God loved those that he chose and hated those that he did not choose.

The scriptures teach us that God chose his people before the world began: Eph. 1:4 “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:”

We now proceed to show by several verses of scripture that the people that God chose before the world began are the people that God so loved that he gave his only begotten Son for:

1. Matt. 1:21 “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save **his people** from their sins.”

2. John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of **all which he hath given me** I should lose nothing, but should raise it up again at the last day.

3. John 10:28, 29 - "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand.

4. John 17:1, 2 - "...Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

5. Luke 1:68 “Blessed be the Lord God of Israel; for he hath visited and redeemed his people,”

6. Luke 1:77 “To give knowledge of salvation unto his people by the remission of their sins,”

We now proceed to identify positively the “world” of John 3:16. The context of the verses leading up to John 3:16 is the new or spiritual birth. Jesus had said that a person must be born again in order to be able to see or enter the kingdom of God. He

also pointed out in v. 8 that the Holy Spirit is sovereign and acts independently of man in bringing about the new or spiritual birth. The world of John 3:16 is therefore the “world” of the born again elect family of God.

John 3:16 is not a verse describing how we can get eternal life, but rather it is a verse assuring the born again elect that believe on him that they have eternal life. It is not an offer of salvation from sin but rather an assurance of salvation from sin to the elect and Spirit born children of God who believe on him.

Thus, reading John 3:16 by substituting the actual “world” for the word, “world,” we have “For God so loved the elect, born again family of God that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Only someone who has been born of the Spirit can believe in Jesus. By believing that Jesus died for our sins thus redeeming us to God, we have the assurance that we shall not perish but that we have everlasting life. Believing in Jesus did not cause us to get everlasting life, but believing is an evidence that we have everlasting life.

John 3.17-21

John 3:17 “For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God.”

In John 3:16 we identified the world under consideration to be the world of God’s elect children that he chose before the foundation of the world. Moreover, the context of this passage as was also the context in the first 16 verses in John 3 is a conversation between Nicodemus and the Lord Jesus Christ. We recall that Nicodemus was in darkness with regard to the new or spiritual birth.

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” Anytime, the word, saved, is used in the scriptures, it behooves us to identify what we are to be saved “from.” We cannot assume that it is always salvation from the condemnation of sin. 2 Tim. 2:10 teaches us that there are two types of salvation taught in the scriptures: 10 “Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.” The elect already have eternal glory, but Paul said he endured all things that the elect may obtain a salvation with the eternal glory they already have. Thus, there is an eternal salvation from the condemnation of sin and there are temporal salvations that the elect may obtain as they live in this life on earth.

The Lord used the phrase “‘might’ be saved.” If someone might be saved then it is possible that they might not be saved. Thus, this is a conditional temporal salvation.

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the “**name**” of the only begotten Son of God.” In this verse there is a distinction made between those that believe and those

that don't believe. Those that believe are not condemned and those who don't believe are condemned. Also, in this verse we have identified for us just what those that believe "believed" and what those who did not believe "don't believe." That which is to be believed is the "**name**" of the only begotten Son of God. The name of the only begotten Son of God is **Jesus Christ**. The name Jesus means savior. The name Christ means the anointed one. This verse is teaching us that the salvation under consideration comes to us by believing that Jesus is our Savior and that Jesus is our King and High Priest. When someone puts a condition on their eternal salvation that includes the efforts of man to obtain that salvation, then they have not truly believed in the name "**Jesus**." Also, if someone does believe that Jesus alone saved him from their sins, but rejects him as being their King and High Priest by not repenting and changing their carnal ways, then they have not believed in the name, "Christ."

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Notice that the condemnation here to those who don't believe in the name of the only begotten Son of God is not eternal condemnation, but rather a continuation in darkness. The light of truth of Jesus Christ has come into the world and yet men loved darkness rather than light (i.e. their unbelief in the name of the only begotten Son of God.) Thus, if believing in Jesus means one must put aside his pride and following Christ as King and High Priest means that one must turn from his evil deeds then all too often men will reject the light and walk in darkness. Nicodemus came to Jesus in a state of darkness and during this conversation with Jesus he continued in darkness. However, later Nicodemus came out of that darkness and along with Joseph of Arimathaea begged the body of Jesus that they may take and bury him in Joseph's new tomb.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." Plainly the condemnation in this passage is to dwell in darkness, while the salvation is to have the light of Christ to guide and direct us and that we have that light that we may do the good deeds that are wrought in God.

John 3.22-36

John 3:22 "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

“After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.” Several points we can make from this passage. First the disciples of Jesus were baptizing. These were the apostles and Jesus had ordained them, therefore, they had as much authority to baptize as John had, who was called of God. Next, John was baptizing in Aenon near to Salim, because there was much water there. This points us to the fact that baptizing was immersion and not sprinkling. You would not have needed much water for sprinkling.

“For John was not yet cast into prison.” The time was drawing near that John would be cast into prison and ultimately would be beheaded by Herod. Even though his time was drawing short on earth, yet John continued to vigorously do what the God had called him to do.

“Then there arose a question between some of John's disciples and the Jews about purifying.” We are not told what the question was, but from the context, it would appear that some Jews were equating baptism with purification. However, the Old Testament practice of purification was not the same as water baptism.

“And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.” John had previously born witness of Jesus. These Jews appear to have tried to make John jealous of Jesus by what they said about all men come to him. Their statement was patently false, that all men come to him. Not all men came to Jesus to be baptized. The same practice of trying to promote jealousy among the brethren is still present in the world today. I had an experience several years ago when a few men were talking and trying to make me jealous of my older brother who was a preacher. A tactic of those who promote jealousy is to compare one preacher to another.

“John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 30 He must increase, but I must decrease.” Their efforts to try to make John jealous were totally unsuccessful. John's humility and admiration of Jesus are clearly set forth in this passage. John knew that whatever gift he had and work he had came from God and he had no right to be jealous of others. Moreover, his love for the Lord is manifest when he said, “I am not the Christ, but I am sent before him.” John knew that Jesus was the anointed King and that he was far greater than John. John rejoiced greatly because of Jesus voice. Moreover, John had an understanding that Christ was the bridegroom of his bride the church. And his joy was fulfilled. Moreover, John

knew that Jesus must increase and that he must decrease. Truly, if we are God called preachers, then in our preaching Jesus must increase and we must decrease.

“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.” As the Lord had said earlier in this chapter, “We speak that we do know and testify that which we have seen.” An earth bound being cannot speak of heavenly things, but can only speak of earthly things, whereas, one who is from above can speak of heavenly things. As the Lord said to Nicodemus, except a man be born again he cannot see the kingdom of God. Only if we have been born again, i.e., born from above, can we receive the testimony of one who is from above and who speaks of heavenly things. “He that hath received his testimony hath set to his seal that God is true.” A born again child of God who receives the testimony of the Lord hath set to his seal that God is true.

“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand.” God sent his Son into the world and gave him the fullness of the Spirit. In contrast we who have been born again have been given a measure of the Spirit. God loved us as he gave his Son to die for us and redeem us from our sins. God loves the Son and gave all things into his hand. He had the fullness of the Spirit and among the things that the Father gave unto the Son was to redeem us from our sins according to the eternal covenant between the Father and the Son.

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” Once again we have confirmed unto us that belief is evidence that we have everlasting life. Those who believe do so as a result of the everlasting life that has been given unto them. Those who do not believe the Son shall not see life; but the wrath of God abides on them.

John 4:1-4

John 4:1 “When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples,) 3 He left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria.”

When the Pharisees and the Sadducees had come to John, John rejected them and called them a generation of vipers. He told them to bring forth fruit meet for repentance. He asked them, “who hath warned you to flee the wrath to come?” The Pharisees rejected the authority of God for John to baptize, but were afraid of the people who believed John to be a prophet. Now, when Jesus through his disciples were now baptizing even more disciples than John, this no doubt was a concern to the Pharisees, who took John and now even more Jesus to be a threat to their religious dominance among the Jews.

Now Jesus did not baptize, but his disciples. The authority that the disciples had to baptize (apostles whom Jesus ordained) came from Jesus: before only John had the authority to baptize.

Jesus left Judaea to go unto Galilee. He did not leave because he feared the Pharisees as he would confront them many times later. He left because he purposed to go

to Galilee. Along the way to Galilee was a region known as Samaria. The statement was made "And he must needs go through Samaria." The Lord is a God of purpose. He had a purpose for going through Samaria. There was a woman there that he was going to meet and then as a result he would also meet with a larger group of Samaritans.

The Samaritans were not of the tribe of Israel. Now at one time, the city of Samaria was the capital of the 10 tribes of Israel who had separated from the tribes of Judah and Benjamin in Solomon's son's day. However, when the king of Assyria invaded Israel, he carried the 10 tribes abroad and dispersed them throughout the nations and they lost their identity. He brought other people into Samaria to occupy and live in the land. Because of an invasion of wild beasts, it was believed that it was because they did not know the ways of the God of the land. So the king sent forth Levites to teach the law of Moses unto the occupants of the land. The Samaritans of Christ day had a proselyte form of the Jewish religion, but it was largely perverted. Subsequently the Jews had no dealings with the Samaritans.

John 4.5-30

John 4:5 "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a

Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. 27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him.”

John 4:5 “Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.” The names of Jacob and Joseph and of Jacob’s well suggest to us some of the history of this region. As we said in a previous essay, at one time, this land was a part of the land inhabited by the children of Israel. Now, however, it is possessed by some whose only relation to the children of Israel was their belief in a perverted form of the Law of Moses.

We are given a glimpse of the humanity of Christ when the scripture said he was “wearied with his journey and sat on the well.” The time this took place was the 6th hour of the day, which would have been around noon.

“There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.”

Jesus initiates the conversation with the woman by asking her to “Give me to drink.” The woman was surprised for she said, “How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? For the Jews have no dealing with the Samaritans.” This teaches us that the Jews looked down upon the Samaritans and considered them to be illegitimate and their religion to be illegitimate. In the woman’s experiences the Jews would not even talk to a Samaritan. This tells us a lot about most Jews of Christ’s day. The woman at this point had no idea with whom she was talking.

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” Jesus asked the woman for natural water from the well. Then Jesus tells the woman that if she knew two things, then she would have asked of Him to give her to drink. The two things that she needed to know were:

1. “The gift of God.” The gift of God is eternal life. She was unaware of the gift of God that had been given unto her.

2. “Who it is that saith unto thee, Give me drink?” She did not know who was speaking unto her. She was unaware that the Messiah was speaking to her. It had not been revealed unto her. Jesus would soon reveal this unto her.

If she had known the two things above, then she would have asked of him, and he would have given her living water. Likewise, as the woman of Samaria, when we become aware of the gift of God that God has given us and we come aware that he has spoken unto us in the spiritual birth, then we are able to ask of him for that living water.

“The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father

Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?” The woman is still under the impression that Jesus is speaking of natural water and since he has nothing to draw with and the well is deep, she does not understand how that he can give her living water. She then ask him “Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle.” This teaches us that the woman had knowledge of Jacob and that the Samaritans considered him to be a great person in whom they looked upon with admiration. She continues to show that she has no idea who is talking with her.

“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” Drinking of natural water may quench our natural thirst for a little while, but sooner or later we get thirsty again. Jesus told the woman that unlike the natural water, the water that he gives would be in her as a well of water springing up into everlasting life and that when she drank of that water she would never thirst again.

“The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.” Now the woman asked Jesus for the water, but we must remember she does not yet know the gift of God and who it is that is speaking unto her.

“Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet.” When the Lord told the woman to “Go, call thy husband, and come hither,” he knew her marital status and used his knowledge of that to reveal something unto the woman that she had not known before. When she answered, “I have no husband,” Jesus told her, “Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.” With this revelation of the fact that Jesus knew these things of a woman who had just met him, she said, “Sir, I perceive that thou art a prophet.” Her knowledge of Jesus had advanced from him just being a Jew sitting on a well, to knowing that he was a prophet.

The woman said, “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.” Prior to the coming of Jesus, worship of the Father was designated to take place at some location. The location for the Samaritans as they believed was in a particular mountain. The location for the Jews was at Jerusalem. Jesus revealed to the woman that the location of worship was about to change. It would no longer be limited to a designated location. Furthermore, the Lord revealed unto the woman that the Samaritans did not know what they worshipped, unlike the Jews who knew what they worshipped. At this point, knowledge of salvation was limited to the Jews.

“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.” In this the

Lord set forth the parameters of true worship. True worship “**must**” be done **in spirit and in truth**. Without the spirit true worship cannot be accomplished. Likewise, anything that is not the truth cannot be considered true worship. God is a Spirit and the person who worships God must also have been born of the Spirit in order to worship God. Anyone who does not have the spiritual birth cannot worship God. Moreover, a person can have been born of the spirit, but if he does not have the truth, then he cannot worship God in spirit and in truth. To have acceptable worship, a person must be spirit born and he must know the truth. Moreover, the Father seeks such as are born of the Spirit to know the truth and to worship him in Spirit and in truth. In this passage, the woman’s knowledge of the gift of God and who it is that is speaking unto her is being advanced.

“The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.” The Samaritan woman had knowledge of a coming Messiah, which is called Christ and that he would come and tell them all things. At this point the Lord revealed himself unto her that he is the Messiah.

“And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?” The disciples marveled that Jesus talked with the Samaritan woman, but asked him no questions.

“The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.” One of the keys for being a witness is to speak that we know and to testify that which we have seen. The Samaritan woman with the new found knowledge that had been revealed unto her and her encounter with Christ was anxious to go and tell others of that which she had seen and heard and learned. The testimony of one person can change the lives of several people. This is what will happen with the testimony of the Samaritan woman who had the brief encounter with the Lord.

John 4.31-38

John 4:31 “In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.”

“In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.” The disciples were concerned about Jesus physical need for natural food. However, the meat Jesus was seeking to eat

was doing the will of the Father and finishing his work. We find out what the will of the Father is in John 6:38-40: “For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” This points us to the covenant of redemption stated for us in Rom. 8:29, 30: “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” In the covenant, the Father chose a people to be his before the foundation of the world (Eph. 1:4) and predestinated them to be conformed to the image of the Son. Jesus came to finish the work by calling, justifying, and glorifying those whom the Father chose. This is the meat that the Father gave unto the Son.

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” There is a natural harvest of natural food and there is a spiritual harvest of people into the kingdom of God. Matt. 9:36 “But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” In this passage Christ is clearly setting forth a harvest of his multitudes that he had compassion on. The harvest is for them to be brought unto the church kingdom of God here on earth. The Lord taught them to pray that He would send forth laborers into His harvest. The purpose of laborers in the harvest is to bring the harvest into the place prepared for it. The place here for God people is His church.

The time the Lord spoke to the disciples it was still four months until the natural harvest of food, but the spiritual harvest of his people, the fields were already white to harvest.

“And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.” The wages that the reapers in this harvest receive and the sowers in this harvest receive is the joy they receive in the ingathering. The Lord told the disciples that they were sent to labor to gather a harvest that they had not labored to sow. They were entering into other men's labors. It would seem to me that this has primarily reference to the Old Testament prophets. These Old Testament prophets were blessed to write the scriptures that the disciples would use to gather the saints into the harvest with. They were entering into the labors that others had sown.

John 4.39-42

John 4:39 “And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.”

“And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.” This woman, through her simple testimony of telling her friends and neighbors of her experience with Jesus and what he told her, caused many of the Samaritans of the city to believe on Christ. This is a great example of personal evangelism. We should be willing to share with others our experiences of the Lord’s interactions with us. This is one way that we can let our light shine before men, that they may see our good works and glorify God.

“So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.” Recall that the Lord is a Lord of purpose. He purposed to go through Samaria and he purposed to spend the two days with them. Now they besought him to tarry with them, which is exactly what the Lord purposed to do. Those who besought him were truly blessed to have the Lord to dwell with them for two days. The most fruitful and joyous times of our lives in my experience is having the Lord to dwell with you. Today, he dwells with us in a different way than he dwelt with the Samaritans. Often today he dwells with us in our thoughts and meditations and in our prayers. Sometimes when we are faced with problems or trials, he makes his presence felt in our hearts. For this we praise the Lord.

“And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” There were Samaritans who believed because of the saying of the woman and many more believed because of the Lord’s own word. The testimony of the woman led them to desire that Jesus tarry with them. The Lord’s word is, however, the greatest testimony. Those who believed, understood that this was indeed the Christ, the Saviour of the world. Believing he was the Christ means that they believe he was the promised king to come. Believing that he is the Saviour of the world, meant that they believed he was the one to save them from their sins. The “world” in this text is not to mean everyone in the earth, but is used to mean God’s elect world.

John 4:43-46

John 4:43 “Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. 46 So Jesus came again into Cana of Galilee, where he made the water wine.”

“Now after two days he departed thence, and went into Galilee.” Jesus had departed Judea on his way to Galilee and passed through Samaria and spent two days there. Now he is continuing his journey into Galilee.

“For Jesus himself testified, that a prophet hath no honour in his own country.” In the 13th chapter of Matthew we read of this testimony: 13:54 “And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.”

The children of Israel often slew their own prophets: Matt. 23:34 “Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

“Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.” Here we note that the Galileans received Jesus and the Samaritans received Jesus but those of Judea did not receive Jesus. This bears testimony to the statement the Lord had made that a prophet hath no honor in his own country.

“So Jesus came again into Cana of Galilee, where he made the water wine.” As we recall this was the first miracle that Jesus did. He turned the water into wine which showed forth his glory.

John 4.46-54

John 4:46 “And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.”

We make several points to the above passage of scripture:

1. The certain nobleman had no doubt heard of Jesus and of the miracle that he had done in turning water into wine.
2. The nobleman believed Jesus could heal his son.
3. His son was at the point of death so the nobleman's plea was urgent.
4. Jesus told the nobleman to go thy way, thy son liveth. Jesus did not have to go down to see the child. All he had to do was speak and it was done.
5. The nobleman believed when Jesus said, "Go thy way; thy son liveth."
6. The nobleman's servants met the nobleman as he was returning home and told him that his son liveth.
7. The nobleman was told that it was the same hour in which Jesus had spoken to him. The nobleman knew it was of the Lord and his whole house believed. Thus, the nobleman had to have shared this information with his whole house. This is a lesson to us that we should share our experiences with the Lord with our whole house.
8. The Lord made the statement: "Except ye see signs and wonders, ye will not believe." This was a fact and the Lord's observation. 1 Cor. 1:22 "For the Jews require a sign, and the Greeks seek after wisdom:"

John 5.1-9

John 5:1 "After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath."

There are several lessons that we can learn from the above passage:

1. All the people waiting for the angel to come down and trouble the water were impotent (feeble). Thus, all of them would have required some help to get into the water after it was troubled.
2. The pool was a place of hope for these impotent folks. There waiting for the troubling of the water by the angel indicates that they were patient. They would not have known when the angel was going to trouble the water, so they had to wait until the time came.
3. The word, Bethesda mean house of kindness. The angel coming down and troubling the water manifest God's kindness toward the very needy that lay there.
4. The man who had been there 38 years had no helper, yet he was still hopeful of one day being healed.

5. Jesus went to the man who had been so long there and asked him if he would be made whole. Jesus, of course, already knew the answer to that question.

6. Jesus manifest his kindness to the man.

7. Jesus manifest his power to the man by healing him.

8. Jesus showed to us that he is the helper to the helpless.

9. Jesus showed to us that he only has to speak and his work is perfect.

The man who was healed not only immediately had strength, but he did not have to learn to walk.

10. Such manifest power should encourage us in our times of great need that we have a helper and that helper has power over our infirmities and our troubles. We also need to learn to be patient in the midst of those infirmities and troubles.

John 5.10-18

John 5:10 “The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.”

From the reaction of the Jews above, it is apparent that it did not matter to them that a great miracle of healing had taken place that could only have happened through the power of God. Moreover, it didn't matter to them that the man healed had been shown much compassion and kindness from Jesus. To them, their legalistic self-righteous works system had been violated. They showed that they had no understanding of the purpose of the Sabbath to begin with. God established the Sabbath for man to give praise and glory to God for his finished work of creation. When a great work of healing had taken place by the power of God, they became mad and this, of course, gives no glory to God. Furthermore, they never stopped to think that God works on the Sabbath Day. While God has completed his work of natural creation, God is still upholding all things by the word of His power. He has always been actively involved in the lives of his people throughout time even on the Sabbath Day. Their reaction to Jesus healing the man on the Sabbath Day was to persecute Jesus and seek to slay him.

Many in our day deny that Jesus was God manifest in the flesh. That is they deny the Deity of Christ. They also deny the eternal Sonship of Christ. Jesus answered the Jews: “But Jesus answered them, My Father worketh hitherto, and I work.” The Jews understood that Jesus was claiming to be God as he had said that God was his Father, and that made himself equal with God. To be equal with God one must be eternal. Thus, Jesus claimed himself to be the eternal Son of God and verily God. For this, the Jews

sought the more to kill Jesus. They were a legalistic self-righteous murderous group of people.

John 5.19-23

John 5:19 “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.”

In answer to the anger and murderous hatred of those Jews we read: “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.” The evidence that he is verily God and the eternal Son of God Jesus declared that he does what he seeth the Father do and whatsoever the Father does Jesus does likewise. He is relating to them that the evidence He is who he says is based on the works he did. The Father does many great works, likewise, the Son of God does many great works. We normally assume judgment belongs to the Father: Jesus affirmed that the Father judgeth no man, but hath committed all judgment unto the Son. Also, as the Father raises up the dead and quickens them, so also the Son quickens whom he will. Thus, as Jesus affirmed that the Father would have “all men honor the Son, even as they honor the Father.

John 5.24-29

John 5:24 “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” Here we have the case of an individual who hears and believes on Jesus. By this statement we know that that individual has everlasting life. Moreover we know that he will not come into condemnation. Further, we know that he is already passed from death unto life. The conclusion we draw from this is that the individual is

able to hear and believe because he has everlasting life and has passed from death unto life. In other words, he is already born of the Spirit of God. He is bearing the evidence of that everlasting life he possesses when he hears and believes on Jesus. His hearing and believing did not cause him to get everlasting life, but rather, his hearing and believing on Jesus is evidence that he already has everlasting life.

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” The phrase “the hour is coming and now is” indicates something that is currently happening and will continue to happen in the future. Thus, we conclude that this is not speaking of the resurrection of the bodies in the last day, but of another giving of life to those that are dead. Paul wrote in Eph. 2:1 “And you hath he quickened, who were dead in trespasses and sins:” The being dead in trespasses and sins is speaking of those who are spiritual dead: that death being the absence of spiritual life. From this we gather that the ones who Jesus is speaking about are those who are dead in trespasses and sins. The Lord affirmed that those who were previously dead in trespasses and sins hear the voice of the Son of God that they receive spiritual life.

Some have said that the preacher preaching the gospel is the “voice” of the Son of God on earth that gives spiritual life. However, in v. 28 and 29 the Lord said that all that are in the grave shall hear his voice and come forth. Now if the voice in v. 25 was the preacher’s voice then of necessity the same voice in v. 28 would be the preacher’s voice. That, of course, is patently impossible. The voice in both instances is the literal voice of the Son of God and not some representative of the Son of God. It is not some man’s voice that brings spiritual life. God is sovereign in giving spiritual life.

The voice of the Son of God is the voice that gives life. Throughout the scriptures we see a demonstration of the voice of the Son of God. In Genesis chapter 1 we read where God spoke the universe into existence and nearly everything in it by simply speaking with His voice. Psalms 29 is about the voice of God and its power.

“For as the Father hath life in himself; so hath he given to the Son to have life in himself;” The Lord continues answering the Jews who were furious with him because he made himself equal with God. Jesus is declaring that he and the Father are one in having eternal life and that life being self-existent. The child of God’s eternal life is given unto him by the voice of the Son of God. It is not self-existent as God’s eternal life is.

“And hath given him authority to execute judgment also, because he is the Son of man.” Judgment is executed on behalf of the elect family of God by Jesus as the Son of man. Jesus is both the Son of God and the Son of man. As the Son of man, Jesus is the representative of the elective family of God and suffered the execution of God’s judgment for them on the cross.

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.” The same powerful voice that gives eternal life to those of the elect family of God who were before dead in trespasses and sins will also raise the dead bodies of the entire human race, both elect and non-elect. This will take place in the general resurrection in the last day, when Christ comes again. However, there are different outcomes to the elect and the non-elect: “And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” Matt. 25, verses 31-46, sheds a lot of light on this statement. The only ones that can do good and that do good are the elect which are called sheep on the Lord’s right

hand. Those on the left hand, the non-elect, do no good through their lifetime. Some may say that the elect also do evil and that is true, however, their evil deeds have been atoned for and are not counted against them in the courtroom of God.

John 5.30-47

John 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth. 34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. 41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?"

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." With this statement, the Lord continues to affirm that He and the Father are one. He states that he does not seek a will that is contrary to the Father's will that sent him. Moreover, his judgment is identical to what the Father's judgment would be.

In verses 31-38 the Lord lists several witnesses that bear witness of Him. First, he said that he does not bear witness of himself. Then he said there is another that bears witness of him and thus he alludes to the Holy Spirit bearing witness of him. Then he said that John bore witness of him. Next, he said that the works that the Father gave him to do bear witness of him. Moreover, the Father bore witness of him.

While John was a burning and shining light and bore witness unto the truth, yet, Jesus receives not testimony from man.

"And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not." No man hath seen God at any time and those to whom Jesus addresses had not seen God, nor did they have God's

word abiding in them. Jesus, as the Son of God, was sent by the Father, and they believed not the one whom the Father sent.

Jesus told these unbelieving Jews, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” These unbelieving Jews thought that through knowing the scriptures, they could obtain eternal life. This is similar to the belief of many today, who think that the scriptures are a guidebook that tells them how to get eternal life. However, we note that instead of getting eternal life through the scriptures, the Lord taught that the scriptures are a testimony of him. When we read the Old Testament, we should be looking for Jesus throughout its pages.

“And ye will not come to me, that ye might have life.” In John 6:37 the Lord said, “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” The ones to whom Christ was speaking in chapter 5 the Lord declared would not come to him. The elect, whom the Father gave to him, shall all come to Him. All the elect come to him in the Spiritual birth.

“I receive not honour from men. 42 But I know you, that ye have not the love of God in you.” The first of the nine-fold fruit of the Spirit is love. 1 John 4:7 “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.” From this we conclude that the ones to whom Christ was speaking had not been born of God.

“I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?” Again, those to whom the Lord was speaking and that have not the love of God in them, will receive some one who comes in his own name. Moreover, they will receive honor one to another and will not seek the honor that comes from God only.

“Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” Moses was God’s instrument to deliver the law unto the children of Israel. Moreover, he spoke of Jesus. These unbelieving Jews put their trust in Moses. They did not put their trust in God. These unbelieving Jews did not believe Moses when he wrote of Jesus. Jesus told them that if they believe not Moses writings, then how shall they believe Jesus words?

John 6.1-4

John 6:1 “After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh.”

In this passage we are told that a great multitude had followed the Lord because they had been witnesses of the miracles that he did upon them that were diseased. Later we will see many who the Lord said followed him not because of the miracles, but because they had eaten of the bread and fishes that he had fed them with. Even later we see that several of the disciples turned from following him because of what they called

“hard sayings.” When Jesus asked the twelve if they would go away also, Peter answered, “Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.”

“And a great multitude followed him, because they saw his miracles which he did on them that were diseased.” There is a natural tendency when witnessing some supernatural event to want to see more and to follow the one who is responsible. However, we will not always witness miracles. The events soon fade from our mind. No doubt, these who had witnessed Jesus healing the sick, causing the blind to see, the deaf to hear and the dumb to speak, etc. were in awe of such miracles. However, we read in John 12:37 of many of these same Jews: “But though he had done so many miracles before them, yet they believed not on him:” It is not the miracles that we see, but the far greater miracle that is performed on us that leads us to believe on Christ. We ask, which is the greater miracle: the blind being made to see; the deaf being made to hear; the lame being made to walk; the diseased being cured: or to see the dead raised from the dead and given life? The answer is the latter. According to Eph. 2:1 “You hath he quickened who were dead in trespasses and sins.” When we were in the state of spiritual death, following the course of this world, having the spirit of Satan working in us, and living our lives selfishly to fulfill the lusts of the flesh, we were quickened into spiritual life. This was by the miraculous working of the Holy Spirit giving us spiritual life when we before did not have it. It was life from death. This miracle is what enables us to live and believe and become a true follower of Jesus Christ.

“And Jesus went up into a mountain, and there he sat with his disciples.” On occasion the scriptures taught us that Jesus would go up into a mountain and his disciples would come unto him, where he would sit and teach them. Going up into a mountain requires a lot of effort. As his disciples if we are to learn what Jesus has set forth in his word, we are required to put forth a lot of effort in study, reading, meditating, praying, and following.

John 6.5-13

John 6:5 “When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.”

An account of the feeding of the multitude is given in all four gospels. Very few things are given to us in all four gospels, so this miracle holds much significance to us.

We notice the place where this feeding took place. In all four accounts, it is described as a desert place. A desert place is not where you would normally go to find food to eat. We associate barrenness with a desert place. This world is a spiritual desert place to the child of God. The world cannot provide spiritual food. Spiritual food must come from the Spirit. As born-again children of God, we need spiritual food. Our souls become very hungry without this spiritual food. In John 6:10 we are told there was much grass in this place. Now that is unusual in that you do not normally associate much grass with a desert place, unless it is an oasis in a desert. When the children of Israel had crossed the Red Sea and had gone out into the desert, they came to a place where there were 12 wells of water and 70 palm trees. They rested and refreshed themselves there in that oasis. However, this place where Jesus was with the multitude was a desert place yet it was also a place of much grass where the people could rest and refresh themselves. The Lord's church is described as being in a wilderness:

1. Acts 7:38 "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:"

2. Rev. 12:6 "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

3. Rev. 12:14 "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

The church is a resting place and oasis in the wilderness of this world to which God's people can resort and be fed spiritually.

The desert place to which they resorted belonged to the city of Bethsaida: Luke 9:10, "And he took them, and went aside privately into a desert place belonging to the city called Bethsaida." Bethsaida means fishing place. The Lord told Peter, "Follow me and I will make you to become fishers of men." It is in the church that the "fishers of men" draw men into the kingdom of heaven. The church is a fishing place where the gospel ministry draws men into the kingdom of heaven here on earth.

The disciples wanted to send the multitude away that they might go and buy food through their own efforts. The gospel is not for sale. You do not buy the gospel. The gospel is a gift of God. God gives it to us. The food that the multitude ate was free to the multitude and they did not have to provide it themselves.

In Mark chapter 6 the Lord told the disciples, "He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes." In John Chapter 6 Philip said even two hundred pennyworth was not enough: "Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." The number of people to be fed was 5000 men besides women and children. Conservatively, there were probably at least 15000 to 20000 people to be fed. If 200 pennyworth was not sufficient that all may have a little, then how could this multitude be fed with five loaves and two small fishes?

Furthermore, we note that the five loaves was not the common bread made of wheat, but it was barley bread: John 6:9 "There is a lad here, which hath five barley

loaves, and two small fishes: but what are they among so many?" Barley was the bread of the poor people. God's humble people in the church are an afflicted and poor people: Zep. 3:12 "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD." The gospel is designed for those who feel themselves afflicted with sin and poor in spirit. It is spiritual food to the poor and afflicted.

There were five loaves. Five is associated with the covenant death of Jesus Christ. This five-part covenant is set forth in Rom. 8:29, 30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." This covenant of redemption is spiritual food for the consumption of God's poor and afflicted people. It satisfies their longing soul and reveals to them that they have a savior who has saved them from their sins and has quickened them into spiritual life and prepared them for and given them a promised home in heaven. It is rest for the weary souls and food for the spiritually hungry.

Fish is meat to eat for the hungry. There were two small fishes. Two is associated in the scripture with the subject of witness. When we rejoice in the gospel, we are rejoicing in the teaching of the Old and New Testaments. In addition, we are rejoicing in the work of one who was both God and man. Through the preaching of the gospel, we feast on the finished work of this God-man.

Before the Lord fed the multitude, he had them to sit down in companies of 50 and 100 on the green grass. The Lord's local churches are not large, but rather are of a size such as 50 to 100 members in number that can be served by an under shepherd (pastor). Churches with membership larger than 100 will often be too large for a single under shepherd (pastor) to serve adequately.

How can a gospel minister take a subject or a passage of scripture and feed a congregation of people? He generally knows not what the people in the congregation need. How can he even know what subject to preach?

The Lord took the 5 loaves and 2 fishes and blessed them and broke them and gave them to the disciples who gave the food to the multitude. The Lord must first give the message he wants the preacher to preach to the preacher. It does nobody any good for the preacher to choose out his own message. The preacher must wait for the Lord to give him a message. Next, the Lord must bless the message before the preacher can deliver it to the congregation. Without the Lord's blessing and breaking (opening up the message to the preacher's and the congregation's understanding) the message, it would not be beneficial. As preachers of the gospel, we are dependent upon the Lord to give us the messages we preach, to open up our understanding of the message, and to bless us to deliver the message. Furthermore, the congregation must be prepared to receive the message. This work is also dependant upon the Lord.

When the Lord blesses the 5 loaves and 2 fishes, it is sufficient to feed to the full the entire congregation. The Lord regularly fulfills what would seem impossible to us. This, indeed, was a notable miracle that the Lord did in the sight of the people. Similarly, every time the gospel is preached in power and demonstration of Spirit, a miracle of feeding the congregation takes place. The very little that the gospel minister knows

himself to have, the Lord blesses and multiplies so as to prepare a feast to God's waiting people.

The Lord told the disciples to gather up the fragments that remained after the people had finished eating so that nothing be lost. Through the preaching of the gospel the people are filled and there remains spiritual food for the coming days that God's people may feast upon. This happens often when the gospel is preached. People are fed by what is preached and then they go home and meditate upon it during the week and study upon it, so that their souls are continuously fed throughout the week.

They picked up twelve baskets of fragments that remained over and above what the people had eaten. Twelve is a representative number in the scriptures. This teaches us that the gospel is sufficient to feed all of God's people when not only it is first preached but also with the fragments that remain after the preaching service is over.

John 6.14-15

John 6:14 “Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.”

What the people said here was true: Jesus was that prophet which should come into the world. However, what they thought he would be was not true. They thought he would be a natural king to restore Israel to its former glory and reign over this restored kingdom. This belief is still prevalent among the Jews even today that a king will come and restore Israel to its former glory and reign over the natural kingdom of Israel. Now many who call themselves by the name of Christ believe that he is coming again to set up a natural kingdom and will reign as a natural king of that kingdom for 1000 years here on earth.

In contrast to this thought, Jesus refused to allow the people to come by force and take him to make him a king over a natural kingdom. The kingdom in which Christ reigns over is the Kingdom of God and it is a spiritual kingdom and he has been reigning over that spiritual kingdom as its spiritual king since the days of John the Baptist.

John 6.16-21

John 6:16 “And when even was now come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.”

In Matthew 14:22 we read where Jesus had constrained the disciples to go in a ship to the other side. Thus, the disciples were doing what the Lord had told them to do, they were going to the other side of the sea unto Capernaum. They had not gone very far until

a great wind blew against the ship. Sometimes when we are doing what we are told to do, we meet great opposition and we make very little progress. I suppose that to sailors on a sail boat, the wind on the sea is the greatest danger that they fear the most and here we are told that a great wind had blown against the ship. What are we to do, when we are doing what we believe the Lord has directed us to do and face great opposition to our directed task? We are to do as the disciples did, we are to continue rowing until the Lord comes unto us.

The Lord relieved the fears of the disciples when he said unto them “It is I: be not afraid.” Both the fears of the wind and the fears of the Lord coming to them in a way that they did not recognize him were immediately calmed and the disciples received into the ship. Likewise, when we receive the Lord as he comes to us to deliver us as we toil in the task before us with great opposition, will calm our fears as well.

“Then they willingly received him into the ship: and immediately the ship was at the land whither they went.” Notice that as soon as the Lord was received into the ship they were at their destination!

John 6.22-27

John 6:22 “The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

From the above we gather that the people that had eaten of the loaves and fishes had gone to a very large effort to seek the Lord. They no longer were seeking the Lord for the miracles they had witnessed, but they were seeking the Lord because of the blessing of having their appetite satisfied, when it appeared they would go hungry. This is born out as the reason they were seeking the Lord when the Lord said, “Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.”

In the Lord’s next statement we find that he told them that was not the proper motive for seeking him: “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” The farmer who seeks the Lord because the Lord blessed him with an abundant crop may find that the next year there is a famine or a pest infestation and he gathers little. The blessings of natural things to satisfy our natural needs are good reasons for us to thank the Lord, but it is not the reason for us to seek the Lord. If we seek him because of the natural blessings, what will we do when the natural blessings cease? The proper motive here is to seek the Lord for the spiritual blessings:

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

John 6.28-29

John 6:28 “Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.”

This passage is a stumbling block to those who profess that they do not believe that eternal salvation is by their works, yet, says that a person must believe on the Lord in order to be born again and be saved from sins. They maintain that faith is not a work.

Those who had sought the Lord asked him a question about what shall they do that they might work the works of God. The Lord’s answer was “this is the work of God, that ye believe on him whom he hath sent.” Thus the Lord affirmed that believing on Christ is the work of God. Now there is two possible ways that this statement of the Lord’s may be interpreted, but either way denies the premise that those profess who say that they do not believe that eternal salvation is by their works, yet, say that a person must believe on the Lord in order to be born again and be saved from their sins.

The first way that the Lord’s statement may be interpreted is that it is the Lord’s work in the new birth that enables us to believe on him whom he hath sent. Obviously this denies the premise of those who maintain that the new birth and salvation from sins is by the belief of the sinner.

The second way that the Lord’s statement may be interpreted is that God has given them a work to do which is to believe on him whom he hath sent. Again, this is a problem for those who believe that salvation from sins and the new birth is not of works, but of faith: The reason being that the Lord called believing a work.

The fact is that faith is both a work that God has performed upon us in the new birth as faith is a fruit of the Spirit. Faith is also a work to be done by us in bearing the fruit of the Spirit.

John 6:30-33

John 6:30 “They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.”

“They said therefore unto him, What sign showest thou then, that we may see, and believe thee?” These are the same people who had followed the Lord when they saw all the miracles he had done, then had followed the Lord after that he had fed the multitude with the 5 barley loaves and two small fishes. Thus, it would not have made any difference to them how many signs the Lord had shown them, for they still would not have believed.

“Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.” The Jews held Moses as being a great prophet and believed he had given them the manna that they ate from heaven. The truth is that Moses was a great prophet sent from God, however, the credit for the manna that was given to them to sustain them in all their wilderness journeys belonged to God. It was God who gave them the manna, and it is God who gives us the true bread from heaven. Many times in the New Testament we see that the Lord used natural things to teach us spiritual lessons. Bread is a natural product, whereas the “true bread from heaven” is spiritual food for the spiritual man.

“For the bread of God is he which cometh down from heaven, and giveth life unto the world.” The world, under consideration, is the same world in John 3:16, which is the world of God’s elect family. The Lord identified himself here as the “true bread from heaven.” It is He as the bread from heaven who gives life unto his elect world.

John 6.34-40

John 6:34 “Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

“Then said they unto him, Lord, evermore give us this bread.” If this statement stood by itself, a person might conclude that these people were desirous to believe and follow the Lord. However, as we will see later, they did not believe and did not want to follow the Lord in his teachings to them. These people were desirous of natural bread, but not spiritual bread.

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” A person who comes to Jesus through the miraculous working of God in the spiritual birth and then believes the true gospel of Christ shall never hunger or thirst for a redeemer, for he knows he already has one.

“But I said unto you, That ye also have seen me, and believe not.” The Lord tells these people that had seen the miracles and had eaten of the bread that fed the multitude that they had seen him, yet did not believe.

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” This verse is a great doctrinal assurance to the elect that the Father gave unto the Son before the foundation of the world. First, we have the assurance that all that the Father gave to the Son will come to the Son in the new birth. Next, we have the assurance that not a one of the elect would ever be cast out.

“For I came down from heaven, not to do mine own will, but the will of him that sent me.” The Lord assures us here that the covenant will of the Son is the same as the covenant will of the Father and that the Son came to fulfill that covenant will of the Father.

“And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” This covenant will of the Father began with the Father giving to the Son a people to be saved from their sins with not a one of them being lost. Next, the covenant will of the Father was that those given to the Son would be raised up again at the last day. The word, again, implies two raisings up of the ones given to the Son. The elect children given to the Son are raised from a state of being dead in trespasses and sins to a state of being born spiritually. Moreover, the elect children given to the Son are to be raised from the death of their corporeal bodies to their bodies being changed and fashioned like the glorious body of Christ in the resurrection at the last day. This covenant purpose of the Father is plainly stated for us in Rom. 8:29, 30 “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” When we see the Son through an eye of faith we have the assurance that we have everlasting life and that we will be raised up at the last day.

John 6.41-51

John 6:41 “The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”

“The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?” Again, we point out that these Jews had seen the miracles that Jesus had done and had eaten of the bread and fishes that Jesus fed to the multitude after blessing the 5 loaves and two fishes. After they had seen all this, they still did not believe. They did not believe in the virgin

birth which was also prophesied in the Old Testament. All that they could see was a natural man whom they believed was as they were and was born by natural generation. To them Jesus was just the carpenter's son.

"Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." These Jews did not come to Jesus because they had not been drawn of the Father. The Father draws his people unto Jesus through the miraculous working of the New Birth. Jesus assures that those who have come to him through the Father's drawing in the New Birth will be raised up at the last day.

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Jesus tells us that all of the elect of God both have heard and learned of the Father and also come unto Him. This is further taught us in Heb. 8:8-13: "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." By writing His laws in our heart and in our mind, God teaches us to know the Lord and has irresistibly drawn us unto the Lord.

"Not that any man hath seen the Father, save he which is of God, he hath seen the Father." In one sense, the only one who has seen the Father with natural eyes is the Son. However, in a spiritual sense those who have seen the Father through an eye of faith are those who have been born of God.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life." This is one of several times in the writings of the Apostle John in which he affirms that the believer has everlasting life and that believing is the evidence of that life and not the cause of that life.

"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Once again, the Lord assures us that He is that "living bread" and that the elect who are made to be partakers of that "living bread" shall live forever as he gave his life for that elect world and died on the cross to redeem them from their sins.

John 6.52-58

John 6:52 "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you,

Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.”

“The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?” To understand spiritual things one must be born of the Spirit: 1 Cor. 2:14 “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” These Jews could not see past the natural to see the spiritual.

“Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” One must have eternal life in order to eat the flesh of the Son of man, and to drink his blood. We who have eternal life have been made to eat the flesh of the Son of man and to drink his blood, through His covenant work as we read in Rom. 8:29, 30: “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.” Through this covenant work, we see that Jesus lived and died and shed his blood to justify us and present us blameless before God.

“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” Again, we learn through the covenant of redemption that we have been given eternal life and that Jesus has died for us and that we will be raised up at the last day and glorified.

“For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. We dwell in Christ by covenant as stated above and he dwells in us by the indwelling of the Spirit of God through the spiritual birth.

“As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.” Notice in the procession of scriptures that we are given life by Him and that we live by Him and that we shall live by Him. We both have eternal life and shall have eternal life. We have eternal life through the new or spiritual birth. This is eternal life in the inner man. We have the hope and assurance of having eternal life in the flesh in the resurrection at the last day.

“This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.” We who have been made partakers of that spiritual bread through the miracle of the New Birth have the assurance that we shall live forever.

John 6.59-71

John 6:59 “These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said

unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.”

“These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?” Why was this an hard saying to many of the disciples? Remember what the Lord said in John 5:39: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” The Jews had brought themselves into bondage by believing that they could obtain eternal life through observing and keeping the scriptures. When someone believes in a works system of salvation and then is presented with the fact that salvation from sin is by the grace of God through the atoning blood of Jesus alone, then they must overcome their fleshly pride in order to believe the truth. Pride in our own fleshly abilities is what makes the sayings of the Lord seem hard. These sayings of the Lord completely destroys the work system of salvation and goes against man’s pride.

“When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” One only has to quote verse 63 and he will find that many will be offended as that goes completely contrary to the pride of the flesh and destroys the works systems of salvation in which they hold. The phrase, “the flesh profiteth nothing” completely destroys men’s’ efforts to get eternal life. It is completely by grace and through the covenant work of the Spirit in quickening one into eternal life.

“But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.” In order to come unto Jesus it must be given unto you by the Father.

“From that time many of his disciples went back, and walked no more with him.” These had started out as disciples of the Lord, but when their pride and false belief system was put to the test, they walked no more with the Lord.

“Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.” Peter, no doubt, believed what he said that Christ is the Son of the living God and has the words of eternal life. However, Peter did not have the authority to speak for all the twelve. “Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of

Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.”

John 7 **Feast of Tabernacles**

The narrative of the 7th chapter of John centers around the time of the feast of tabernacles which was one of the three feasts that the children of Israel were to observe. The following passages of scripture give us details about the feast of tabernacles:

- a. Lev. 23:34-43
- b. Deu. 16:13-15
- c. Deu. 31:10-13
- d. Ezra 3:4
- e. Neh. 8:14-18.

From the above passages we glean concerning the feast of tabernacles:

- a. It took place at the end of harvest.
- b. It was a season of rejoicing for the blessings of God upon the harvest and giving thanks to God for his blessings.
- c. It was a time of memorial of when the Lord delivered the children of Israel from Egyptian bondage into the wilderness where they dwelt in booths.
- d. During this feast the law was to be read that God established with the children of Israel and delivered unto them by the hand of Moses.
- e. The feast was to be observed yearly.
- f. The children of Israel were to make and dwell in booths out of intertwined branches of various trees.
- g. There were to be daily sacrifices of burnt offerings.
- h. The feast was observed from the 15th day of the 7th month for a period of seven days.
- i. The 1st and the 8th day were to be holy convocations and Sabbath days.

John 7.1-9

John 7:1 “After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. 9 When he had said these words unto them, he abode still in Galilee.”

“After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.” The Lord had withdrawn back into Galilee over the

controversy of the Jews seeking to kill him. The reason they sought to kill him was because he had healed a man on the Sabbath Day. These Jews manifested their hard-heartedness as they sought to kill the Lord rather than rejoice over a man being delivered by the mighty power of God from his awful condition in which he had been held for 39 years.

Now the Jews' feast of tabernacles was at hand. It was the time of the year that the Jews were to observe the feast of tabernacles beginning in the 7th month and the 15th day of the month.

“His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.” The gist of this statement by the Lord’s brethren is that they wanted the Lord to manifest to the world what had been done in Galilee. This shows that the Lord’s brethren did not believe he was the Christ but some kind of magician as the next verse said: “For neither did his brethren believe in him.”

“Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. From this we gather that the Lord’s brethren were a part of the world system at this time and happy with it as the world could not hate them. In contrast, the world hated Jesus because he testified of it and declared that the works thereof are evil.

“Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.” The Lord told his brethren to go on up to the feast, but he would not go yet unto the feast for his time was not yet full come. The Lord’s time as we have seen previously is the hour of his death, burial, and resurrection. At the Lord’s time the spiritual fulfillment that the feast signified would be completed.

“When he had said these words unto them, he abode still in Galilee.”

John 7.10-13

John 7:10 “But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews.”

Much of the 7th chapter of the book of John shows us the general and confused thoughts of the Jewish people at the time of the Lord’s ministry. No doubt Jesus had made a stir among the people and they were divided in their opinions of him. The Jews sought him at the feast for the reason that they were seeking to kill him because he had healed a man who had been bound in his illness for 39 years and that he had declared himself to be the Son of God. The Jews expected Jesus to be at the feast because all the males were supposed to be at the feast according to the law.

When Jesus went up in secret, the Jews were asking, “Where is he?” They were desirous to find him and to kill him.

“And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.” Public opinion

was divided among the people. Some were saying, "He is a good man." While this is true and those who said it were justified in saying it because of the compassion Jesus had shown unto the man who was healed, yet, Jesus is much more than that. Others said, "Nay; but he deceiveth the people." They accused him of being a deceiver because in their mind he had broken the Sabbath and through his miracles was deceiving the people into believing he was a good man.

"Howbeit no man spake openly of him for fear of the Jews." From this we surmise that the leaders of the Jews had warned the people there would be retribution toward anyone who spake well of Jesus or defended him. Their hatred for Jesus was greatly manifest.

John 7.14-18

John 7:14 "Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

As always, Jesus reveals himself when it pleases him and not when men want him to. Here Jesus revealed himself when he went up to the temple and taught. In an effort to try to discredit the Lord, the leaders of the Jews questioned his knowledge based on the fact that he had not been taught by the Jewish teachers: "How knoweth this man letters, having never learned?" Of course, as the Son of God, Jesus had nothing to learn as he has all wisdom and knowledge. Jesus answered them, and said, "My doctrine is not mine, but his that sent me." Jesus clearly told them that what he was teaching came from the Father. Moreover, Jesus taught that there is a way to know if what he taught was true: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." By doing the will of God we know that the doctrine came from God.

"He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." Jesus was not speaking of himself, therefore he was not seeking his own glory. By seeking the glory of Him that sent him, he bore evidence that he is true and that there is no unrighteousness in him.

John 7.19-24

John 7:19 "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye

angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment.”

“Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?” The Jews were taking the law, which they did not keep and trying to apply it to Jesus because he had healed on the Sabbath day. That was the excuse they were using. The truth is that they were envious and jealous of the attention that the people were giving to Jesus and they hated Jesus because what he was doing was upsetting their political control over the people which they had through their works system.

“The people answered and said, Thou hast a devil: who goeth about to kill thee?” The people knew that they were seeking to kill Jesus, but were not willing to publicly admit it and in an effort to hide their evil accused the Lord of having a devil.

“Jesus answered and said unto them, I have done one work, and ye all marvel.” The people were not marveling for the good deed that was done, but were marveling because it was done on the Sabbath day.

“Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.” Circumcision was given as an ordinance by the Lord unto Abraham. Under the law the male children were to be circumcised when they were eight days old. If the eighth day fell on a Sabbath, then the child was circumcised on the Sabbath. This was a work done on the Sabbath day.

“If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.” The error of the Jews concerning working on the Sabbath day is that they were not applying mercy to their application of the law.

John 7.25-32

John 7:25 “Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.”

In this passage of scripture the confusion continues amongst the people.

“Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?” The knowledge that the rulers of the people were seeking to kill Jesus was common knowledge. Yet, when Christ spoke boldly, the people took knowledge that the rulers said nothing unto him. The people’s suspicion at that time was

that the rulers knew that this was the very Christ. But in their own minds, they doubted saying: “Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.” What the people knew about Jesus is that he was raised in the family of Joseph and Mary and that he had brothers and sisters and that he was from Galilee. What they didn’t know was that he was born of a virgin who had conceived by the Holy Ghost. They did not know that the Father had sent him to come into the world to save his people from their sins.

“Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.” In this passage the Lord acknowledged to the people that there were some things that they knew, but that there were other things that they did not know and did not believe. He told them that they did not know the Father and that he was sent from the Father.

“Then they sought to take him: but no man laid hands on him, because his hour was not yet come.” It was not possible that men could lay hands on Jesus at this time, because it was not yet his hour to go to the cross.

“And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?” This fact and saying greatly troubled the Pharisaical leaders, therefore: “The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.”

John 7.33-36

John 7:33 “Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?”

“Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.” Jesus was informing these unbelieving Jews about what he was going to do. First, his stay with them would only be for a little while. Second, after his death, burial and resurrection, which they knew nothing about, he would ascend back to the Father who sent him. Third, he told them that they would seek him, but not find him. Even today among that nation they are still seeking the Messiah, whom they never recognized had come and they knew him not. Fourth, Jesus told them that “where I am ye cannot come.” Heaven’s glory world is reserved for the elect family of God who will be taken there in the second coming of Christ in the morning of the resurrection. No man on earth has the ability to ascend unto heaven while he lives in this life.

“Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?” The thinking of these unbelieving Jews was only on earthly things. They could not understand that Jesus was talking about heavenly things.

“What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?” The Lord had blinded their minds that they could not see that he spoke of spiritual things.

John 7. 37-43

John 7:37 “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among the people because of him.”

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)” We read in Matt. 5:6 “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” A person who hungers and thirst after righteousness is in a blessed condition, moreover, the Lord said that such shall be filled. We come to Jesus in order to drink of those flowing gospel waters brought to us through the Holy Spirit. The rivers of God’s grace and mercy and love flow down to us and satisfy our thirst for spiritual things.

“Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.” While Jesus was indeed that prophet God informed Moses about, yet he was more than just a specific prophet. He is the Son of God and Savior of His elect family.

“Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?” Oftentimes unbelief comes from ignorance and false ideas. This answer above shows the ignorance of the people to the fact that while Jesus grew up in Galilee; he had been born in Bethlehem and was of the seed of David.

“So there was a division among the people because of him.”

John 7:44-53

John 7:44 “And some of them would have taken him; but no man laid hands on him. 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Jesus by night, being one

of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth?
52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out
of Galilee ariseth no prophet. 53 And every man went unto his own house.”

From the above passage we make the following observations:

1. The chief priests, Pharisees, and rulers of the people were desirous to take Jesus and put him to death but were continually frustrated in their efforts.
2. The officers though instructed to take Jesus did not do so, because as they said, “Never man spake like this man.” The officers thus perceived that there was something special about Jesus and thus they were not willing to take Jesus into custody.
3. The Pharisees, chief priests, and rulers accused the officers of being deceived.
4. The self-righteousness of the Pharisees was demonstrated in their attitude toward the people as they accused them of being ignorant of the law and being cursed because of their ignorance.
5. Nicodemus who had spoken with the Lord earlier, pointed out to the Pharisees and rulers that according to the law they were not to judge any man before they heard him and knew what he doeth. To this they answered “Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.” Thus, rather than look at what the law said, they accused Nicodemus of being of Galilee and defending Jesus whom they also believed to be of Galilee.

John 8.1-11

John 8:1 “Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.”

“Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.” We are not informed here, just what it was that Jesus taught the people, but we do know that he “sat down” and taught the people. Some seem to have the idea that it is somehow wrong for a preacher to sit down and teach the people from the scriptures, however, the greatest teacher of all time, sat down and taught the people. Not all teaching is done in the form of a sermon.

“And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act.” There is something that is strikingly missing from this scene. Where is the man? It is obvious that this was an attempt by the scribes and Pharisees to find something in which to accuse the Lord as we read further: “Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him.” The scheming scribes and Pharisees thought that they had a sure case in which to accuse the Lord. In their minds, if the Lord had said, “stone her,” then they could accuse him before the Roman authorities because the Jews had no authority under the Roman law to put someone to death. If the Lord had said, “no, don’t stone her,” then they thought that they could accuse the Lord of breaking the law of Moses. The Lord, however, is so much wiser than man.

“But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground.” Some have asked and others have speculated as to what the Lord wrote on the ground. When the Lord does not tell us then we should leave off the speculation and simply say that the Lord did not tell us. By what the Lord said, the scribes and Pharisees had to realize that they too were worthy of death in that they too have sinned before God.

“And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.” The conscience of each one accused them of being a sinner and caused them to realize that they had no right to cast a stone at the woman or make further accusations against her.

“When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.” The only one (Jesus) who had a right to accuse her, did not accuse her. However, he admonisher her to go and sin no more.

John 8.12-20

John 8:12 “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 17 It is also written in your law, that the testimony of two men is true. 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 20 These words spake Jesus in the

treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.”

John 8:12 “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” It is very plain as we contemplate the previous passages of scripture that there are two worlds under consideration. There is the world of God’s elect who have been born of the Spirit of God and there is the world of those who have not been born of the Spirit of God. The Pharisees, scribes, and the rulers who were plotting to kill Jesus were of that latter world. But in contrast, Christ is the light of the world of his elect family. When we follow Jesus we do not walk in darkness, but we have the light of his eternal life as he is the perfect example for us and his word has been given to us to guide us.

“The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.” The Pharisees in their hatred of Christ continue to try to find some cause to accuse him and put him to death. However, the Lord has exceedingly more wisdom than they do.

“Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.” One of the things that the scriptures tell us that God cannot do is to deny himself. Christ did not deny that he bore record of himself, yet his record is true. He knew that he came from God and was going back to God. The Pharisees were blinded to these precious truths and therefore they could not tell from whence he came or to where he was going.

“Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.” Jesus came not to judge, but to deliver his people in judgment by taking their sins upon himself and being made sin for them that he might in God’s judgment of their sins upon him deliver them from the eternal judgment of sin.

“It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.” Here the Lord shows that there are two witnesses that what the Lord has done, is doing, and will yet do is being witnessed by two, i.e., the Father and the Son. Thus, the law is fulfilled in that there are two witnesses and their testimony is true.

“Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.” In this statement of our Lord we are led to realize that these unbelieving Pharisees did not know God, either the Father or the Son. Thus, they were not capable of understanding the things of the Spirit of God. Also, in contrast to the Pharisees we can conclude that anyone who knows the Son knows the Father also. Likewise, anyone who knows the Father knows the Son also.

“These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.” The Pharisees, the scribes, and the rulers all wanted to lay hands upon Jesus but were unable to because his hour (the hour of his sacrificial atone for the sins of his people) had not come. It was only at that time that he would allow anyone to lay hands on him.

John 8.21-27

John 8:21 “Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 27 They understood not that he spake to them of the Father.”

“Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.” The scriptures say concerning Jesus that He is the way. The way under consideration to which the Lord was going could be called the way of holiness, or the way of righteousness. Jesus was keeping perfectly the law of God and fulfilling all that was written concerning him. Then he was going to the cross to redeem his people from their sins. Then after his death and burial he would rise again the third day and then 40 days later he would ascend back to the Father. No one could do what the Lord was doing. However, to the Pharisees, the Lord said, “ye shall seek me, and ye shall die in your sins.” These unregenerate hell bound Pharisees though they would seek after a natural king to rule over them, could not come to where Jesus went. As the Lord said, “ye shall die in your sins.”

“Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.” Clearly, they had no understanding or concept of what the Lord was talking about.

“And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.” The Lord set forth a great contrast between himself and these unbelieving Pharisees. The Lord is from above, the Pharisees are from beneath: the Lord said he is not of this world, and that the Pharisees are of this world. In contrast to these Pharisees a born again child of God has a nature that is of this world and an inward nature given to them of God that is from above. These Pharisees had only the outward nature. The Lord told these unbelieving Pharisees that they would die in their sins.

“Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.” It is obvious that these Pharisees were not believing Jesus because they asked him “Who art thou?” The Lord answered them by saying that he was the same that he had said to them at the beginning.

“I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father.” The Lord affirmed that what he said came from the one that sent him and that he spoke those things that he had heard of him. However, these Pharisees understood not that he spake to them of the Father.

John 8:28-36

John 8:28 “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 30 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed.”

There were a mixed multitude of people gathered around the Lord. There were the Pharisees, the scribes, and the rulers. Also, there were many of the children of God around him as well. Most of the passage above, the Lord addressed to the children of God.

“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.” This was addressed to the born again children of God. In hindsight, the Pharisees, the scribes, and the rulers generally did not come to believe him after his death, burial, and resurrection. However, many of the born again children of God did believe in him and understood that what the Lord did he did nothing of himself, but what the Father taught him. They also believed that the Father had sent him and that the Father had not left him alone.

“As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.” Only those who believe on Jesus can become his disciples. The way to discipleship that the Lord pointed them to was to continue in his word and then they would be disciples indeed. Further they would know the truth and the truth would make them free. Truth delivers us from error and it delivers us from false teachings and from the bondage of false religious systems and from the bondage of sinful ways.

“They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?” Recall that there were also unbelieving Pharisees present who were questioning everything that the Lord said. They were claiming to be Abraham's seed and claiming to have never been in bondage to any man. The interesting thing about this statement is that they were currently in bondage and were servants to the Roman Empire. Previously they were in bondage to the kingdoms of Babylon, the Medes and the Persians, and to Greece. The freedom the Lord was speaking of, however, was not from those empires, but to be delivered from the bondage of serving sin.

“Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed.”

All of mankind at one time or other has been the servant of sin. For whosoever commits sin is the servant of sin. However, if the Son delivers you from the bondage of sin, then you are free from the bondage of sin. We have been delivered from the bondage of sin by the miracle of the new or spiritual birth. Whereas, before the spiritual birth we were slaves to sin, now being born of the Spirit we can mortify the deeds of the flesh and deliver ourselves from being the servants of sin.

John 8.37-42

John 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me."

"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." Biologically in nature these Pharisees were Abraham's seed. They thought that because they were Abraham's seed that they had favor with God. Being Abraham's seed in nature did not make one a child of God. According to Rom. 9:6-8 being of the seed of Abraham did not make one a child of God: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." These Pharisees were resting on the fact that they were the natural seed of Abraham and thus children of God. However, the very fact that they sought to kill the Lord verified that they were not children of God. Furthermore, a person who has not been born of the Spirit of God has no place for the word of God.

"I speak that which I have seen with my Father: and ye do that which ye have seen with your father." The Lord set up a contrast here between himself and these Pharisees. The Lord spoke that which he had seen with the Father. The Pharisees did that which they had seen with their father. As the Lord will point out later, Satan is their father.

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." The Pharisees were claiming that they were Abraham's children. However, their very works denied that they were Abraham's children. Their works showed that they were the children of the devil.

"But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." The Lord elsewhere said of some, "Ye shall know them by their fruits." The fact that these Pharisees sought to kill the Lord showed that they did not have the same spiritual father that Abraham had. Also, Abraham is called

the father of the faithful because of the example of faith that Abraham has left to God's born again children. The Pharisees were acting out of jealousy and hatred toward the Lord Jesus Christ.

"Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." The Pharisees insisted that God was their Father, whereas, their deeds proved that God was not their father. A person who has God for their Father would love the Lord, whereas these Pharisees hated the Lord.

Do we have to be of God to hear God's words?

John 8:43 "Why do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

This passage is one of the greatest proof texts that a person must be born again before he can hear the word and believe. It proves that belief cannot be a cause of the new or spiritual birth.

"Why do ye not understand my speech? even because ye cannot hear my word." The Lord asked a question and answered it. These Jewish Pharisees could not understand his speech. Now it was not because they were naturally ignorant, for they were not. They were logical educated men. They could understand the words, but had no spiritual understanding of what the Lord was saying. The reason they could not understand the Lord's speech was not because they lacked the will to believe or understand his speech. The problem is that they lacked the ability to understand his speech. They **could not** hear his word.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." If anyone had any doubt that these were not born again children of God, this passage should remove all doubt. The Lord said they were of their father the devil. Moreover, like all who have not been born of God, they did the lusts of their father the devil. Two great principles about Satan and his children are stated by the Lord above: The devil is a murderer and a liar. These unregenerate Pharisees, likewise, were liars and murderers.

"And because I tell you the truth, ye believe me not. Which of you convinceth me of sin?" An unregenerate though he would like to cannot convict the Lord of sin. Moreover, they could not believe him.

"And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." From this we gather that a person cannot believe the Lord if he has not been born of God. Moreover, a person who is not of God cannot hear God's words. A person must be of God before he can hear

God's words. The reason these unbelieving Pharisees could not hear God's words is because they were not of God.

A lesson we can draw from this is that a person who is not of God cannot be made to be of God by hearing God's words. He must first be of God before he can hear God's words. This is totally consistent with what we read in 1 Cor. 1:18: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." To those who perish (not born of God) the preaching of the cross is just foolishness. A preacher can preach to such an individual for months and it will still be foolishness to one who is not born of God. However, to a person who is saved (born of the Spirit) the preaching of the cross is the power of God. Again, you must be saved first and then the preaching is effective.

John 8.48-59

John 8:48 "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 50 And I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

"Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth." To the Jews, saying thou art a Samaritan amounted to a great insult. Thus, these Pharisees were speaking insults to the Lord. Moreover, they accused him of having a devil. Jesus in answering them denied that he had a devil and stated that he was honoring the Father, but that these Jews were dishonoring him. While the Lord walked here on earth, he sought not his own glory.

"Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?" God's born again children in their spirit and soul never taste of death. At the death of the body, the spirit and soul go into the very presence of God in heaven and await the resurrection of the body. However, these unbelieving Jewish

Pharisees could not see or understand anything about spiritual things and therefore only understood the death of the body of which all will experience except those who will be alive and remain at the coming of Christ.

“Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: 55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.” Again, the Lord reiterates to these unregenerate Pharisees that they neither know the Father or the Son.

“Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.” In this passage, the Lord reveals that he is the “I am” that revealed to Moses his name and by which Moses was to tell the children of Israel that name so that the children of Israel would know that he was sent from God. By saying, “before Abraham was, I am” the Jews, who had a knowledge of the letter of the law, but no knowledge of the spirit of the law, recognized the Lord was claiming to be I AM and thus not believing, they took up stones with the intent to stone the Lord to death. However, they could not touch him as his time was not yet come. He simply passed through the midst of them.

John 9.1-12

John 9:1 “And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not.”

“And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.” The question raised by the disciples illustrates the misunderstanding many people of today have concerning sickness and disease. Many people think if someone has a health anomaly or disease that is a direct result of a specific sin that was committed. However, the Lord’s answer shows us that

not all sickness, disease or anomalies are the direct result of a specific sin. In the case above where the man was born blind it was not the result of a specific sin by the man or his parents that he was born blind. While some diseases are the result of specific sins, such as immoral sexual activity sometimes leads to specific diseases, many times the problems of disease, sickness, and health anomalies is not due to a specific sin on behalf of the person plagued. In the above case, the works of God would be manifest in the blind man.

“I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.” While Jesus walked on the earth he demonstrated the great power and compassion of God by performing many miracles. While Jesus walked on earth he was the spiritual light and spiritual day of his disciples. It appears to me that the Lord was saying that the time would come when no man would be able to perform the miracles that he was performing manifesting the great power of God. Certainly, God still performs miracles even in our day, but they are not performed by the hands of men but by the sovereign God that we worship.

“When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.” The Lord could have just spoken the word and the man would have been healed. However, the Lord chose to do things the way he did. We do not have to understand the why or how that God chooses to do things. After that the Lord made the clay of spittle, he told the man to go wash in the pool of Siloam. The Lord gave the man specific instructions and he was to follow those instructions. The healing was by the power of God, yet the man was to have faith and follow the Lord’s instruction. This is an example to us today. We don’t always know the why or how following the Lord’s instructions work, yet, it is important that we do things the Lord’s way and not our way. That is called walking by faith. After the man followed the Lord’s instruction he came seeing.

“The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he.” The man on whom the miracle of healing was performed was an adult man and had been blind from his birth. His neighbors and others who had seen him, before as he sat and begged, were no doubt astonished that the man could now see. This gave rise to the questions asked above. Some said it was he and others said it is like him, but the man gave testimony that he was the one who previously had sat and begged. The man had a marvelous testimony to tell.

“Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.” The neighbors and others who had known him had two questions that they asked. The first question was “how were thine eyes opened?” To this question the man answered “A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.” The second question was “Where is he?” The man’s answer to that question was “I know not.” The man had not seen Jesus before he

was healed and had not seen Jesus after he was healed, therefore, he could not have known where he was.

John 9.13-23

John 9:13 “They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him.”

From the above we make several observations:

1. The neighbors and others that knew the man before he was healed of his blindness were afraid of the Pharisees, because they knew the self-righteous tyrannical power of the Pharisees and that the Pharisees would cast them out of the synagogue if they did not report what the Pharisees held as a violation of the Sabbath day.
2. The Pharisees in asking the man how he received his sight were looking for a violation of their perverted interpretation of the law of the Sabbath Day.
3. The man reported the events of the healing as they had happened.
4. The Pharisees had no compassion for the man who was healed, nor even considered that the healing had to be by the power of God. They had made their perverted interpretation of the law their God.
5. The Lord had previously and elsewhere told us that it was lawful to do good on the Sabbath Day: Matt. 12:10 “And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.” Therefore, we see that the Pharisees in rescuing their sheep on the Sabbath Day were violating their own perverted interpretation of the law. It was never unlawful to do well on the Sabbath days.
6. The Pharisees accused Christ of not being of God because he had done contrary to their perverted interpretation of the Sabbath Day.

7. The man who was healed declared that the one who had healed him was a prophet. This was based on the information that he had at the time. Later he would learn that Jesus was the Son of God.

8. Even among the Pharisees, however, there were some who saw through the fallacy of their accusation and said, “How can a man that is a sinner do such miracles?”

9. As this miracle of healing went against their perverted interpretation of the law of the Sabbath, they did not believe he was born blind or that he had previously been blind. Therefore, they asked his parents.

10. The parents confirmed that their son was born blind, but would not confess that they knew how he was healed. They were afraid of being put out of the synagogue and thus be ostracized from the society of that village.

11. The Jews had already made it clear that if anyone confessed that Jesus was the Christ, then they would be put out of the synagogue.

John 9.24-34

John 9:24 “Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.”

Again from the above we can draw several observations:

1. Pharisees called the man and said unto him, “Give God the praise: we know that this man is a sinner.” The irony of this is astounding. They acknowledge that God was responsible for the man’s healings and then declared the one who had administered the healing a sinner and violator of God’s law by healing the man on the Sabbath Day.

2. The man’s statement “I was blind, but now I see” was probably the inspiration for the verse in John Newton’s song “I once was lost, but now am found, was blind, but now I see.”

3. When they asked him again how the Lord had healed him, the man knew they were trying to catch him in his words, and responded by telling them that he had already told them and now why do you ask me again, would you be his disciples? These self-righteous Pharisees reviled the man and said that the man was his disciple but

they were Moses disciples. They said they knew that God spoke to Moses, but we know not whence Jesus is.

4. The man's response put to silence the arguments of the Pharisees so that they accused him of being altogether born in sins and in their arrogant self-righteous elitist attitude declared that he wasn't worthy to teach them.

5. They put him out of the synagogue because he held fast that Jesus was of God.

6. The elitist self-righteous Pharisees of our day will disassociate anyone who holds to the truth whenever it is contrary to their perverted belief system.

John 9.35-41

John 9:35 "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

Prior to this meeting with the Lord, the man who was healed had been previously born blind and Jesus came along and made clay of spittle and anointed the man's eyes. Then Jesus told him to go wash in the pool of Siloam. The man believed the Lord and by faith did as the Lord instructed him. As a result he came seeing. Now at this point the man had never laid eyes on Jesus. Up to the encounter above, the man believed the Lord to be a prophet sent from God who had healed him by the power of God. With this encounter the man learned that He was the Son of God. The man believed and worshipped the Lord. There is a pattern of successive revelation and understanding that this man went through. This is typical of God's children as they begin the journey toward the knowledge of who Jesus is and what he has done.

We are by nature spiritual blind, until the Lord works upon us causing us to be born of the Spirit and thus giving us spiritual eyesight. At this time our knowledge is very limited. After a while we begin to realize something has happened to us. At this point we may have successive revelations of understanding as we come to the knowledge that Jesus is the Son of God and that he by his power has healed us of our spiritual blindness. A child of God's growth in knowledge often is dependent on him hearing the true gospel of the grace of Christ and believing that good news. Through our experiences, study of God's word, hearing the preached word, etc. we increase in our knowledge over time.

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?" In this chapter we have a comparison between a man who was born blind and then was given eyesight and the Pharisees who thought they were the great guardians and revealers of

knowledge. These Pharisees thought they had eyesight, but truly they were spiritually blind. Whereas, the man that was born blind was given sight. When the Pharisees asked the question, “Are we blind also?” The Lord answered: “If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.”

Anyone with a self-righteous superior attitude is spiritually blind, though he thinks that he is the bastion of knowledge. In contrast a person who was before spiritually blind and given spiritual eyesight gives praise to God and magnifies God for his wonderful gift of spiritual sight.

John 10.1-6

John 10:1 “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.”

The main theme of the 10th chapter of John is the relationship between Christ and his elect people. This is presented to us as a relationship between the Shepherd and his sheep. In this chapter Christ describes himself as both “the” shepherd and the “good” shepherd. Elsewhere Christ is described as the “great shepherd,” the “chief shepherd” and as “my shepherd.” Each one of these terms has great significance to us the children of God.

The above passage is described as a parable that Jesus spake unto the people. Jesus spake parables to hide the meaning from some and then he revealed the meaning to others. By comparing the parable to what the scriptures plainly tell us we are able to understand the spiritual significance of the parable.

The above parable has the following elements: a sheepfold; a door; a thief and a robber; the shepherd; and a porter.

A sheepfold is a holding place for the sheep until the shepherd comes and takes the sheep out.

The door is the lawful entrance and exit place to the sheepfold.

The thief and robber is someone who is trying to steal away those sheep who do not belong to him.

The shepherd is the lawful owner of the sheep and the only one who has the authority to remove the sheep from the sheepfold.

The job of the porter is to open the door for the shepherd.

A verse to help us understand what the sheepfold is and how the shepherd comes to take the sheep out of the sheepfold is found in Rom. 8:2: “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” The holding place for the sheep (sheepfold) was the law of sin and death. All of God’s elect people were in bondage to the law of sin and death. By this law they were dead in trespasses and sins

and were under the eternal condemnation of sin and in their flesh they were consigned to corrupt back to the dust. It is Christ Jesus the shepherd of the sheep who came to deliver them out of the sheepfold.

“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.” Satan is that thief and robber who tries to steal away the elect children of God from their lawful shepherd. He cannot enter the door (lawful entry) because he is not the shepherd of the sheep. Thanks be to God that he is not able to steal them away from their lawful shepherd either.

“But he that entereth in by the door is the shepherd of the sheep.” Only the shepherd could enter by the door to take the sheep out. Christ came to take his people out of the sheepfold as we read concerning him in Matt. 1:21: “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” Likewise we read in John 6:37-39: “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”

“To him the porter openeth...” There are differences of opinion as to who the porter is including two different opinions that I highly respect:

One opinion is that John the Baptist was the porter as he was the forerunner of Christ and was used of God to usher in the kingdom of God: John is described in Is. 40:3 “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”

The other opinion that I also respect is that the Holy Ghost is the porter as the scriptures teach that Jesus was conceived of the Holy Ghost. Thus, as Jesus was conceived in the womb of the virgin, he had no sin and was suitable to be the Savior of his elect children.

“And the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.” Several principles can be deduced from the above scripture:

1. The shepherd knew each one of the sheep by name before he came to the sheepfold to take them out. This certainly mirrors the doctrine of election that is taught in Eph. 1:4, “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:” It also shows forth the personal relationship that Christ has for each one of his elect children.

2. The Lord speaks to each of his children with his voice and each of his children hears his voice: John 5:25 “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”

3. This spoken voice of the Son of God results in every one of the elect family of God to whom the voice is spoken coming out from a state of total depravity into spiritual life.

“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.” The Lord’s elect children do not always follow the teachings of the Lord, but there is one time that they follow him without exception. They follow the irresistible calling of the Lord in regeneration (new birth).

“And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.” There is only one voice that gives eternal spiritual life and that is the voice of the Son of God. No voice of a stranger has that kind of power that can bring forth the new birth.

John 10.7-8

John 10:7 “Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them.”

There are three different doors mentioned in this 10th chapter of John. This is the second of those three doors. This door is the door of the sheep. This passage speaks to us of the eternal security of the sheep. In order for any of the thieves and robbers to get one of the sheep he would have to go through Jesus. Of course, Jesus is the one who has all power in heaven and in earth.

Another passage of scripture that I really like to meditate upon is found in Rom. 8:35 “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

It is impossible for one of God’s elect children to be separated from the love of God which is in Christ Jesus our Lord.

John 10.9-10

John 10:9 “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”

This passage deals with the third door in the tenth chapter of John. This door is the door to the church kingdom of God here on earth.

“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” To enter the Lord’s church kingdom on earth, one must have been born of the Spirit of God and then that person must hear the gospel of Jesus Christ preached, believe the gospel of Jesus Christ, repent according to the commandment of Jesus Christ, confess the Lord, and then be baptized in the name of the Father, the Son, and the Holy Ghost. Thus, it is through Christ that we are able to enter into His church kingdom on earth. Entering in involves a timely salvation for the one who is entering. The scriptures teach two types of salvation: eternal and timely. This principle is clearly taught to us in 2 Tim. 2:10: “Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.” The words,

“also” and “with” indicates that there is something they already have and that they can attain something in addition to what they already have. What they already have is “eternal glory.” What they can also obtain is the timely salvation in entering the Church Kingdom of God on earth. This timely salvation is a conditional salvation depending on the actions of the elect. If they hear, believe, repent, confess and be baptized, then they can enter into that timely salvation. There are many aspects to that timely salvation including, saving yourself from this untoward generation, saving yourself from a condemning conscience, saving yourself from ignorance, and saving yourself from false worship systems.

Moreover, the children of God who press into God’s church kingdom of earth are blessed to find the spiritual food for their souls (pasture) in the preaching and teaching of God’s word.

“The thief cometh not, but for to steal, and to kill, and to destroy:” There are many who love to steal God’s elect children away from the joys and blessings of God’s church kingdom on earth. They love to make merchandise of God’s elect children.

“I am come that they might have life, and that they might have it more abundantly.” Christ came that we might have life which is an amazing blessing to all the elect. Furthermore, he came that we might have the abundant life in his kingdom. We are truly abundantly blessed.

John 10.11-13

John 10:11 “I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep.”

The good shepherd has great care for the sheep and gave his life for the sheep. He did not give his life in order for them to become his sheep, but he gave his life because they are his sheep.

A hireling does not care for the sheep because they are not his sheep. He only cares for the money he receives for his work. The hireling will not withstand the wolf because he is afraid of the wolf. Christ as our shepherd cared for us so much that he gave his life for us. This also teaches us that he loves us so much that he will defend us against the wolves that come against us.

John 10.14-18

John 10:14 “I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No

man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

“I am the good shepherd, and know my sheep, and am known of mine.” Since all the elect were chosen in Christ before the foundation of the world, it stands to reason that Christ as the good shepherd would know his sheep. But how is it that the sheep know him? When Christ asked Peter who he was in Matt. 16:15-17: “He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” No man had revealed to Peter who the Lord was, but this revelation was by the Father in heaven. Further we read in Heb. 8:10 “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.” It is because God has written his laws in the hearts and minds of God’s elect that they do not need someone to teach them to know the Lord, but God has taught them who the Lord is by writing his laws in their hearts and minds.

“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.” The Lord’s will is identical to the Father’s will as He stated in John 6:37 “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” Moreover, the Lord had told Philip: John 14:9 “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?” Moreover, the Lord’s laying down his life for the sheep was according to the will of the Father.

“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” Up to this point it was a generally believed concept among the Jews that only the Jews were God’s elect sheep. The Lord is here revealing that he had another people of another fold (Gentiles). Moreover, he was revealing that like as his sheep in the Jewish fold, those in the Gentile fold would also hear his voice and he would bring them and that as a result there would no longer be two folds, but the two folds would then become one fold and He would be shepherd over that one fold.

“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” There is a common misconception that man took Jesus life. While it is true that that was the intent of the Jews and the efforts of the Romans, yet man did not have the power to take Jesus life. Jesus had to lay down his life and this he did. Moreover, Jesus took back his life by the power of God. Jesus laid down his life for his elect family and he arose so that his family may have hope that they too would one day arise.

John 10.19-29

John 10:19 “There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? 22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.”

“There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?” The division among the Jews was between those who believed he was the Christ and those who did not believe he was the Christ. It didn't matter to those who did not believe he was the Christ that his miraculous works were of God, because they simple assigned them to the work of the devil. However, Satan cannot cast out devils.

“Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.” The Lord had already told them, but they did not believe. Their asking Christ this question was not to arrive at the truth, but rather to see if they could find some cause to put him to death.

“Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.” Thus, both Jesus words and his works bear witness to the fact that Jesus is indeed the Son of God.

“But ye believe not, because ye are not of my sheep, as I said unto you.” The unbelief of these Jews was because they had not been born of the Spirit of God and therefore they could not believe. They were not of the elect of God and therefore, they would never believe.

“My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.” All of the elect during their lifetime hear the still-small voice of the Son of God and as a result are born of the Spirit. They are eternally preserved from perishing by the Son and the Father. For them to perish, both the Son and the Father would have to be overthrown and that is impossible that either could ever be overthrown. Eternal glory is their final destination and they are preserved unto it.

John 10.30-42

John 10:30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him: but he escaped out of their hand, 40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there.”

“I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.” For the saying, “I and my Father are one,” the Jews took up stones to kill the Lord.

The Lord then asked them saying, “Many good works have I showed you from my Father; for which of those works do ye stone me?” “The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.” Noted is the fact that they didn’t even try to deny that He had done many good works and manifested great miracles that only could be done by the power of God. Rather the Jews accused the Lord of blasphemy for saying that he was God. The works declare that what the Lord said was true, but they refused to believe the works and had previously accused him of doing the works by the power of Satan.

“Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.” The Lord knew that those who were not of his sheep would never believe under any circumstance. The Lord, no doubt, said the above for the benefit of those among them that had believed that he had done the mighty works by the power of God, who, of course are of his sheep.

“Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.” The unbelievers who were not of His sheep sought again to take him. However, they were powerless to take him for it was not yet his time. He simply escaped out of their hand. Then Jesus went away to the place where John at first baptized. Those who believed the miracles

were of God resorted unto him and said, “John did no miracles: but all things that John spake of this man were true.” While there, many believed on him.

John 11.1-6

John 11:1 “Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

“Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.” It is pointed out to us in the scriptures that Jesus had a very close relationship with this family. It is obvious the love he had for them.

“(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)” The account of Mary anointing the Lord with ointment is given to us in the next chapter.

“Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.” It is apparent from this that Mary and Martha felt that Lazarus was extremely ill as they sent word to the Lord. It also appears from this that they were expecting that the Lord would come and heal him.

“When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” The Lord tells us here that what is to follow will result in the Son of God being glorified. Also, we are assured that the end result will not be the death of Lazarus.

“Now Jesus loved Martha, and her sister, and Lazarus.” It should be of comfort to us that the Lord loved these three as they were not well known in the world. Moreover, Jesus loves all of his children and is compassionate toward us as he was toward these three.

“When he had heard therefore that he was sick, he abode two days still in the same place where he was.” From what is to follow we can conclude that the Lord already knew that Lazarus was sick as he knows all things. Yet, he heard the report and abode two more days in the same place where he was. There was a reason as we discover that the Lord abode two more days. The reason was that the Lord was not going to go until Lazarus was dead. We have already seen in previous scripture that the Lord did not have to go to Lazarus in order to heal him. He could have simply spoke the word and Lazarus would have been healed. But as the Lord said, this would be to the glory of the Son of God.

John 11.7-16

John 11:7 “Then after that saith he to his disciples, Let us go into Judaea again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.”

“Then after that saith he to his disciples, Let us go into Judaea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?” The disciples were questioning the Lord’s wisdom of going back to where the Jews had sought to stone Jesus. “Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him.” The Lord often used natural truths to illustrate spiritual truths. Walking in a dark night when there is no light will most likely cause one to stumble. During the day when a man sees the light of the world, he is much less likely to stumble. The Lord by using this example is telling the disciples that he is the spiritual light and they are to walk in that light. There was no fear of the Lord being stoned by the Jews because he is the Lord.

“These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead.” It is just as easy for the Lord to awake a person from the dead as it is to awake a person from sleep.

“And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.” If the Lord had been there then Lazarus would have been healed. We note that we have no record in the Lord’s walk in the body of his flesh where anyone ever died in his presence. It is also obvious that Thomas did not understand what was about to happen.

John 11.17-27

John 11:17 “Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been

here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.”

“Then when Jesus came, he found that he had lain in the grave four days already.” Without embalming fluids such as are used with dead bodies awaiting burial in our country today, a dead body would be in a great deal of corruption and decay and would give off a foul odor. This would have been the condition of Lazarus body when the Lord came on the scene.

“Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother.” This custom is still in practice in most places in this country today, where the friends and relatives of those who have lost a love one come and comfort the bereaved.

“Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.” Martha was correct in her statement that if Jesus had been there then Lazarus would not have died. This is the reason that the Lord tarried until Lazarus was dead before coming. But, as we have seen before, if the Lord had intended that Lazarus not die of his sickness he would not have even been present to have healed, but simply spoke the word and he would have been healed.

“Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.” First, Martha affirmed that she believed in the resurrection in the last day. To which the Lord informed her that he was the resurrection and the life. Moreover, the Lord said that he that believeth in him, though he were dead, yet shall he live. This teaches us that every believer shall live again. The Lord continued and said, “And whosoever liveth and believeth in me shall never die. Believest thou this?” Some people believe that when the body dies that life ceases until the resurrection. However, the bible plainly teaches that it is only the body that dies, whereas the soul and spirit live on in heaven and await the resurrection of the body.

“She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.”

John 11.28-37

John 11:28 “And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the

town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 And said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

"And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him." Mary is the one who of the three that appeared to be the most spiritually drawn to Christ. No doubt all three loved Jesus and were drawn to Jesus. But it was Mary who was at the feet of Jesus and anointed his feet with ointment and washed them with her tears. As soon as Mary heard that the Master called for her she immediately arose and came to him.

"Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died." We note that the first thing Mary did when she was come to Jesus was to worship him by falling down at his feet. Then Mary recognized the power and authority of Jesus as she said, "Lord, if thou hadst been here, my brother had not died."

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept." Jesus, seeing Mary weep and the Jews which came with her weep, manifested his compassion toward them by weeping also. This teaches us that Jesus is compassionate towards us also when we mourn the passing of a love one.

"Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" Once again we see the division among the Jews. Those who believed in Jesus noted how he loved Lazarus. Those who did not believe even questioned him and accused him of being responsible for his death because he did not cause him not to die.

John 11.38-44

John 11:38 "Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that

thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.”

“Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.”

Martha objected to the rolling away of the stone because Lazarus had been dead four days and by nature the body would be stinking. While she was right about the body being in such a state of decay that it would stink, yet, this showed that she did not believe what the Lord had told her about He being the resurrection and the life. I am sure that under the same circumstances that she was in that I probably would not have believed either.

“Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?” What was about to take place was a great event showing forth the very glory of God. Creation, in the morning of time, showed forth the glory of God, yet, the resurrection of the dead shows just as much, if not more, the glory of God.

“Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.” Jesus had said in the 10th chapter, “I and my Father are one.” Yet, this is another illustration of the fact that the Son and the Father are one.

“And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.” This certainly illustrates the unparalleled power of God that even a decaying dead body when hearing the voice of the Son of God comes forth with life. Certainly, this is our great hope in God’s promise of the resurrection that we too will be raised up by the voice of the Son of God. It also shows forth the power to raise one that God chose from before the foundation of the world from a state of being dead in trespasses and sins unto being made alive spiritually.

Once Lazarus had been restored back to life, Jesus told the disciples to loose him and let him go from his grave clothes. The disciples are powerless to give life to one who is dead in trespasses and sins, but once they have spiritual life, we have been given the ability to loose them from the grave clothes of their depraved lives before being born of God.

John 11.45-54

John 11:45 “Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the

Pharisees a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.”

“Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.” Again we see the division between those who are born of the Spirit and believe on Jesus and those who even seeing mighty miracles that only could be performed by God still refused to believe on him.

“Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.” Notice that the chief priests and the Pharisees recognized that Jesus had done many miracles-miracles that only God could do. Yet, for all this, they opposed him and sought to put him to death unless the people believe on him and the Romans take away their place and nation. Their wickedness was greatly manifested by this.

“And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.” This prophecy of Caiaphas, the high priest, was totally misunderstood by the chief priests and Pharisees as they only thought of their position of authority and that through the death of Jesus they could maintain their position of authority among the Jews. They did not understand that because of their wickedness the nation would be destroyed in 70 A.D. This prophecy was fulfilled not like they thought. Rather the prophecy was that God would save His people both among the Jews and the Gentiles.

“Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.” Notice that this counsel was completely against the commandment of God that they should do no murder. Those who prided themselves as the keepers of the law had now plotted to openly break the law.

John 12.1-3

John 12:1 “Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.”

Lazarus, Martha, and Mary were siblings. Together we get three pictures in the above passage of three aspect of fellowships that the child of God is supposed to have with the Lord.

Lazarus sat at the table with Jesus. The table in the scriptures is a symbol of fellowship. When one sat at a table with another he is considered to be in fellowship with the other. They would eat together and visit as friends with one another. Lazarus was dead and Jesus raised him to life. In the spiritual birth we are described as being dead in trespasses and sins and then begotten by the Son of God. This is a raising from the dead. That a born-again child of God who was before dead in trespasses and sins and now alive spiritually can have such close fellowship with the Son of God is indeed a great blessing to the child of God.

Martha served. We get another picture of Martha in the book of Luke: Luke 10:40 “But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:” The picture we get of Martha is that of a servant. She is serving the Lord and the Lord’s people. Matt. 20:26 “But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” A big part of the responsibility of a disciple is that the disciple is to be a servant to serve the Lord and his people.

“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.” The picture we get of Mary is one of worship. Above all else we are to worship the Lord. Mary through her actions was worshipping the Lord by anointing his feet with the very costly ointment and wiping his feet with her hair.

John 12.4-8

John 12:4 “Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always.”

The greedy, money-hungry nature of Judas Iscariot is manifest in this passage of scripture. Judas was a thief, he had the bag and he through his greed criticized Mary for not selling the ointment and giving to the poor. Judas had no intention of giving to the poor, but he was being deceptive. He is like a lot of money hungry preachers today who call on their congregations to raise money for the poor and then take a sizeable portion of the money that people had given to help the poor. They are deceptive, they are liars, and they are greedy all under the umbrella of a false faith.

Three hundred is the bible number associated with faith. But Judas Iscariot's faith was a false faith. His God was the money he could get by his pretended actions.

"Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." The Lord tells the disciples that there will be many opportunities to help the poor, but Mary did what she could for her Lord.

Another aspect of this is that the ointment was very precious and was valued at three hundred pence. A penny at that time was considered the value of a day's wages. That Mary was willing to give up the ointment that would be valued at around a years wages shows her love and dedication to the Lord.

John 12.9-11

John 12:9 "Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus."

"Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." Jesus reputation as a prophet and a miracle worker drew a crowd of much people who came not only to see Jesus but also Lazarus whom He had raised from the dead. No doubt they were interested in seeing this great prophet who God had given the power to raise the dead. We are not told here if these people recognized Jesus as the Son of God or only as a great prophet. We are told that many of the Jews went away and believed on Jesus.

"But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus." The chief priests in their hearts were guilty of the same sin that Cain committed when he slew his brother. Cain slew his brother because his own works were evil and his brother's righteous. These wicked chief priests knew that Jesus had wrought great miracles by the power of God, yet they hated him and sought to kill him and also sought to destroy Lazarus because he personified the work of the Lord. The chief priests and the Pharisees were self-righteous people and worshipped the works of their own hands as Cain had done. Moreover, such even today hate those who do what is right and just and pleasing to God.

John 12.12-16

John 12:12 “On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14 And Jesus, when he had found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.”

The following Old Testament prophecies were fulfilled in the above passage:

1. Lev. 23:40 “And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.”

2. Zec. 9:9 “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

“On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.” At this point there were much people who believed that Jesus was the promised King of Israel that was to come in the name of the Lord. What they did not understand was that Jesus was come to reign in a spiritual kingdom and not in the natural kingdom. Later many of those who were crying as stated above, will be crying crucify him, crucify him.

“These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.” During Jesus ministry as he walked on the earth, many things were hidden from the understanding of his disciples, but were later revealed to them after his resurrection.

John 12.17-22

John 12:17 “The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that he had done this miracle. 19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. 20 And there were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.”

There are four groups of people in the above passage. First there are those who were with Jesus when he called Lazarus out of the grave, and raised him from the dead. These people bare record of what they had seen. They had a testimony and they testified what they had seen. Likewise we read in the book of Mark about a man of the Gadarenes

who had a legion of unclean spirits that the Lord cast out. Afterwards, the Lord told this man to “Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.” As the disciples of Christ we all have a testimony to tell of the great things that we have seen and heard and that the Lord has done unto us.

The affect of the first groups testimony is manifest in the other three groups.

The effect on the second group is stated for us: “For this cause the people also met him, for that they heard that he had done this miracle.” The affect of the first groups testimony is that the second group came out to meet him because they had heard that he had done this miracle. We should consider that our testimony will have an effect on the people to whom we have testified.

The third group having heard of these things had an entirely different reaction: “The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.” This shows us that some people will gladly receive our testimony but other people will become unhappy as a result of our testimony. To the Pharisees whose own works are evil, the Lord’s works being righteous makes them very angry. This is a similar reaction that Cain had as he slew his brother because his own works were evil but his brother’s righteous.

In the fourth group we find the Greeks who were not a part of Israel but became desirous of seeing the Lord because of the testimony they had heard: “And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.” Though they were not a part of Israel, but, because of the testimony these desired to worship with the Jews and to see Jesus.

We should not forget the lessons of the above and realize that we have a testimony and then after giving it we should know that our testimony has an effect on people. Too often, we keep things to ourselves of the Lord’s great things that he has done unto us and of those things we have seen and heard.

John 12.23-26

John 12:23 “And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.”

“And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.” The Lord was speaking of the hour of his death, burial and resurrection in which he would be glorified. He was saying hear that the time was near for this to happen.

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” The Lord uses a truth in nature to illustrate a spiritual lesson. The lesson is about the effect of his death, burial,

and resurrection. A single corn of wheat falls into the ground and dies. From that corn of wheat come a plant that produces a great multitude of wheat seeds. Likewise, through the death, burial, and resurrection of the Lord Jesus Christ a great host of people are made righteous. Christ alone was righteous before his death, burial, and resurrection but as a result of his death, burial, and resurrection we read in 2 Cor. 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." In this verse the Lord is teaching us that if we love our life in this world, we shall lose the blessings that come unto us in following the Lord. Moreover, if we hate our life in this world, and mortify the deeds of the flesh we have the blessings of following the Lord as his disciples.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." Truly it is impossible to properly serve the Lord until we follow the Lord. When we follow the Lord, the Lord is with us and we are with the Lord also. The Father honors those who follow and serve the Lord.

John 12.27-31

John 12:27 "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out."

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." Here the Lord said that his soul was troubled. That is He was troubled by the great suffering that he was about to undergo to save his people from their sins. Yet, he did not ask the Father, to save him from that hour. He came into the world to save his people from their sins and the only way they could be saved from their sins was that he suffer in their place the great wrath of God poured out for their sins.

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." The Father had already glorified his name when he created the heavens and the earth. Now, the Father will glorify his name again through the redemption of his elect family.

"The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes." Jesus did not need an audible voice from the Father to know what the Father said. The voice was spoken for the people's sake, that they might know that the Father spake unto the Son.

"Now is the judgment of this world: now shall the prince of this world be cast out." The judgment of the world of God's people was made at the cross. As 2 Cor. 5:21

states: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” We also read in Rom.3:24 “Being justified freely by his grace through the redemption that is in Christ Jesus:” As a result of the judgment of the world of God’s elect people, the prince of this world is cast out:

1. Heb. 2:14 “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage.”

2. Rom. 8:33 “Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

John 12:32-36

John 12:32 “And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die. 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.”

“And I, if I be lifted up from the earth, will draw all men unto me.” Through the death, burial and resurrection of Jesus Christ, he drew all men (all of the elect family of God) unto him. Without his atoning sacrifice we are all condemned before a just and holy God. Christ alone stood righteous. However, as a result of Christ’s atoning sacrifice, all the elect now also stand righteous before God. In this way we were all drawn unto Jesus through his death.

“This he said, signifying what death he should die.” When the Lord said that he would be lifted up from the earth, he was signifying that he would be crucified.

“The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?” It is true that the Lord abides forever in his Kingdom. However, this is a spiritual kingdom and not a natural kingdom to which the Jews believed that Christ would set up and reign forever in a natural kingdom. When the people asked “who is this Son of man?” they were showing their ignorance of a need for and the coming of one to save them from their sins.

“Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light.” Jesus is the light of the world. Yet, as light enables understanding and direction, the Lord as a man on the earth was only going to be with the people for a short time. The Lord admonished them to believe in the light and through believing in the light they would be children of light. A person who believes in Christ and walks in Christ becomes a light to others as the children of light. When people do not believe in Christ

and do not walk in Christ they are in darkness and walk in darkness and have no direction in their lives.

“These things spake Jesus, and departed, and did hide himself from them.”

John 12.37-41

John 12:37 “But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him.”

“But though he had done so many miracles before them, yet they believed not on him:” Before the people, the Lord had cast out unclean spirits. He had caused the blind to see. He had caused the deaf to hear. He had cleansed lepers. He had raised the dead. He had made the impotent to walk. He had cured all manner of diseases. He had fed the multitude with 2 small fishes and 5 barley loaves. Yet, for all this many of the people did not believe on him. It is not the miracles that people see that lead them to believe in the Lord.

“That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?” The second question answers the first question. Those to whom the arm of the Lord has been revealed are the ones who are capable of believing the report. While it is not the miracle that we see that leads us to believe in the Lord, it is the miracle that the Lord performs on us that enable us to believe. For a person to be dead in trespasses and sins to be given spiritual life is a miracle that only the Lord can bestow upon a person. Without that miracle of being born of the spirit, no one can believe even though he sees miracles with his natural eyes.

“Therefore they could not believe, because that Esaias said again, 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” It was not that they would not believe, i.e., that they chose not to believe, but rather, they could not believe, i.e., they did not have the ability to believe. A person who is not born again, has blind eyes, a hard heart, and cannot see with their eyes and understand with their hearts and be converted that the Lord would heal them.

John 12.42-43

John 12:42 “Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of God.”

These chief rulers that believed on Jesus were no doubt born of the Spirit of God, because a person who is not born of the Spirit of God cannot believe in Jesus. However,

these believing chief rulers would not confess a belief in Jesus for the reason that they loved the praise of men more than the praise of God. I have no doubt today that many people believe in the Jesus of the bible, who will not confess their belief in the Jesus of the bible because they do not want to lose their place in society or in the denominational religions that teach a salvation based on works. They love the praise of men more than the praise of God.

John 12.44-50

John 12:44 “Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

“Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me.” A lesson in this verse is that that the Father and the Son are one. Other verses that teach this lesson are shown below:

1. John 14:8 “Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?”

2. John 10:30 “I and my Father are one.”

3. Col. 2:9 “For in him dwelleth all the fulness of the Godhead bodily.”

Thus, to believe on Jesus is equated to believing on the Father.

“I am come a light into the world, that whosoever believeth on me should not abide in darkness.” Thus, those that believe in Jesus have the light of his example and the light of the word of God and thus do not have to abide in darkness.

“And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.” The Lord did not come to execute eternal judgment on the elect world, but to save the elect world.

“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” In contrast to saving the elect world, the non-elect world that consists of those who reject the Lord and receive not his words, shall be judged by his word in the last day.

“For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” Again we see there is no schism between the Father and the Son. The Father gave the Son a commandment and that is what he spoke.

John 13.1-17

John 13:1 “Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them.”

“Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.” We make three points from this verse:

1. This verse teaches us Jesus unending love for his own people.

2. Some have thought that because this verse says that the event of washing the disciples feet took place before the feast of the Passover, that it was disassociated from the communion service which the Lord instituted. However, we must remember that three things took place as the good man's house that night: the communion service; supper; and the feast of the Passover. The order would appear to be supper; communion service; and feast of the Passover. In the previous gospels the washing of the saints feet is not discussed. However, by following the timing of events that followed the feast of the Passover, we see that the washing of the saints feet took place on the same evening. After the feast, the Lord gave some very precious teaching and instruction to the disciples and then went out into the Garden of Gethsemane. In the book of John the instructions continued from chapter 13 through chapter 17. Beginning with chapter 18 the Lord took Peter, James and John apart into the garden.

“And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth

water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." There are several lessons taught to us in this passage:

1. The Devil had already put it in Judas Iscariot's heart to betray Jesus. As we will see later, Jesus knew that was the case.
2. No knowledge from the Father was being withheld from the Son. Jesus knew that the Father had given all things into his hands. Included in this all things was the redemption of all the sins of the elect family of God.
3. Jesus knew that he had come from God and that he was going back to God.
4. All of the elements of the washing of the saint's feet are given unto us in the description of the Lord's washing of the disciple's feet. There was a wash basin with water; he laid aside his garments; he girded himself with a towel; and he washed the disciple's feet.

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." From this we glean several lessons:

1. To Peter, the Lord's washing of the disciple's feet was completely contrary to what he had learned in the world. In the world a servant would wash the master's feet. A master would never wash the disciple's feet.
2. When Peter asked: "Lord, dost thou wash my feet?" he was questioning the properness of what the Lord was doing. The Lord told Peter "What I do thou knowest not now; but thou shalt know hereafter." Thus, the Lord fully intended that He would make known to Peter what he was doing.
3. When Peter said, "Thou shalt never wash my feet," the Lord answered, "If I wash thee not thou hast no part with me." With great speed, Peter changed his mind and said, "Lord, not my feet only, but also my hands and my head." The prospect of losing fellowship with the Lord caused Peter to quickly change his mind.
4. "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." Washing of the disciples feet based on the Lord's statement is not about cleansing from sin, but as the Lord stated they were clean every whit, with the exception of one. Of course that one was Judas Iscariot.

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." Here the Lord gave the disciples several reasons why they should wash one another's feet:

1. The Lord and Master washed the disciples feet, therefore the disciples should wash one another's feet.

2. The Lord gave us the example and we should follow his example. The example was set forth for us in verses 4 and 5.

3. The servant is not greater than his Lord. If the Lord has washed the disciple's feet, then if the servant refused to wash feet, he would be setting himself up as being greater than his Lord.

4. "If ye know these things, happy are ye if ye do them."

John 13.18-30

John 13:18 "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 30 He then having received the sop went immediately out: and it was night."

"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." The scripture to which the Lord was referring is: Ps. 41:9 "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." After the Lord's death, burial, and resurrection, the disciples looked back and remembered events that were prophesied in the Old Testament concerning himself and were fulfilled in Him.

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." When the Lord sent forth the apostles and people received them and their teachings, then they were also receiving Jesus and receiving the Father that sent him.

"When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake." At this point the disciples were ignorant of

who among them would betray the Lord. I suspect there were 11 of them that were afraid that it would be them and hoping it would not be them.

“Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it?” John was the writer of this gospel and he was referring to himself when he said, “whom Jesus loved.” There is no doubt in my mind that the Lord loves all of his children. However, it should be of great joy to each of us that Jesus loves us. As we so often see, Peter was a leader of the disciples and often spoke up first.

“Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.” Now it is identified at this time who would betray the Lord.

“And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.” Up to this point, the disciples still did not believe that the Lord was going to be delivered into the hands of men and would be crucified. They were then ignorant of how that Judas would betray the Lord.

John 13.31-35

John 13:31 “Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.”

“Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.” The subject of glorification will be covered in John chapter 17. Through all the great works the Lord had done on the earth, he was glorified and glorified the Father. Moreover, the greater glory was yet to come, in the death, burial, and resurrection of the Lord and in what the Lord accomplished in delivering His people from their sins and giving them eternal life.

“Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.” The Lord was referring to his going to the cross to redeem his people from their sins. No one else on earth could do what he was about to do. So not only could not the Jews come with him or the disciples come with him to do this work.

“A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” God had already given two great commandments: Thou

shalt love the Lord thy God with all thy heart, and soul, and mind; and thou shalt love thy neighbor as thyself. Now we are commanded as disciples to love one another as the Lord loved us. The Lord's love to us is both sacrificial and totally unselfish.

John 13.36-38

John 13:36 "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."

I wonder how many times in each of our lives we have been like Peter. We just know that we will do something, and then end up doing just the opposite. Yet, Peter in his declaration was going opposite of what the Lord had said would happen. Anytime we go contrary to what the Lord has said, we are going to be wrong every time.

John 14.1-6

John 14:1 "Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

"Let not your heart be troubled: ye believe in God, believe also in me." The disciples were troubled by the words the Lord had spoken "whither I go thou canst not come." The Lord stated plainly that the disciples believe in God. This is also true of the most of God's people. They believe in God. The solution to the disciples present trouble was to believe also in Jesus. By this they needed to believe in what he told them. A failure to accept what the Lord told them was what was causing their hearts to be troubled.

Sometimes people make assumptions that do not fit the plain language of a text. One of these assumptions is that Christ is currently in glory preparing mansions for the elect to dwell in when the time comes for the resurrection. However, the Lord used the verb "are" meaning that the mansions already exist. Another assumption that people make is to assume that the Father's house is always talking about the glory world of heaven. However, 1 Tim. 3:15 reads: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Here, the house of God in this gospel age is said to be the church of the living God. With this precious truth we can make the following conclusion: there are many mansions in the house of God, which is the church of the living God. Moreover, logic would lead us to the conclusion that the mansions under

consideration are the local churches. There are many local churches of the Lord Jesus Christ which contain great treasures of truth and spiritual blessings for Christ's disciples.

Next, the Lord said that "I go to prepare a place for you." The question we should ask ourselves in this passage: "Is this a physical place or a position?" Notice next what the Lord said: "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." Notice that the Lord did not say, "where I will be" but rather said, "where I am." If this place is a physical location then the time the Lord said it he was physically on earth. The disciples also were physically on earth. Thus, we can rule out that the place the Lord went to prepare was a physical location. That leaves us with the place under consideration being a position. At the time the Lord spoke these words; in what position was the Lord that the disciples were not in? The answer is that the Lord was in the position of righteousness before God. The disciples did not occupy that position as they were sinners condemned by their sins. The place the Lord was going was to prepare a place or position of righteousness for them that they would occupy the same position of righteousness before God that the Lord had before God. 2 Cor. 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." By going to the cross and suffering God's wrathful judgment for us because of our sins, Christ satisfied God's justice and imputed his righteousness to us and now we stand in the position of righteousness before God, just as he stands in the position of righteousness before God.

"And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." By this dialogue between Jesus and Thomas, we are made to understand that the only way that we can come into a righteous standing with the Father is by the Lord and his work on the cross, because he is the way, the truth, and the life.

John 14.7-14

John 14:7 "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it."

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou

then, Show us the Father?" That the Father and the Son are identical in attributes, characteristics and qualities and that Jesus manifest those while he walked on earth is shown by the following scriptures:

1. 1 Tim. 3:16 "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."
2. Col. 2:9 "For in him dwelleth all the fulness of the Godhead bodily."
3. 1 John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."
4. John 10:30 "I and my Father are one."
5. John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God."

"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." The words that Christ spoke and the works that Christ did manifest that the Father was in him and that Christ was in the Father.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." When the Lord gave commandment unto the apostles before his ascension, he also gave them miraculous power as set forth in Mark 16:17, 18: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The works the apostles did were not greater in magnitude to the works the Lord did, but they were greater in number. It would appear to me that the Lord in using the pronoun "He" that he was talking about the Holy Spirit working in the apostles to do the works. Thus, the Holy Spirit working through the apostles did more great works in number than Christ did while he walked on earth.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it." The context of this verse would suggest to us that the Lord was speaking of the miraculous sign gifts that he gave unto the apostles. Thus, whatsoever they would ask concerning the sign gifts he promised to do it.

John 14.15-21

John 14:15 "If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments,

and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”

“If ye love me, keep my commandments.” I am pretty sure that most people who are born of the Spirit of God would confess that they love the Lord. However, confessing our love for the Lord is not the same as showing our love for the Lord. To show our love for the Lord, we need to keep his commandments. As a husband if I tell my wife I love her, but never do anything to show my love to her, then she would have right to question whether I really love her or not. However, if I tell my wife I love her and then show my love for her by doing what I should do for her, then she really would have no right to question whether I love her. By keeping the Lord’s commandments we are showing him that we love him.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever...” The phrase “another Comforter” indicates there is a previous Comforter. Christ was that previous Comforter for the disciples. The word, “Comforter,” comes from the Greek word, “parakletos,” meaning advocate, intercessor, consoler, and comforter. The Lord did all these things for the disciples while he walked on the earth during his ministry with them. All the things that we are told that the Comforter shall do for the disciples, the Lord had been doing for the disciples. Now, however, the Lord is in the process of once again telling the disciples that he is going away, however, he will send another Comforter that will abide with the disciples for ever.

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.” Now the Lord reveals to the disciples that this other Comforter is the Spirit of truth. We are also informed that the world cannot receive the Spirit of truth. The reason the world under consideration cannot receive the Spirit of truth is because this world has not been born of the Spirit of God. According to 1 Cor. 2:14, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

A person who is not born of the Spirit of God cannot receive the things of the Spirit of God, thus the world of the unborn spiritually cannot receive the Spirit of truth. However, this is not the case with the disciples, for they have been born of the Spirit of God and can receive the Spirit of truth, for they know him. They know him because as we read in Heb. 8:10, 11: “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.”

The Holy Spirit dwelled with the disciples while Jesus walked the earth. Moreover, when the Lord ascended to heaven, the Holy Spirit dwelled in their midst as their Comforter. The Lord comes to the disciples in the person of the Holy Spirit. For instance, every time we meet for worship the Lord comes to us in the person of the Holy Spirit.

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest

myself to him.” When we show our love to the Lord by keeping his commandments, he manifest and shows his love to us as well as the Father shows his love to us.

John 14.22-24

John 14:22 “Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.”

“Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?” Judas question is a valid question and one in which we all need an answer to. How is it that the Lord manifest himself to the disciples but does not manifest himself to the world? The Lord gave the answer when he said, “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” If we examine our relationship with the Lord, we should note that when we have problems and pray for the Lord to help us, that we find that he comes to us and gives us the help we need. Likewise, when we pray for guidance, the Lord comes to us and gives us guidance. Moreover, one of the great blessings in life for the disciples is that the Lord makes his abode with us. Often this is felt in our heart and in our meditations. In addition, the Lord very often manifest his presence with us in our worship services.

“He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.” The world that does not love the Lord does not keep his sayings. He does not come to them as he does the disciples, nor does he make his abode with them.

John 14.25-26

John 14:25 “These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

The Lord spoke many things to the disciples as he journeyed with them for 3½ years. The disciples were no different than us today in that they are like us as we all have problems with out memories. How many of us can remember all the contents of the last sermon that we heard. The Lord was assuring these disciples that the Holy Ghost would teach them all things and bring all things to their remembrance. It is these disciples and others that journeyed with the Lord that would be the writers of the New Testament. We read elsewhere that holy men of God spake as they were moved by the Holy Ghost. Also, all scripture is given by inspiration of God. If these disciples did not have the Holy Ghost to bring all things to their remembrance and to teach them all things then we would not have the holy scriptures that we have today. Thanks be to God for this Holy Comforter.

John 14.27-31

John 14:27 “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.”

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you.” It is understandable how that the hearts of the disciples would have been troubled, when the Lord told them that he was to be delivered into the hands of men and that he would be put to death. They seemed to never get past the part of being put to death to the part that he would rise again. Moreover, I can understand how they would have been troubled in heart when the Lord told them that he was going to the Father and would not continue to abide with them in body presence upon the earth. This is somewhat akin to our experiences in losing loved ones. Even though we know they are in a far better place, nevertheless, we mourn over our loss of fellowship with them.

Just as the Spirit comforts us over the loss of a loved one and gives us peace of heart with the precious memories we had with them, so the Lord is giving peace to the disciples that though he would be departing them, that they would have another Comforter who would serve the same to them as He had been to them.

“If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.” What a comfort it is to us when we understand that a loved one has gone to the Father and is rejoicing forever in their Savior’s love. Likewise, the Lord is telling the disciples that they should rejoice in the fact that the Son is going to the Father.

Some may ask, “How is the Father greater than the Son?” He is not greater in power, or love or any of the attributes of God, but is greater in position as the position of Father is a greater position than that of Son.

“And now I have told you before it come to pass, that, when it is come to pass, ye might believe.” Truly, when the events of the betrayal, trials, crucifixion, death, burial and resurrection of the Lord came to pass the disciples then came to understand what the Lord had before told them and believe.

“Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.” From the time that the Lord went into the garden until after his resurrection, the Lord talked very little with the disciples. This was the time for the power of darkness to be manifest and Jesus to overcome he prince of this world. The Lord also calls our attention to the statement he made in chapter 6:38, 39: “For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all

which he hath given me I should lose nothing, but should raise it up again at the last day.” This was the Father’s commandment.

John 15.1-8

John 15:1 “I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

The above is one of the seven “I am” statements in the book of John. The Lord compares himself to the “true vine;” the Father to the “husbandman;” and the disciple to the “branch.” The mental picture in my mind is that of a grape vine and the workings of a grape vine. Without the vine the branches cannot bear fruit. The vine provides the nutrients for the branch to bear fruit. Without the vine, the branch can do nothing. Likewise, the Lord is the vine to which we as disciples are attached. Without the vine we cannot bear fruit. We must have the nourishment of the Lord in order to bear fruit. If we are detached from the Lord we cannot bear fruit.

The husbandman of a vineyard is careful to prune the branches. A branch that bears not fruit causes stress and must be removed in order for the other branches to bear more fruit. Likewise, we as disciples are compared to branches. Our duty as a branch is to bear fruit. If we do not bear fruit then we will be cut off from the vine. Moreover, even if we bear fruit, as a branch we need to be pruned to remove those things that limit our ability to bear more fruit. We all have things we need to be purged from. We have habits and ways that are counterproductive to bearing fruit. Thankfully our husbandman (the Father) purges us (often in the way of chastisement) so that we can bear more fruit.

“He that abideth in me, and I in him, the same bringeth forth much fruit:” We are to abide in the Lord, and the Lord will abide in us. The way in which the Lord abides in us is given in the following verse: “If ye abide in me, and my words abide in you...” The way the Lord is abiding in us as disciples is that his words are abiding in us. That teaches me that I have a responsibility to read, study, and meditate on the words of God so that I can bear fruit.

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” The subject matter is bearing fruit. If we are abiding in the Lord and his words are abiding in us, then when we ask the Lord to help us so that we bear more fruit, then he has promised it will be done unto us.

“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” Bearing fruit glorifies the Father. Eph. 2:10 “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should

walk in them.” We have been created in Christ Jesus for the purpose of doing good works. We bear fruit by doing the good works we have been created for. Matt. 5:16 “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Again by bearing much fruit we glorify the Father.

John 15.9-13

John 15:9 “As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends.”

“As the Father hath loved me, so have I loved you: continue ye in my love.” To understand the love of Christ for his people, we need to understand the love of the Father for his people. The Lord loves us in the same way as the Father loves us. The Father chose us in Christ before the foundation of the world (Eph. 1:4). The Father gave us to Christ to save us from our sins: John 6:37-39: “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” The Father loves us with an everlasting love: Jer. 31:3 “The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.” We cannot be separated from the love of God: Rom. 8:35-39 “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.” To “abide” in the Lord’s love means to “dwell” in His love. When we are walking in unrighteousness, we are not dwelling the Lord’s love. Now that does not mean that he doesn’t love us as we have already shown that the scriptures plainly teach that we cannot be separated from the love of God, but we have a state of dwelling in that time in which God does not love unrighteousness. Christ is always dwelling in the Father’s love. So long as we are keeping the commandments of God, we also are dwelling in the Father’s love.

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” When we abide in the love of the Lord and in the love of the Father, our joy remains in us and our joy is full. When we are not abiding in their love, we lose the joy that we otherwise could experience.

“This is my commandment, That ye love one another, as I have loved you.”
When we examine the way that the Lord has loved us we note some important characteristics of his love for us:

1. He has loved us with an everlasting love.
2. His love is unconditional toward us.
3. His love is sacrificial.
4. His love is an active love.

The Lord has commanded us that we love one another as he has loved us. Thus, our love to one another should be without end; it should be unconditional; it should be sacrificial; and it should be an active love, i.e., not in word only.

“Greater love hath no man than this, that a man lay down his life for his friends.”
The greatest love we can manifest is to love one another by laying down our life for our friends. This is both totally sacrificial and active. The Lord is the greatest example of this as He laid down his life for us.

John 15.14-17

John 15:14 “Ye are my friends, if ye do whatsoever I command you. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another.”

“Ye are my friends, if ye do whatsoever I command you.” The Lord is our friend: Pro. 18:24 “A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother.” The Lord is that friend that sticketh closer than a brother. The Lord is that friend that advises us; counsels us; helps us in time of need; one in which we can bring our problems to and he will listen to us; who will come to us in time of need; etc. Abraham, because he was often diligent to keep the commands of the Lord is called the friend of God: James 2:23 “And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” When we do the commandments of God, not only is the Lord our friend, but we are his friend.

“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.” In many ways we are the servants of the Lord and servants to the Lord’s people. However, we are much more than servants as the Lord has said above, that a servant knoweth no what his lord doeth. Master generally do not confide in their servants. However, the Lord has called us friends. A friend confides in a friend. The Lord has manifest himself as our friend as he has made known to us all that he has heard of His Father. We are blest to have him as our friend because he has revealed his word unto us.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of

the Father in my name, he may give it you.” While the world about us tells us that we should choose the Lord, the Lord has told us that we did not choose him, but he chose us and has appointed us (chosen us) that we should go and bring forth fruit. Without the Lord’s having chosen us and appointing us, we would not be able or have a desire to bring forth fruit. But now we are told by him that chose us and ordained us to go and bring forth fruit. It is our privilege to bear fruit to his name’s praise, honor, and glory. Moreover, he has told us that whatsoever we shall ask of the Father in Christ’s name he may give it to us. Of course, we understand that our asking of the Father is not for us to consume on our lust, but as the context indicates, it is asking the Father for those things that we need to bring forth much fruit.

“These things I command you, that ye love one another.” Notice how many times in the scriptures that we are commanded to love one another.

John 15.18-25

John 15:18 “If the world hate you, ye know that it hated me before it hated you. 19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.”

“If the world hate you, ye know that it hated me before it hated you.” Cain hated God before he hated Abel and slew Abel. Cain hated God, because God did not have respect to his evil offering. Moreover, Cain then hated Abel because God had respect to Abel’s offering. Human nature has not changed. Man in his depraved nature hates God and hates those who love God and serve God. Before we were born of the Spirit this would have been an apt description of all of us. We should not be surprised that the world hates us and that it hated Christ before it hated us.

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.” The world has persecuted our Lord, they will persecute us also. Those that have kept the Lord’s saying will keep ours also as we testify of what the Lord has said.

“But all these things will they do unto you for my name's sake, because they know not him that sent me.” The root problem with those who persecute the Lord and his servants is that they know what God. They haven’t been born of the Spirit of God.

“If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.” There was a reason that the Lord communicated while he walked on earth to the wicked among the Pharisees, the Sadducees, the rulers, and the priests.

They would have continued on their way thinking they had no sin, but since Christ spoke to them, they have no cloak for their sin.

“He that hateth me hateth my Father also.” All the wicked hateful things that these people did to Christ because they hated Him, showed that they hated the Father also.

“If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.” The world did all the wonderful works of raising the dead, giving sight to the blind, cleansing the lepers, causing the deaf to hear, healing all many of diseases, and casting out great numbers of unclean spirits. Yet, for all this those people hated both Christ and the Father and showed it by their actions. They truly hated Christ without a cause. There are still many of this type people in the world today.

John 15.26-27

John 15:26 “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning.”

We are blessed, just as the apostles were blessed to have the Holy Comforter to testify to us of Christ. His testimony has come to us in many ways. First, all scripture is given by inspiration of God. Moreover, holy men of God spake by the Holy Ghost. Moreover, this Holy Comforter gives the ministry since Christ ascended, direction as to where to preach, to whom to preach, and what to preach. Moreover, those disciples which had been with Jesus from the beginning were commanded and directed to bear witness of Christ as well.

John 16.1-6

John 16:1 “These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 And these things will they do unto you, because they have not known the Father, nor me. 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have said these things unto you, sorrow hath filled your heart.”

“These things have I spoken unto you, that ye should not be offended.” The Lord was referring to the things in the previous chapter regarding the fact that the disciples would be persecuted as He had been persecuted and that they would be hated as He had been hated. The Lord told them before those things came to pass so that they would not be offended in him.

“They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.” The Lord further expounded to the disciples things that they could expect: i.e. that they would be put out of the synagogues, and killed by those who thought they were doing God service.

“And these things will they do unto you, because they have not known the Father, nor me.” Please note that these were people who were religious and claimed to believe in God. Yet as the Lord plainly said, they did not know the Father or Him.

“But these things have I told you, that when the time shall come, ye may remember that I told you of them.” No doubt this was a comfort and encouragement to the disciples when those things began to come to pass. They could look back and say, The Lord told us this would happen.

“And these things I said not unto you at the beginning, because I was with you.” So long as the Lord was with the disciples, it was not necessary that they know these things. But now the Lord will be leaving them and the Lord was informing them of these things that would come to pass.

“But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.” Sorrow had filled the hearts of the disciples when he told them that he was going away. They had grown so much in their attachment and love for the Lord, that they were sorrowful with the knowledge that he would be going away.

John 16.7-15

John 16:7 “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. 14 He shall glorify me: for he shall receive of mine, and shall show it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.”

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” So long as the Lord was in the world, He was the Comforter to the disciples. However, when he departed he sent the Holy Spirit to be the Comforter to the disciples. This was expedient that he go away. First, it was expedient for Him to go to the cross and to be made sin for us, that we might be made the righteousness of God in Him. Moreover, it was expedient, as His physical body limited his presence to the disciples as he would be only in one place at one time. However, there is no such limitation with the Holy Spirit as He is everywhere present and no where absent. Thus, as the disciples went forth preaching the gospel in different locations, the Holy Spirit was present with all of them even though they were often separated one from another.

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:” The question arises to which world is the Lord referring? Is it the world of the elect? Or is it the world of the wicked? The answer is the world of the elect. The Holy Spirit is not reprovng the world of the wicked here in this time world. The convicting of the wicked of sin, righteousness, and judgment will come at the end of the world.

“Of sin, because they believe not on me;” Truly, those of God’s elect do not believe in Christ before they are born of the Spirit of God. Once one is born of the Spirit, then because the laws of God have been written in his heart and his heart has been sprinkled from an evil conscience, then his conscience bears witness of his sinfulness, his thoughts accusing them, and his heart condemns him. It is only then that he is capable of hearing and believing the gospel.

“Of righteousness, because I go to my Father, and ye see me no more;” The gospel message brought unto us by the gospel messenger under the leadership of the Holy Spirit tells us that Christ is the Righteous One and that he was born without sin and lived without sin.

“Of judgment, because the prince of this world is judged.” We learn also, through the preaching of the gospel, that Christ bore our sins on the cross and those sins and that the wrath of God was executed upon the person of Jesus Christ for our sins and through his atoning blood we are justified before a just and Holy God. In doing this, as we read in Heb. 2:14-15 “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.” In this work, Jesus destroyed him (the prince of this world) who had the power of death. Satan can no longer lay any valid charges against God’s elect: Rom. 8:33-34 “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:” The Holy Spirit was not only a guide into all truth to the apostles and prophets, but He is also, our guide into understanding of all truth today.

“For he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.” The gospel is not the gospel of the Holy Spirit, but it is the gospel of Jesus Christ. The Holy Spirit testifies to us of the person, work, and word of Jesus Christ. The Holy Spirit glorifies Christ. The gospel also testifies of that which the Lord has done, and what he is now doing, and what he will yet do.

“All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.” In this verse we see the complete unity of God the Father, God the Son, and God the Holy Ghost.

John 16.16-22

John 16:16 “A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

It is apparent from this passage that the disciples did not understand or yet believe in the death, burial, and resurrection of the Lord. However, the Lord using the illustration of a woman in travail, gave them an example of how they would feel when his death, burial, and resurrection was past. He told them that the world would rejoice, i.e. referring to his death, and that they would weep and lament. Just as the woman in travail hath sorrow, so they would have sorrow. However, once the woman is delivered of the child, she remembers no more the anguish for joy that a man is born into the world. Likewise, after the Lord’s resurrection, their sorrow would be turned into joy. Further, no man would take away from them this joy.

John 16.23-33

John 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

“And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye

asked nothing in my name: ask, and ye shall receive, that your joy may be full.” There are principles taught to us in scriptures concerning asking the Lord for things in prayer:

1. James 4:2 “Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.” Often times, we do not receive the things that we really need because we do not ask for them. The Lord told the disciples that they had not asked. Then he encouraged them to ask.

2. James 4:3 “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” Asking the Lord is not to be used to satisfy our carnal desires. We will not receive when we ask to satisfy our carnal desires.

3. As the subject verse above tells us we are to ask the Father in the name of Jesus.

4. God has made a wonderful promise concerning our asking, seeking, and knocking: Matt. 7:7, 8 “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

“These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.” The disciples had great difficulty understanding what Jesus was telling them. Sometimes, understanding is withheld from us because the time is not right or we are not yet in a position or ability to understand. Only after the resurrection of Jesus from the grave, would the apostles be able to understand what the Lord had been telling them. We often read these things and wonder why the disciples could not understand. We need to remember that we are reading these things from a different perspective in time. We read them on this side of the cross and the resurrection. They were on the other side.

“At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.” Before his death, burial, and resurrection, the Lord prayed for the disciples. After his death, burial, and resurrection, the disciples having believed that he came from the Father and knowing that the Father loved them as they had loved Jesus, now prayed to the Father. While Jesus intercedes on our account, yet it is us that do the praying unto the Father.

“I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.” The disciples believed this statement of the Lord and did not believe it to be a proverb, but that the Lord was speaking plainly to them. The Lord was speaking plainly unto them, but in reality they had not yet believed, as their actions will testify as they will all deny the Lord in a short while. “Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.”

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” This chapter is closed out with this precious promise from the Lord. In the Lord we have peace. In the world we have tribulation, just as the early disciples did. However, it is cheerful news to us that Christ has overcome the world. Amen.

John 17.1-5

John 17:1 “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

Most people refer to what is written in Matthew chapter 6 and Luke chapter 11 as “the Lord’s prayer.” However, the Lord gave that as a sample manner in which we could use as a guide to prayer. Chapter 17 is truly the “Lord’s prayer.” It is the prayer that He made to the Father.

“These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:” The “hour” to which the Lord was referring was the “hour” of his crucifixion, burial, and resurrection.” In this hour, the Father would glorify the Son and in so doing, the Father would be glorified. The glory to both the Son and the Father emanates from the covenant work of Christ according to the covenant of redemption made between the Father and Son in which all of the elect are saved from their sins by the shed blood of Christ and justified before God.

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” Christ has been given power over all flesh. He gives eternal life to as many as the Father gave him. The phrase “as many as” indicates that eternal life is given to the exact same number as the Father gave the Son. If it were one more or one less, then it would not be “as many as.” Eternal life is given to all those who were chosen in Christ before the foundation of the world (Eph. 1.4). They are given eternal life by the power of the Son: John 5:25: “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” The all powerful voice of the Son is the instrument He uses to give eternal life to the elect.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” Without the possession of eternal life no one can know the only true God, and Jesus Christ, whom He had sent. We must be born again in order to know both the Father and the Son. With this impartation of eternal life in the new or spiritual birth, we are made to know God and enabled to learn about God and his word.

“I have glorified thee on the earth: I have finished the work which thou gavest me to do.” The Lord glorified the Father on earth by doing the work in which the Father gave him to do. John 6:37-39 details the work in which the Father gave unto the Son: “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” All that I know of that glory before the world began is the glory of the self-existent eternal God.

John 17.6-10

John 17:6 “I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them.”

In the above we see the unity of the Son and the Father. The men whom Christ chose as apostles were given to him by the Father. This is also true of the other seventy in which the Lord called and sent forth to preach. These men were of the Father and given to the Son. Moreover, these men kept the Father’s word.

The Lord in summarizing his teachings that he had given to the men whom he had called said that they had received those teachings and had known that the Son came out from the Father. Moreover, these men believed that the Father had sent the Son.

“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.” This statement of the Lord is a dagger in the heart of universalism. That the Lord did not pray for “the world” certainly teaches us that the Lord did not come to save everyone, but he came to save and give eternal life for those the Father had given him. The “world” in which the Lord refused to pray is the world of those not given to him by the Father. “And all mine are thine, and thine are mine; and I am glorified in them.” This shows us that the Lord was not only praying for the apostles and preachers he had called and sent forth, but that he was praying for all that the Father had given him from before the foundation of the world: Eph. 1:4 “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:”

John 17.11-17

John 17:11 “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth.”

In this passage we see Jesus interceding on behalf of the disciples. The love, care, and concern for the welfare of the disciples is evident throughout this intercessory prayer. It is amazing to think about, as we are promised in Rom. 8:34 that he intercedes for us as

well: Rom. 8:34 “Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

Points of intercession in the above passage are as follows:

1. He prayed the Father to keep the disciples in His name so that they may be one as he is with the Father. Unity in belief and worship and service is important and we need to be unified in these things. It is indeed a great blessing to know that Christ is interceding on behalf of the saints for their unity.

2. He made the point that he had kept the disciples that the Father had given him and none was lost but Judas that the scriptures might be fulfilled. Again, it is a great blessing to know that the Son intercedes for us that we may be delivered from evil and kept in the faith.

3. The Lord prayed that the disciples joy might be fulfilled. Knowing the desire of the Lord that our joy be fulfilled and that he is praying to that end is a great comfort to us today.

4. The Lord prayed the Father to keep the disciples from the evil of the world. While we will not always be delivered from the wicked actions of wicked men, yet knowing the Father is watching over us and leading us away from partaking of the evil of the world is a great blessing to us.

5. The Lord prayed the Father that the disciples be sanctified through the word. Moreover, is it a blessing to us to know that the Lord is interceding for us that we might be sanctified through the word of truth to live lives that are pleasing and honoring to God.

John 17.18-23

John 17:18 “As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

“As thou hast sent me into the world, even so have I also sent them into the world.” In the same manner (not altogether the same reason) in which the Father sent the Son into the world, so the Son has sent his disciples into the world. The Son was sent into the world to save his people from their sins and to establish the kingdom of God on earth, and to set forth the New Testament manner of worship. The disciples are sent into the world to preach the gospel of the grace of God and to encourage God’s people to press into this church kingdom on earth and to live as disciples of Jesus Christ.

“And for their sakes I sanctify myself, that they also might be sanctified through the truth.” The Lord was holy when he came into the world, he lived a holy or sanctified life while here on the earth and he sanctified himself as the Lamb of God that taketh away the sin of the world. The disciples are to sanctify themselves through the word of truth and live as the disciples of the Lord.

“Neither pray I for these alone, but for them also which shall believe on me through their word;” The Lord was not just praying for the disciples that had been with him, but for his disciples through all ages. With the preaching of the gospel some of God’s people come to believe on the Lord Jesus Christ as their Lord and Savior. We who have believed are to continue in the Lord’s church kingdom on earth setting forth the truth to those who we are blessed to witness to.

“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:” Once again the Lord prays for the disciples unity with Him and the Father. Unity with Christ and the Father is not accomplished on our terms but according to the teachings of God’s word. All of us should strive to live according to the teaching of God’s word.

“that the world may believe that thou hast sent me.” The world under consideration is the world of God’s elect children. The non-elect will never believe in this life. However, we are to set ourselves apart as an example to the elect and that through the preaching and teaching of God’s word, they too may believe that the Father hath sent the Son.

“And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one;” We are made perfect in righteousness through the atoning sacrifice of Jesus Christ: 2 Cor. 5:21: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” However, the word, “perfect,” here comes from a Greek word that means complete. We are complete in the Father and the Son when we live and walk according to the teachings of Jesus Christ. When we are doing this, then we are one with the Father and the Son.

“and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” Again, the world in this verse is the world of God’s elect. The gospel bears the good news that the Father has loved his people as he has loved Christ.

John 17.24-26

John 17:24 “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”

The above passage is very clear. I would point out again that the phrase, “where I am” is not referring to location, but to the righteous standing before God. Christ went to the cross to deliver us from the condemnation of sin as all of the elect were condemned by sin. By dying in their stead, Christ redeemed from the curse of the law, being made a curse for us. Then he imputed his righteousness unto us that we may be righteous before God as He is righteous before the Father.

John 18.1-11

John 18:1 “When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?”

“When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.” John does not cover what took place in the garden concerning the prayers of Jesus and the three that Jesus took with him to the garden.

“And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.” From this we gather that Jesus and the disciples going to this garden was a common occurrence.

“Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.” Judas had covenanted with the chief priests and Pharisees for 30 pieces of silver to bring them to Jesus and thus betrayed the Lord. They were expecting a fight as they came with weapons.

“Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.” The Lord demonstrated by his power that no man could take him unless he allowed it. That they all fell backward when Jesus said, “I am he,” shows forth that he had far greater power than a band of men with weapons.

“Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.”

“Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.” Peter had previously boasted that he would die for the Lord and at this point he was trying to prove it. When Peter cut off the ear of the servant, he wasn't aiming for the ear, but for the head. Apparently the man ducked and as a result Peter only cut off his ear. The Lord, as we read elsewhere, immediately healed the servant's ear. The Lord also told Peter: “Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?” The fact that the

band of men did not immediately kill Peter is a testament to the Lord's sustaining power. Also, the Lord was not going to let Peter be lost because of his brazen action. Moreover, the Lord had a cup to drink that the Father had given him and He was going to drink it.

John 18.12-18

John 18:12 "Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. 15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself."

"Then the band and the captain and officers of the Jews took Jesus, and bound him, 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year." We are not told why Jesus was first taken to Annas house. While he was father-in-law to Caiaphas, he was not the high priest.

"Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people." While Caiaphas made this prophecy beforehand, I am of the opinion that he did not know the great significance of the prophecy. I think he thought that if Christ died, then the people would be spared from destruction by the Romans. Whereas, the truth was that Christ was to die for the elect family of God and thus deliver them from eternal death.

"And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest." The other disciple to which John was referring was not mentioned by name. However, I believe and I think most people believe that John was referring to himself. By his being known by the high priest, the other disciple thus gained entry for himself and also for Peter: "But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter."

"Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not." This is the first of the three times that Peter would deny the Lord as the Lord had told Peter that he would deny the Lord three times before the cock crowed.

"And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself."

John 18.19-24

John 18:19 “The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Now Annas had sent him bound unto Caiaphas the high priest.”

According to verse 24, Annas had sent Jesus bound unto Caiaphas the high priest and then the high priest “asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.” It would be foolish to think the high priest did not know what Jesus had taught. As Jesus told him, he spake openly to the world; he taught in the synagogue daily, and in the temple; he spoke nothing in secret. The Lord knew the hypocrisy of the high priest in asking that question.

“And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?” This officer thought he was defending the honor of the high priest, when in fact he was defending the hypocrisy of the high priest. “Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?” Thus, the Lord rebuked the servant.

John 18.25-27

John 18:25 “And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27 Peter then denied again: and immediately the cock crew.”

In this passage was the 2nd and 3rd time that Peter denied the Lord. According to Mark 14:71 “But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.” With this Peter fulfilled that which the Lord had told him he would do and to which Peter denied he would do. This was not to be the end of the matter, as the Lord would address this issue with Peter after His resurrection.

John 18.28-40

John 18:28 “Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.”

In John’s account, he did not address the mock trial before the Sanhedrin court and the trial before Pilate. Those are covered in the other gospels.

“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.” The hypocrisy of these men is greatly evident as they would not go into the judgment hall, lest they be defiled; but that they might eat the Passover. All the time they had the true Passover in their custody.

“Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.” Pilate was gracious as a Roman governor as he went out unto them and thus respected their religious beliefs even though he, himself, was not a Jew. However, when Pilate asked them what the accusation was against Jesus, their reply was “If he were not a malefactor, we would not have delivered him up unto thee.” They showed great disrespect to the Roman governor Pilate with this statement. The truth was they had no charge, even false charge, that would justify putting Jesus to death by the Roman judicial system.

“Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.” Under the Roman judicial system to which the Jews were in bondage, it was unlawful for them to put a man to death. Only under the decree of the Roman judicial

system could a man be put to death. Pilate as governor was a part of the Roman judicial system. That is why they brought Jesus to Pilate.

“Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?” That Pilate would ask the prisoner “what hast thou done,” shows the great and unusual nature of the trials of Jesus. Who ever heard of bringing a man to trial and asking the man what hast thou done? The Jewish accusers only said that he was a malefactor without bringing any specific charge against him.

“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.” As Jesus stated, his kingdom is not of this world. It is not a natural kingdom such as Rome or Israel was or any other nation. Rather it is a spiritual kingdom. Jesus said that if his kingdom was of this world then would his servants fight, that he should not be delivered unto the Jews. Christ kingdom is from above, not from this world.

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth?” Truly Jesus was born a king and came into the world to establish his kingdom and to bear witness unto the truth. Moreover, every one that is of the truth heareth his voice. It is His elect family that are born of the Spirit of God that are of the truth and heareth his voice.

“And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.”

From this we make the following observations:

1. Pilate found no fault in Jesus at all.
2. The Romans had a custom to release one of the Jewish prisoners at the Passover.
3. Pilate desired to release Jesus at the Passover.
4. The Jews, however, preferred that a robber named Barabbas be released at the Passover instead of Jesus.

John 19.1-11

John 19:1 “Then Pilate therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands. 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 6 When the chief priests

therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8 When Pilate therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? 11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.”

There are several observations we can make to the above passage:

1. Pilate scourged Jesus. To scourge means to flog. This was done to Roman prisoners in an effort to get them to confess any wrongdoing they may have done. Jesus, of course, had done no wrong.

2. The Roman soldiers went to great length to mock Jesus. It appears that this was intended to be a ridicule of the Jews and their desire to have a king other than Caesar. The plating of a crown of thorns, putting a purple robe on Jesus and saying, “Hail, King of the Jews” was done to mock the Jews desire for a natural king.

3. Pilate proclaimed that he found no fault in Jesus.

4. Upon seeing Jesus the chief priests and officers cried out saying, “crucify him, crucify him.” Elsewhere we are told that they had delivered him for envy.

5. To the chief priests and officers cry to crucify Jesus, Pilate to them, “take ye him and crucify him: for I find no fault in him.” “The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.” This was the first time that Pilate had heard this accusation against Christ and this made Pilate more afraid.

6. Pilate went again into the judgment hall and asked Jesus, “Whence art thou.” To this Jesus gave no answer. A perplexed Pilate then said: “Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?” To this the Lord answered: “Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.”

John 19.12-18

John 19:12 “And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is

called in the Hebrew Golgotha: 18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.”

When Pilate sought to release Jesus, the Jews accused Pilate of not being Caesar’s friend: “whosoever maketh himself a king speaketh against Caesar.” While Pilate knew that there was no fault in Jesus, yet this saying frightened him as he did not want to be known as one who was not Caesar’s friend. “When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.” This action showed that Pilate had made the decision that he would acquiesce to the desires of the Jews.

“And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.” With this saying, those Jews disavowed God as being their king.

“Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two others with him, on either side one, and Jesus in the midst.” These wicked Jews had accomplished what they set out to do. However, what they did not know was that Jesus was going willingly to the cross, where he would suffer the judgment of God to redeem his people from their sins. Those things that man inflicted upon Jesus is not what saved us from our sins, but what the Father poured out upon him in judgment is what delivered us from eternal condemnation.

John 19.19-22

John 19:19 “And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have written I have written.”

This shows us that Pilate believed Jesus to be the king of the Jews. He would not relent to the desires of the chief priests. Moreover, we see biblical correlations in the saying itself and the fact that it was written in 3 languages. I will attach to this chapter two essays that I have written concerning the biblical correlation with the number of 8 and new beginnings and the number 3 and the Godhead.

New Judicial Standing Before God

Because of Adam's transgression in the Garden of Eden, all humanity was condemned before God as we read in Rom. 5:18 "Therefore as by the offence of one judgment came upon all men to condemnation." We would have remained in that condemnation except for a provision that God made for the elect in the covenant of

redemption: Rom. 8:29, 30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." God justified the elect thus giving them a new judicial standing before Him.

There are several Old Testament types associated with the **eighth** day that show forth how the elect of God are justified by God:

1. Lev. 9:1 "And it came to pass on the **eighth** day, that Moses called Aaron and his sons, and the elders of Israel; 2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the LORD."

2. Lev. 14:10 "And on the **eighth** day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. 11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD: 13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, so is the trespass offering: it is most holy: 14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: 16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: 17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD. 19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: 20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean."

3. Lev. 14:23 "And he shall bring them on the **eighth** day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD. 24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD."

4. Lev. 15:14 "And on the **eighth** day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest: 15 And the priest shall offer them, the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for him before the LORD for his issue."

5. Lev. 15:29 "And on the **eighth** day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the

congregation. 30 And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness."

6. Lev 22:27 "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the **eighth** day and thenceforth it shall be accepted for an offering made by fire unto the LORD."

7. Num. 6:10 "And on the **eighth** day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: 11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day."

8. Lev. 23:36 "Seven days ye shall offer an offering made by fire unto the LORD: on the **eighth** day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein."

The above eight passages show forth sacrificial offerings made on the **eighth** day that ceremonially cleansed or atoned for sin. These offerings on the **eighth** day point to the only sacrificial offering that God accepted for the sins of his people. Heb. 10:12 "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified."

In making this sacrificial atonement for the sins of his people, while Jesus hang on the cross he had a saying of **eight** words written in three languages placed above his head, "Jesus of Nazareth, the King of the Jews." There on the cross Jesus forever, perfected them that are sanctified.

As a result of Jesus' sacrificial atonement for the elect we have a new Judicial standing before God: Rom. 8:33 "Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Rather than standing condemned before God as we were in Adam, we now stand justified before God as a result of the covenant work of Jesus Christ redeeming us from our sins.

Three (Part III)

The mark of the Godhead is not only found in the things in nature and in the things that God had constructed (ark, tabernacle, temple) but it is especially manifest in the events surrounding the death, burial, and resurrection of Jesus Christ.

Beginning with the time Jesus separated James, Peter, and John to be with him in the garden of Gethsemane we find numerous groupings of three that speaks to us to the fact that God was in control of the events that took place in the death, burial, and resurrection of Jesus:

1. This was the third time recorded in the scriptures that Jesus had separated these three apostles unto himself. The first time was when he raised the young maiden from the dead. The second time was at the mount of transfiguration and now the third time at the garden.

2. Next Jesus prayed the same prayer three times in the garden.

3. When Jesus was taken to the house of the high priest, Peter denied the Lord three times as Jesus had said that he would.
4. There were three trials of Jesus: at the high priest's house by the Sanhedrin court; before King Herod; and before Pilate the governor.
5. There were three malefactors associated with the crucifixion of Jesus: Barabbas who was let go, and the two thieves who were crucified on either side of Jesus.
6. Jesus was crucified in the midst of three.
7. Pilate had one saying written in three languages (Hebrew, Greek, and Latin) above the head of Jesus on the cross: "Jesus of Nazareth, the King of the Jews."
8. Jesus was crucified at the third hour of the day.
9. While Jesus hang on the cross for six hours, there were three hours of light followed by three hours of darkness over all the earth.
10. There were three women specifically named Mary who stood at the feet of Jesus as he hang on the cross.
11. Jesus lay in the grave for three days and nights.
12. There were three angels present at the grave of Jesus: the mighty angel who rolled back the stone and sat on the stone and the two angels who appeared at the head and foot of where Jesus had lain in the grave and had said, "Why seek ye the living among the dead, he is not here, he is risen as he said..."
13. Jesus elicited from Peter an affirmation of his love three times after his resurrection.

John 19.23-24

John 19:23 "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."

In Matt. 5 the Lord said: 17 "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Fulfilling the law and the prophets to the most minute detail included fulfilling all the prophecies concerning him. In Psalms 22:18 "They part my garments among them, and cast lots upon my vesture." In the above passage we see this prophecy fulfilled.

John 19.25-30

John 19:25 "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 28 After this, Jesus knowing that all things

were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”

Among the many collection of threes that occurred in the events leading up to the trial, crucifixion, death, burial, and resurrection of Jesus, we see that there were three women at the cross named Mary.

Also, in this passage we have recorded a couple of the sayings of Jesus while he was on the cross. Below we set forth an essay concerning the words that Jesus spoke while on the cross:

Words of Jesus while on the cross

When we survey all four gospels we come up with a compilation of things that Jesus said while he hung on the cross.

The first thing that Jesus said while he was on the cross is recorded for us in the book of Luke: Luke 23:34 “Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.” Among those who were gathered together at the cross of Jesus included the priests, rulers, Pharisees, three women named Mary, the apostle John and many of those who had cried out “Crucify him, crucify him.” While there is no reason to think that all those who cried out “crucify him” were of the elect family of God, yet some of them, no doubt, were. It was to those of his children who had been deceived by the priests, rulers of the people, and Pharisees that Jesus made this prayer to the Father. No doubt they were forgiven, because Jesus asked the Father to forgive them. This illustrates the grace, mercy, and forgiveness of God towards his people.

The next things that Jesus said while on the cross are recorded for us in John: John 19:26 “When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.” “Woman behold thy son” speaks to us that Jesus was the promised son of God that would take away the sins of his people. Also, we see this connected to the prophesy that Simeon made concerning Christ after his birth: Luke 2:34 “And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.” No doubt at this time, Mary must have felt that a sword had pierced through her own soul as Simeon prophesied.

What Jesus said unto John, “Behold thy mother,” speaks to us of the providential care that Jesus had for both Mary and for John. Mary had other sons, but it was needful and a blessing to both Mary and John for John to take her into his own home. No doubt they had many conversations about Jesus and the things he said and did, while he walked the earth. No doubt these conversations lifted one another up.

In the book of Luke we have recorded a conversation between Christ and one of the thieves who was hanged with him on the cross: Luke 23:39 “And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and

us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.” Earlier, we read where at one time both thieves were railing on the Lord. However, a change came over one of the thieves. I suggest that change was the spiritual birth. This thief rebuked the other thief and then turned to the Lord and said, “Lord, remember me when thou comest into they kingdom.” To which the Lord responded, “Verily I say unto thee, To day shalt thou be with me in Paradise.” What a tremendous blessing to this man while he was in horrible pain that the Lord gave him assurance that his soul would be with Jesus in Paradise on that very day.

Next, we read in Matthew when darkness came upon the earth about the ninth hour these words of Jesus: Matt. 27:46 “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?” God has promised to never forsake his people, yet he forsake the man Jesus for the punishment of the sins of the elect. What a horrible punishment this time on the cross must have been for Jesus as he suffered the wrath of God poured out without measure upon him as he suffered the sins of his elect children. While this was an hour of great darkness for Jesus, yet, it illustrates the great love Jesus had for his in that he was willing to suffer this hour for us in order to deliver us from eternal punishment.

Next, we read in John 19:28 “After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.” This was said in order to fulfill the prophesy stated in Ps. 69:21 “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.”

Again in John 19:23 we read: “When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.” Those glorious words “it is finished” ring out with the glorious truth that Christ had completed the work of justifying his people before a just and holy God. There is nothing left for them to do to be justified before God’s throne of judgment.

Finally in Luke we read: Luke 23:46 “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” Thus, having finished the work of justifying his children, Jesus commended his spirit into the hands of the Father.

John 19.31-37

John 19:31 “The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his

record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.”

“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.” The reason the Jews wanted the bodies to be removed from the cross was because the next day was a Sabbath. This was not the 7th day Sabbath however. The first day of the feast of unleavened bread began immediately after the Passover day. This high day referred to in this passage was the first day of the Feast of Unleavened Bread. According to the Old Testament this was a day of rest or a Sabbath Day. Most people who were crucified would live on the cross for a few days. However, if their legs were broken then they would not have the ability to push their torso up and breathe. Thus they would quickly die.

“Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.” The actions that took place at this time, fulfilled two more Old Testament prophecies concerning the coming Christ:

1. Ps. 22:16 “For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. 17 I may tell all my bones: they look and stare upon me.”

2. Zec. 12:10 “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”

John 19.38-42

John 19:38 “And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.”

The above account is of the burial of Jesus. We see at the death of Jesus two men who had previously been secret disciples of Jesus come out and claim the body of Jesus.

We note that Jesus body was wrapped in linen clothes and about an hundred pound weight of spices. Those spices were a mixture of myrrh and aloes. This should call our attention back to the gifts of the wise men at the birth of Jesus. One of the gifts was myrrh. Myrrh was associated with burial in the scriptures. This gift pointed us to the great things Jesus would accomplish in his death.

The disciples Joseph and Nicodemus did not have far to take the body of Jesus as the place of Joseph's new tomb was in the garden where Jesus was crucified. Since there were only three hours from the time that Jesus was taken down from the cross until sundown and the beginning of the first day of the feast of unleavened bread, it was imperative that his body be buried by the time the sun went down.

John 20.1-10

John 20:1 "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home."

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." This statement among other things shows forth the error of the religious world in saying that Jesus arose at sunrise on Sunday. First of all, the first day of the week in the biblical calendar began at sundown on Saturday. We are told that Mary came early the first day of the week and she came when it was still dark.

According to Mat 28:2 an angel came down from heaven and rolled away the stone: "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

"Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him." It is apparent that at this time neither Mary nor the two disciples yet believed that Jesus would arise from the dead. As Mary said, "they have taken away the Lord out of the sepulcher, and we know not where they have laid him."

"Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in." Both Peter and John showed their great concern for the missing body of Jesus

as they both ran unto the sepulchre. We are not told why John did not go in at the first. However, he did witness that the linen clothes were lying, but Jesus was gone.

“Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.” For a long time, I did not understand the significance of the napkin wrapped together in a place by itself. A dear brother told me about the tradition that at mealtime, when someone left the table and was not coming back he would leave the napkin unfolded, however, if he was coming back then the napkin would be wrapped together. Thus, the napkin wrapped together tells us that the Lord is coming back. Amen.

“Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.” Based on the tradition of the napkin, I believe that John saw and believed that the Lord was coming back, however, based on the next verse, he apparently did not yet believe that the body of Jesus had arisen from the grave.

“For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.” These two disciples had no clue where the body of Jesus was and they did not yet know the scripture that he must rise again, so they simple went back to their own home.

John 20.11-18

John 20:11 “But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.”

“But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.” During this period of mourning and great concern as to where the body of Jesus was, Mary saw two angels (we are not told whether Mary recognized them as angels or only as two men. Often times in the scriptures angels appear as men.) The angels asked Mary why she was weeping and her answer was that they had taken away her Lord and she did not know where they have laid him. I would venture a guess that she may have thought the Roman authorities or the

chief priest and rulers had come and taken away the body of Jesus. She was greatly desirous and anxious to know where the body of Jesus had been taken.

“And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.” After his resurrection, the Lord had to reveal himself for the persons to recognize him. In this case, Mary who knew the Lord and what he had looked like very well, yet she did not recognize the appearance or the voice of the Lord at first and thought him to be the gardener. Another example of men not recognizing the Lord after his resurrection is found in the book of Luke: Luke 24:13 “And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him.”

“Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.” As soon as the Lord called her name, she recognized Him. No doubt the joy must have instantly filled her heart. I am sure she probably wanted to embrace him at that time. “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” Jesus was not to be touched by man’s hands until he had ascended to the Father. The Lord’s message to Mary was to go to his brethren and tell them that he was to “ascend unto my Father, and your Father; and to my God and your God.” In obedience to that command “Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.”

John 20.19-23

John 20:19 “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”

“Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” The resurrected body of Jesus defied the physical laws of nature. This should not be a surprise to anyone as it was he would made nature and he would know perfectly how to overcome nature. Jesus had ascended to the Father and descended back to earth and then came into the midst of the disciples without any door being opened. The disciples were said to fear the Jews. The hatred of Jesus by the Jews also extended to hatred for the disciples of Jesus. Jesus came into the midst of the disciples and said unto them, “peace be unto you...” After such

turmoil and trouble in the hearts and minds of the disciples, seeing Jesus after his resurrection must have brought great peace to their troubled hearts and minds. Moreover, Jesus proved to them that it was he as he showed them his nailed pierced hands and spear pierced side.

“Then were the disciples glad, when they saw the Lord.” I suspect this was one of the great understatements of the bible that the disciples were “glad.” I suspect they were ecstatically glad.

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.” The Lord was giving the disciples their marching orders. Just as the Father had sent Jesus, now the disciples are being sent forth. “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:” As the Lord had promised in chapter 14, He now was sending the promised other Comforter. All of the disciples had already been born of the Spirit, but now they have another guide, director, and teacher to direct their paths.

“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” This is not to say, that the ministry is to remove sin from people’s lives in eternal judgment, that was the work of Jesus and he finished the work. Rather, through the preaching of the whole counsel of God, there would be those who would be pricked in their heart and would repent and begin to live godly lives. This would remit sins in their lives. In contrast, there would be those who heard the gospel, but would not obey the gospel and their sins would be retained in their lives.

John 20.24-31

John 20:24 “But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.” This is where the term “doubting Thomas” comes from. Thomas declared he would not believe unless he saw the evidence. Though the other disciples bore witness to Thomas that they had seen the Lord, Thomas refused to accept their testimony.

“And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.” Just as the Lord had spoken peace to the disciples in his previous appearance, he once again speaks peace unto them. Jesus is the one who has given us peace. Our peace with God came through the atoning sacrifice of the Lord. Moreover, peace in our lives comes from the assurances and presence of the Spirit in us. The gospel, Jesus gave unto us, is said to be the gospel of peace.

“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.” Thou Thomas had doubted, yet the Lord would not leave his disciple that way. The evidence Thomas sought was manifest by the Lord to Thomas. “And Thomas answered and said unto him, My Lord and my God.” Upon seeing the evidence Thomas was convinced it was the Lord and owned him as his Lord and his God. “Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.” In somewhat of a mild rebuke, the Lord compared Thomas having believed because he saw the Lord to those who believe who have not seen the Lord. We are among those people today that have believed thou we have not seen his nail pierced hands or his spear pierced side.

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” While believing does not give us eternal life as John taught throughout the book of John, but it gives us the joy of the eternal life that God has given us. Thus, through believing we are blessed to live the life that we have been given.

John 21.1-14

John 21:1 “After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred

and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.”

“After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.” Two times previously, Jesus had shown himself alive to the disciples. Now with Peter as their leader, there were seven of the disciples who had determined that they would go fishing. They were witnesses to the most amazing thing that man had ever known. They had a great truth to tell. However, they decided to go fishing. This is just like man. Rather than to seek the Lord for guidance as to what we should do, we decide to do what pleases us. However, when we do not seek the Lord’s guidance, our plans often end as their plans. They toiled all night and caught nothing.

“But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher’s coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.” Once again, the Lord hid his identity from the disciples. Then Jesus asked them if they had caught any fish. The Lord already knew the answer, but he asked this question for their sakes. The Lord always knows what we are doing. We should be cognizant of this when we are doing things that we should not be doing or when we are not doing things we should be doing.

Next, the Lord told them to cast the net on the right side. Our fruitfulness comes from following the Lord’s instructions to us. When we don’t follow his instructions we are unfruitful. When we follow his instructions we bear fruit. The disciples caught so many fish that they had to have help to drag it to land.

John recognized it was the Lord and told Peter that it was the Lord. Pete was naked to his shame and he cast a fisher’s coat about his naked body. When we get caught doing what we should not be doing or not doing what we should do, we stand naked before the Lord.

“As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.”

The number of fish that they disciples caught was an hundred and fifty three. Numbers in scriptures often have significance. This number was not put in the scripture to take up space or for filler. The number one and three together are closely associated with the Godhead. The number 5 is closely associated with death. As the old saying goes, "The one in the middle died for me!" Christ, the one in the middle of the Godhead died to redeem his people from their sins. Fish are sometimes used to illustrate God's covenant people. Notice not a one of the 153 were lost. Likewise, not a one of God's chosen people who were chosen in Christ before the foundation of the world will ever be lost from God.

Christ told the disciples to come and dine. We dine often on the covenant work of Jesus Christ. The doctrine of salvation from sin by the atoning blood of Christ through the grace of God alone, is indeed a great filling meal to the spiritually hungry child of God.

John 21.15-19

John 21:15 "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me."

Peter had previously made the claim that though all men forsake the Lord that he would never forsake the Lord. In other words, he was saying he loved the Lord more than any man including all the other disciples. Words are easy to utter, but when we are put to the test, we often have results that do not reflect the brave words that we said. The Lord had told Peter that before the cock crowed twice, that Peter would deny him thrice. But Peter vehemently denied it. Then we see as the Lord had said, that Peter denied the Lord three times before the cock crowed twice.

Now the time had come and the Lord is going to elicit a statement of love from Peter, but not just through brave words, but through action. Love is an action verb and is demonstrated through action.

"Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" Jesus reminds Peter of the bragging words he had made before. "He saith unto him, Yea, Lord; thou knowest that I love thee." Peter is again confirming his love to the Lord. Certainly there is nothing wrong with confirming one's love to the Lord. However, love should be demonstrated not simple spoken. "He saith unto him, Feed my lambs." The Lord is telling Peter rather than simply saying you love me, do something to show that you love me. Feeding the very young disciples of the Lord is the way the Lord gave Peter to show his love for the Lord.

“He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.” Moreover, the Lord showed Peter that he should show his love for the Lord by feeding the maturing disciples of the Lord.

“He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.” Peter was grieved, no doubt, because he thought the Lord was calling in question his love for the Lord. However, once again the Lord now for the third time is showing Peter that he should show his love not simply state his love for the Lord. This third time the Lord told Peter to feed the mature disciples of Christ. Now, Jesus had Peter to affirm his love for the Lord, whereas, before Peter had denied the Lord three times.

“Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.” This pretty well lays out Peter’s life in a very short summary. When Peter was young he went where he pleased. When Peter comes to the end of his way in old age, he will be stretch forth his hand and be crucified. In the between the Lord tells Peter to “Follow me.”

While we won’t all die a martyr’s death, yet we all have a beginning of life and an end of life. In the meantime, we should be followers of the Lord.

John 21.20-25

John 21:20 “Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? 24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.”

The Lord took a lot of time with Peter and in instructing Peter. Peter was going to be a leader amongst the disciples. He had the zeal that God had given him and the courage that God had given him. He also, like many of us, needed much instruction. Peter began to be concerned about what the Lord would have John to do. How often, has that been a problem for each of us. Rather than concentrating on what the Lord would have each of us to do, we become concerned about what the Lord would have someone else to do. The Lord’s response to Peter was basically to tell Peter that was none of his business. He needed to concentrate on his own efforts to follow the Lord. That is good

for each of us today. Rather than worry about what the Lord would have someone else to do, we should concentrate on ourselves being followers of the Lord.

“And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.” If the world cannot contain the books about what Jesus did, then shouldn't we give great care and effort to learn the things that are in the books that we have been given?