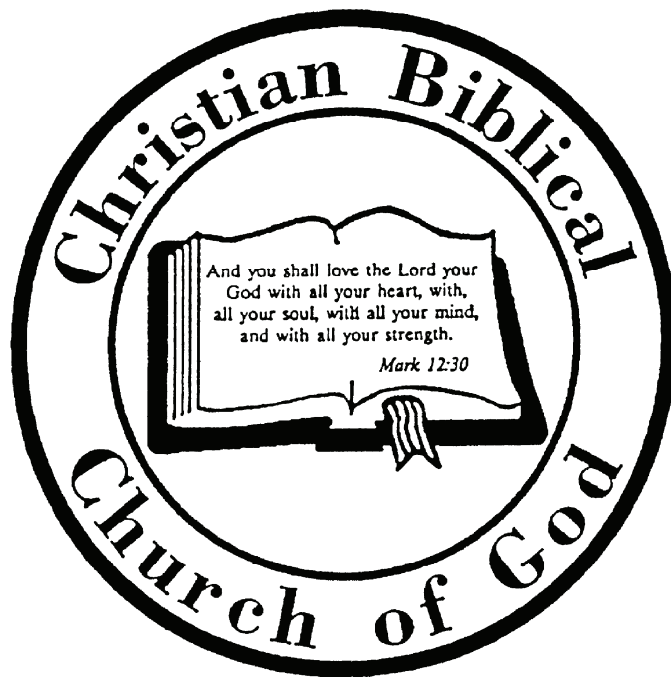


The Gospel of John



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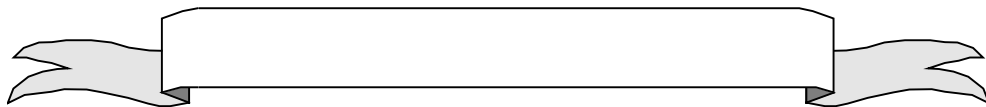
By Fred R. Coulter

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Fred R. Coulter
Christian Biblical Church of God
P. O. Box 1442
Hollister, California 95024-1442

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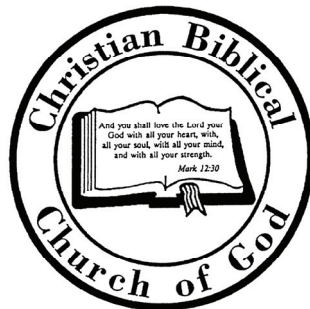
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Gospel of John

Series of 26 sermons by Fred R. Coulter



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The Gospel of John

Foreword

This series of 26 messages by Fred R. Coulter will help the reader to gain a better understanding of the writings of the Apostle John, writings that reveal the office and power of Jesus Christ. Mr. Coulter explains the Apostle John's writings about the birth and preparation of Jesus Christ, the message of Jesus to mankind, details of Jesus' ministry, and the death and resurrection of Jesus.

We must learn to live by every Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and not even one thing that was created came into being without Him. In Him was life, and the life was the light of men" (John 1:1-4). Christ also said, "I am the bread of life...I am the living bread, which came down from heaven; if anyone eats of this bread, he shall live forever" (John 6:48, 51). Also, "The one who believes in Me, as the scripture has said, out of his belly shall flow rivers of living water" (John 7:38). There are so many wonderful exciting treasures in this book, including: teaching of Jesus Christ regarding the role of baptism, being begotten of God, being born again, redemption from sin, lawlessness, and the grace of God are thoroughly explained in this series of messages.

Additionally, just who was John is covered, false doctrine spread in the early Christian Church by false teachers, and how you can discern the true teachings of Jesus Christ from cleverly concocted lies meant to deceive.

A special thanks goes to Bonnie Orswell, Laila Patterson and Nancy Spaller for producing the transcripts.

Gospel of John I Background

(John 1)

Fred R. Coulter

The Gospel of John is one of the most important books in the Bible, and there are many reasons for it being the most important book in the Bible, because of the relationship between John and Jesus Christ. We'll talk a little bit more about that as we get into the background, but before we get into some of the background of the Gospel of John I want to cover a little bit about John the apostle.

The name John comes from the Greek 'Ioannis' or from the Hebrew 'Yohann'—meaning *Jehovah is gracious*. I think it's very important when you understand the background of some of the other studies we have about *grace and love*, and how those are together. Then when we get into the Gospel of John and go through it verse-by-verse, we are going to see the thread of this book all the way through, and the meaning and teachings for us.

Let's find out a little bit about the one who became the Apostle John. We have the first encounter by John with Jesus Christ in Matt. 4. This is when Jesus came to Galilee:

Matthew 4:19: "And He said to them, 'Follow Me, and I will make you fishers of men.' Then they immediately left their nets *and* followed Him... [this is Peter and Andrew] ...And after leaving there, He saw two other brothers, James the *son* of Zebedee and John his brother, in the ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father *and* followed Him" (vs 19-22).

The first time I read that I thought, that was kind of selfish of them; they just up and left and were gone, and here the father was left there working, trying to mend the nets. That shows how little I knew about the Bible or really about the background here.

Mark 1 shows virtually the same incident and we will see that they didn't leave the father in the lurch, because someone could look at that and say that Jesus caused them to dishonor their father by dropping all the work on him and just up and walking away. That wasn't the case at all!

Mark 1:20: "And He called them at once; and leaving their father Zebedee in the ship **with the hired servants**, they followed Him." So, there were plenty of people there. This gives an indication, some feel, that the family of John was reasonably well-to-do.

John 19—this is when Jesus told John to take his mother into his own house. That means that John had a house, he owned property, etc.

John 19:27: "Then He said to the disciple, 'Behold your mother.' And from that time, the disciple took her into his own *home*." There's an indication that with the hired servants in the home, they had some substance and it was not the traditional thing that most people think of as Christians being Catholic-type priests that are poor and beggarly in this particular case. Obviously, John wasn't.

Here is something else that is overlooked in the understanding about John. John knew the high priest Caiaphas; he was the main one. He was the one who also prophesied that one should die for the nation rather than the whole nation die at the hand of the Romans. He really didn't realize he was prophesying the death of Jesus Christ for the sacrifice of the sins of all people.

John 18:15: "But Simon Peter and the other disciple followed Jesus..." Notice how modest John is all the way through, even though he writes this, you do not find that he says of himself: 'I saw' *or* 'I did' *or* 'I was the greatest' *or* 'I was the one that Jesus loved.'

In reading some of the writings such as the Mormons you find that real 'egocentric' attitude in a lot of the writings. But here in the book of John you don't have it. He just mentions that he was the disciple that Jesus loved. Here he just calls himself, and so did another disciple...

"...And that disciple was known to the high priest, and entered..." (v 15). In other words, he couldn't get into that area unless he was known by the high priest. Peter didn't get in, if you will recall. Peter was outside where the guards were, and he was around the fire with the guards and later he got in. But at first he didn't go in with John.

"...with Jesus into the court of the high priest. But Peter stood outside at the door. Then the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in" (vs 15-16). Here was a case that John went out and said, 'This is my friend, let him in.'

Now we get a little background on what the mother of John and James wanted, which gives you

a little insight; it was a little bold and daring for her to even ask this:

Matthew 20:20: “Then the mother of the sons of Zebedee came to Him with her sons... [she brought James and John] ...worshiping Him and asking a certain thing from Him. And He said to her, ‘What do you desire?’ She said to Him, ‘Grant that these my two sons... [she must have known Who and what He was; here’s a little parental intervention] ...may sit one at Your right hand and one at Your left *hand* in Your kingdom’” (vs 20-21). She was really wanting to stack the deck. That shows you what she thought of her sons. They were also called the ‘sons of thunder.’

They were the ones—James and John—who wanted to call fire down out of heaven and devour the Samaritans because they didn’t receive Jesus. So, when we talk about John—the apostle of love—he had an awful lot to overcome to be the kind of apostle we think of as the one who is the apostle of love, if you have the concept of love as only being always sweet, nice, dainty, fine, and all of this sort of thing. Being called ‘the sons of thunder’ certainly was quite a different thing from that.

Verse 22: “But Jesus answered *and* said, ‘You do not know what you are asking. Are you able to drink the cup that I am about to drink, and to be baptized *with* the baptism that I am baptized *with*?’ They said to Him, ‘We are able.’” You talk about patriotic and gun-ho! This is not quite as self-centered as it was when Peter stood up to Jesus and said—when Jesus indicated that He was going to be crucified—‘Far be it, Lord, it won’t happen to You, as long as I’m here with a sword.’ And that time Jesus rebuked Satan! He said, ‘Get behind Me, Satan!’ In this case, they said, “...We are able.”

Verse 23: “And He said to them, ‘You shall indeed drink of My cup, and shall be baptized *with* the baptism that I am baptized *with*; but to sit at My right hand and at My left *hand* is not Mine to give, but *shall be given to those* for whom it has been prepared by My Father.’ And after hearing *this*, the ten were indignant against the two brothers” (vs 23-24).

Here was a political move. An end-run with mom leading the pack, and ‘let’s get our boys in a really good position.’ So, the rest of the ten were upset about that. It doesn’t give us any more about the fight that maybe went on.

Now let’s see a little more detailed account of the introduction of John to Jesus Christ; John 1:35: “On the next day, John was again standing *there*, and two of his disciples *with him*.” This tells a little something about John the Baptist. John here

refers to John the Baptist. If John means *God is gracious*, it’s interesting if you go back and read the account of why John the Baptist was named John instead of Zacharias after his father the high priest. He said, ‘No, it will be John.’

If John means *The Lord is gracious*, then you know why John the Baptist is named John. He brought grace to the people through the forgiveness of sin through the baptism that he had, and he told them to believe on the One that followed him.

“...John was again standing *there*, and two of his disciples *with him*.” This tells us that James and John were disciples of John the Baptist.

Verse 36: “And as he gazed upon Jesus walking, he said, ‘Behold the Lamb of God!’ And the two disciples heard him say *this*, and they followed Jesus” (vs 36-37).

Apparently, this account of their first meeting with Jesus and then later with the leaving of their father at the ship, this is the first account in chronological order. The second account was when Jesus was ready to begin his ministry. Here they met Jesus and stayed with Him that day.

When you come to John 2 where Jesus told His mother, ‘What am I to do with you, woman?’ when they were out of wine and she said, ‘What are You going to do?’ He said, ‘My time is not yet.’ So, apparently this first introduction at John’s baptism was before leaving Zebedee (the father) at the Sea of Galilee.

I’m just going to review some of the things here. You can find a full detailed account of this in *Unger’s Bible Dictionary*. Some dictionaries have quite a bit, some don’t. This is fairly good. You might also find some of these things in *Smith’s Bible Dictionary*. Unger’s just breaks it down this way:

John was there at the ordination of the 12 apostles, and they received the surname of the ‘sons of thunder’ (Matt. 5:35-37). They were also at the Transfiguration..

Peter, James and John were at the Transfiguration; very important!

Rebuking one who was casting out demons in the Lord’s name, because he was not one of their company (Luke 9:49). Seeking to call down fire from heaven upon a village of Samaritans (Luke 9:54).

Think about what they must have understood even to ask that.

In relationship to children asking their parents for money—if your children know that you

have \$100, they might be bold enough to ask for \$10, if they knew they were going to share in the \$100. If they knew you had \$1,000, they might be bold enough to ask for \$100. If they knew you had \$100,000, they might be bold enough to ask you to go buy them this real snazzy car and pay cash for it. If they knew you had \$1-million, surely a measly \$100,000 wouldn't be too out of line.

For James and John to come and ask Jesus to call fire from heaven:

- What do you suppose they knew about Jesus?
- What do you suppose they knew about the power He had?

They understood that He was the Son of God! They understood that He could! They knew that Elijah the prophet called down fire from heaven and devoured 150 men plus the captains! That was far less offensive than what went on with Elijah and the captain of the guard from Ahab, than rejecting the Messiah, so they thought. So, they wanted to extinguish that village.

They were also joining with his mother and James and asking for the highest places in the Kingdom of the Master...

We just saw that!

They were with Jesus on the Mt. of Olives when He foretold the destruction of Jerusalem (Mark 13). They were sent by the Master to prepare, with Peter, the Passover.

So, it was Peter, James and John that went and prepared the last Passover. I still, to this day, do not know how people can say that the last Passover of Jesus was not a Passover, when it clearly was. He said, 'Go prepare the Passover,' and He sent Peter, James and John to prepare the Passover.

John was asking who would betray Jesus. Peter and James were in Gethsemane with Him

Peter, James and John were at what three major events:

- the Transfiguration
- the preparing of the last Passover
- in the Garden of Gethsemane

In other words, there must have been in the Garden of Gethsemane the 12 disciples that came with Him; nine of them must have been with Judas, and Judas went to the Captain of the Guard to have Jesus arrested.

Then Jesus took with Him Peter, James and

John and they went a little bit further and He told them, 'You wait here and I'm going to go ahead and pray.' So, there must have been those two groups: Peter, James, John, then the other disciples, and Jesus a little further away from there.

But to have Peter, James and John go with Him into the Garden of Gethsemane tells us why John was able to bring the Lord's final prayer in John 17. What does that tell us? We can look at some of the internal evidence and we can bring it back and reflect a little better on it. That tells us that John was probably closer to Jesus when Jesus was praying than any of the other disciples. Which could be true, because John was the disciple whom Jesus loved, and John was also the disciple who leaned back on Jesus' chest and said, 'Who is it that is going to betray You?'

When the betrayal is accomplished, Peter and John follow afar off.

Then they go into the palace of the high priest. Then it talks a little bit here about the friendship for Peter and the things that they did. You'll notice that Mary Magdalene ran to Peter and John; they were the first to know that Jesus was resurrected.

John's mother, whose name was Salome, was also one of those who was at the crucifixion. She was one of those who was preparing the ointment, which they went out and bought, and I'm sure they didn't have time to collect money, so it shows that they had enough money of their own to go out and buy a hundred pounds of the very expensive ointment and spices.

It talks about Peter and John, and their relationship, which we will get to later in this series.

In the history of Acts it gives us a little bit of flavor of the structure of things. There are those who propound the primacy of Peter, as per the pope. I think we're going to see that one of the reasons that John wrote the Gospel of John, and especially the first three verses, is because that is so very, very important. John is showing that all honor must go to God the Father and Jesus Christ. Jesus Christ was the Spokesman, the Word of God!

Acts 3:1: "Now, Peter and John went up together into the temple..." I've never heard anyone try and bring about, or substantiate, the primacy of John. I think Peter was a little more aggressive. Peter obviously was one of the main leaders, but here it is Peter *and* John. Later on in the book of Acts it shifts over to Paul who was the apostle of the Gentiles.

If you have a Gentile church such as Catholicism, then it would seem more reasonable that Paul should have been the first pope, which

there was not a pope in the true Christian church.

You know the miracle there where Peter and John were about to go into the temple, and v 4: “But Peter and John, intently observing him, said, ‘Look on us.’” And he gave heed and was healed.

Verse 8: “And leaping up, he stood and walked; and he entered into the temple with them, walking and leaping and praising God. Now all the people saw him walking and praising God” (vs 8-9) They knew it was the lame man.

Verse 11: “And as the lame *man* who had been healed held Peter and John, all the people ran together to them in the porch *that is* called Solomon’s, *for* they were greatly amazed.” They couldn’t even get away.

Imagine this: Here’s this lame man lying there, he is healed and he gets up and is running and jumping and praising God, going into the temple area, and Peter and John were coming along. I don’t know if they were before him or behind him, but the lame man runs up and grabs hold of them making sure they can’t get away. All the rest of the people come running in to see what’s going on. That shows some of the excitement of the early New Testament Church as it was getting going.

We also find in Acts 15 that John was there with the other apostles for discussing the matter concerning the circumcision of the Gentiles, whether they should be circumcised or not.

Even in *Unger’s Bible Dictionary*, he quotes some as saying: It is the greatest book in the world. There may be a grain of truth to that. Maybe that’s an entirely correct statement, especially from the point of view that this was the writing of the one who was the disciple that Jesus loved. Then he goes through and shows and outline of it, which is pretty good concerning it. Suffice it to say:

- the book of John was written in approximately the years: 85-95_{A.D.}
- 1st John, 2nd John and 3rd John was written subsequent to that

Why is the book of John different than the other three Gospels? You can read all kinds of theories, all kinds speculations as to why the Gospel of John is different than the other three Gospels. I think it is important for us to realize why it is different.

- It is different because it fills in all of the missing gaps that are in Matthew, Mark and Luke.
- It is different because it shows us that Jesus’ life actually centered around the Holy Days of God.

{ note the book: *A Harmony of the Gospels* }

- John 1—the creation, the coming of Jesus Christ
- John 2-3—Passover
- John 5—Feast of the Jews, which after examining it more closely, I am inclined to believe that John 5 would more fulfill the meaning of the Last Great Day than any other day.
- John 6—Passover again, all the meaning, which is extremely profound
- John 7-9—the Feast of Tabernacles
- John 10—reference to the Feast of the Dedication of the Temple that Jesus attended
- John 11—resurrection of Lazarus
- John 12—the beginning of Jesus’ last Passover
- John 13-19—Passover and crucifixion of Jesus Christ
- John 21—events that took place after the resurrection

The book of John was written for a very, very specific reason. Just keep in mind that with John writing; we will say 90_{A.D.} for a middle figure between 85-95. Remember that the temple was destroyed some 20 years before that. Also remember that at this time the controversy between the Jews and the Christians, and the absolute hatred and vehemence and fighting that was between the Jewish non-Christians and the so-called Gentile Christians. It was just absolute hatred!

{ note book: *From Sabbath to Sunday* by Samuele Bacchiocchi }

John writing at this time, we find why he wrote this book. It is to establish two very important things; John 20:30: “Now then, Jesus did many other miracles in *the* presence of His disciples, which are not written in this book.”

I’ve often wondered why weren’t they written in this book? I think the fact that we just briefly touched on about the calling of fire down from heaven maybe showed some of the private and personal instruction that they received as apostles, directly from Jesus Christ that no one else ever received, were not intended to be written.

Verse 31: “But these have been written, ^[#1]**so that you may believe...**” I’ll do a word study on *believe* as we get more into the series. Nowhere does John use the word that is translated into English *faith*. Everywhere he uses the word *believe*! The Greek for *believe* actually means to *faithize*.

“...that Jesus is the Christ, the Son of God; and that believing, ^[#2]you may have life

through His name” (v 31).

That’s a very important verse, because when we go back to the Epistle of First John, remember that he wrote: *There be many antichrists!* Were there people believing in another Jesus? That sounds a little bit like the first introduction of Galatians: *I marvel that you are removed from Him Who has called you unto another Gospel!* What John is emphasizing is the **true Jesus Christ, that you may believe Him!**

We will see how this will tie in with the beginning of the Gospel of John. This has to do with *how* you believe and *how* you have faith. Rom. 10 ties these two words together concerning *faith* and *belief*.

Romans 10:8: “...This is the Word of faith that we are proclaiming: That if you **confess with your mouth the Lord Jesus...** [upon conviction and belief; This is not just **mumbling or jumbling the words**] **...and believe in your heart...**” (vs 8-9). What does it mean to really believe in your heart? In other words, **that is a conviction that you live and die by!** It’s not just a casual belief that when the pressure gets strong you turn down. You “...**believe** in your heart...”

“...that God raised Him from *the* dead, you shall be saved. For with *the* heart one **believes** unto righteousness, and with *the* mouth one confesses unto salvation because the Scripture says, ‘Everyone who believes in Him shall not be ashamed’” (vs 9-11).

This is the whole point of the Gospel. You are here because you believe what we just read. **Absolutely believe it!** There’s a special blessing that Jesus gave to each one of you when He prayed for you who believe on the words of those who taught Jesus’ life; namely the apostles and those in His Church. *There’s a blessing for those who believe and have not seen!*

Verse 12: “For there is no difference between Jew and Greek, because the same Lord of all *is* rich toward all who call upon Him. For everyone who calls on the name of *the* Lord shall be saved. How then shall they call on *Him* in Whom they have not believed? And how shall they believe in *Him* of Whom they have not heard? And how shall they hear without preaching?” (vs 12-14).

What does a preacher preach? *He preaches words, the message!* That’s exactly where the Gospel of John begins. It was very important to establish who and what Jesus Christ *was and is*.

Verse 15: “And how shall they preach, unless they be sent? Accordingly, it is written, ‘How

beautiful *are* the feet of those who announce the Gospel of Peace, and those who announce the good news of good things!’ But all have not obeyed the Gospel because as Isaiah said, ‘Lord, who has believed our report?’ So then, faith *comes* by hearing, and hearing through *the* Word [‘Logos’] of God” (vs 15-17).

This brings us right where we need to turn, back to the beginning of the Gospel of John. This tells us some very, very important things concerning Jesus Christ.

John 1:1: “In *the* beginning was the Word, and the Word was with God, and the Word was God. He was in *the* beginning with God. All things **came into being** through Him, and not even one *thing* that was created came into being without Him” (vs 1-3). In other words, there is nothing that is made that Jesus did not make! That’s very important to understand.

There are those who say that Jesus was a ‘good man’—which the Jews still say today. I hear this all the time on a talk show on the radio. They get some Jew that has written some book about Jesus, and he doesn’t know the first thing about Jesus Christ. But they all undeify Jesus Christ. You have one that says, ‘All other religions have failed,’ and that’s why his is the ‘right’ one. I predict that his is going to fail, and I predict that he’s going to come to an ignominious end, because now he has verbally opened his mouth and challenged God! He is in trouble.

The Gospel of John is written not just because of the things that I have mentioned, but because it shows that Jesus Christ is **THE** Son of God! He is **THE** only One through Whom there is life! **No other way!** We will see this emphasized all the way through the book of John.

The word in the Greek for *the Word* is ‘ho Logos.’ It means **the Word!** Why would He use that particular phrase? *The Word* can mean:

- the Message
- the Spokesman
- the One Who is speaking

It’s very important because we saw that you cannot have faith unless you hear.

- What is it you are to hear? *The Word of God!*
- Who is the Word of God personified? *The One Who became Jesus Christ!*

That’s why this is very important that this has been used in this particular way.

Let’s look at some very important things concerning Jesus Christ. Gen. 1 connects the

beginning of the creation with Jesus Christ. Remember, He said, 'Nothing came into existence, or came into being, except that He brought it into being.

- How did God create it?
- How did God create?
- *This tells us that Jesus Christ was the One Who was the Word in the beginning!*
- How did God create?
- *By speaking!*

Genesis 1:1: "In *the* beginning God created the heavens and the earth. And the earth was without form and void, and darkness *was* upon the face of the deep, and the Spirit of God moved upon the face of the waters" (vs 1-2). The Spirit of God is the Power of God. We will see that when we get into the section in John 14 on the Holy Spirit. There's some very, very important and new meaning in John 14 referring to the Holy Spirit.

Verse 3: And **God said...**" Who was this One Who said it?

John 1:1: "...**the Word was God.**" So, the One Who spoke it, Who brought it into being and existence was the One Who became Jesus Christ.

Genesis 1:3: "And God said, 'Let there be light.'..." We're going to see an interesting parallel when we get back to the John 1 concerning the Light. Who is *the* Light?

Notice how these come together and I want us to really focus in on how the book of John will put things together in a circle. One part is a part of another part, which is a part of another part, which hooks together in a circle. You have the Word; you have Him speaking; now we have "...Let there be light..." and Jesus is the Light of the world.

This is why the book of John is so good; you can put all these together. I'm personally really excited about bringing this series. There is so much in it that I feel is very important.

Verse 5: "And God called the light day, and He called the darkness night.... [v 6]: And God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters *from* the waters.'" That happened.

Verse 8: "And God called the firmament heavens. And the evening and the morning were day two. And God said, 'Let the waters under the heavens be gathered together to one place...' (vs 8-9); and He called the water seas (v 10).

Verse 14: "And God said, 'Let there be lights in the firmament of the heavens to divide

between the day and the night, and let them be for signs, and for appointed seasons, and for days and years.'"

Verse 20: "And God said, 'Let the waters abound *with* swarms of living creatures... [v 21]: ...And God created great sea-animals.... And God saw that *it was* good. And God blessed them, saying, 'Be fruitful and multiply, and fill the waters of the seas, and let the fowl multiply in the earth.' And the evening and the morning were day five. And God said, 'Let the earth bring forth living creatures...' (vs 20-25).

Can you imagine the kind of power that is? I don't know how long They planned it, or exactly what took place before He did the commanding for it to come forth, but can you imagine the power? We need to understand the *office and power* of Jesus Christ! ***By His Word He can command and it comes into being!***

That's why we are to *believe* on Him! This is why it's very important that we understand that it is not just some sort of patchwork type of thing that God is doing to save us. It is a very meaningful involvement of God in our lives. ***The One Who created and made everything is the One Who is saving us!***

Verse 26: "And God said, 'Let Us...' He didn't say, 'Let Me'; He said, "...Let Us..." This is showing that there is more than one God. The Bible reveals that there are two: Jesus Christ and God the Father! When we get to the important part in John 14, I will prove unequivocally, by the original Greek, that ***the Holy Spirit is the power of God and not a person.***

"God said, 'Let Us make man in Our image, after Our likeness...' (v 26). As I've mentioned many times before, the rest of the Bible tells about how that ***man is going to be made after God's kind!***

The Word also means *to speak*. Jesus was the Spokesman! You might want to—through a concordance—take and do a word study of:

- God's Word
- the Word of God
- Your Word
- My Word

You will see how absolutely fantastic the Bible is concerning *the* Word; especially Psa. 119. There are at least 30 references to *the Word of God*.

Here is another very important reason why John wrote what he wrote and the way that he wrote it. I am sure that at this time there were Jews that were feeling that Jesus Christ was really not the

Messiah. So, John chose 'ho Logos' to show Who Jesus was.

When we come to Exodus 20:1 we find kind of a casual little verse that we would read over, but it says: "And God spoke all these words, saying"

- these are the words of God
- this is the message of God
- God is the One Who spoke them
- this is the Word of God

John is reinforcing the very power and impact of the Word of God by those first three verses. Jesus Christ is the One Who spoke those words.

Exodus 24:3: "And Moses came and told the people all the words of the LORD..." Remember what the people said after they heard the Ten Commandments thundered? *They were all afraid and said, 'Moses, you go speak to God, and all that you tell us we will do.* But as for this voice of God, we are so afraid we can't hear it.' That's exactly what Moses did.

"...and all the judgments. And all the people answered with one voice and said, 'All the words which the LORD has said, we will do'" (v 3). The key is this:

- everything in the Old Testament is based upon the Word of God
- everything in the New Testament is based upon the Word of God

What did Moses do? Verse 4: "And Moses **wrote** all the words of the LORD..." That's what we have here; we have all the words of the Lord, all that we need.

There are many other Psalms we could go to showing that the Word of God is pure, true, righteous and Holy and everything like that. But here is one verse that sums it up very clearly for us:

Proverbs 30:5: "**Every Word of God is pure...**" You need to think about that for a minute. **God does not sin!** Everything He says is *pure*; however you want to define *pure*.

- there is no hypocrisy in it
- there is no guile in it
- there are no lies in it
- it is pure
- the Word of God is manifold

—many, many meanings when we combine it together with the rest of God's Word; it is *pure!* **God's Word is pure!**

There are a lot of people today who wish they had a glass of *pure* water. We're finding more

and more that the water is polluted. There's nothing better than good, clean, pure water.

Think about the *pure* Word of God! How that is to be with us, and we put that together with the water of God's Spirit and how that should interact in our heart and mind.

Jesus said, concerning God's Word, 'Man shall not live by bread alone, but by every Word of God.' In another place it says, 'By every word that proceeds out of the mouth of God shall man live.'

Now let's understand something a little bit more concerning the Word of God. We will see why these words are so very important, and another reason why John used the word 'ho Logos' to describe Jesus Christ.

(go to the next track)

John 6:63: "It is the Spirit that gives life; the flesh profits nothing. **The words that I speak to you, they are Spirit and they are Life.**" That is also true concerning Jesus Christ personally.

- it is *through Him* that we live
- it is *through Him* that we receive the Holy Spirit
- it is *through Him* that the words of God are understood spiritually for us

Let's go further and show more of the power of God in upholding the universe. We can tie this right in with the creation of the world (Gen. 1); but in Heb. 1 we find something very, very important if you can combine John 1, Gen. 1 and Heb. 1. It talks about Jesus Christ:

Hebrews 1:1: "God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by *His* Son, Whom He has appointed heir of all things, by Whom also He made the ages" (vs 1-2). How did He make the worlds? *By command!*

Verse 3: "Who, being *the* brightness of *His* glory and *the* exact image of His person, and upholding all things **by the word of His own power...**" or by the power of His Word! He's upholding everything! ***Everything exists because of the Word of God!***

That's why John was writing 'In the beginning was ***the Word.***' It is the Word of God Who upholds it all.

"...when He had by Himself purged our sins, sat down at *the* right hand of the Majesty on high" (v 3).

In Heb. 11 we have *faith, believing in Christ, creation* all tied together.

Hebrews 11:1: “Now, faith is *the* substance of *things* hoped for, *and the* conviction of things not seen. For by this *kind of faith* the elders obtained a good report. By faith we understand that the worlds were created by *the* Word of God...” (vs 1-3)—by the words that God spoke, but also by literally the One Who is called *the Word*, referring also to *Jesus Christ!*

“...so that the things that are seen were made from *things* that are invisible” (v 3). I think we live in a tremendous age where we can at least be knowledgeable of the fact that they are getting down so fine into matter, and they still have not discovered what is behind it, yet.

When they learned about the cell, that was the ultimate. Then it was the atom, and now they’re down into things way below the level of the atom and they still don’t know what is there. They can’t tell you what life is; they can’t tell you what matter is. They can tell you what it can do; they can tell you certain behaviors and reactions and things that they have found, but *we know by faith that these things were made of things that don’t appear; that is by the Spirit of God!*

Verse 6: “Now, without faith *it is* impossible to please *God*. For it is mandatory for **the one who comes to God to believe that He exists...**” That is why an atheist can never understand about God. You can’t understand about the creation unless you believe in God.

“...For it is mandatory *for* the one who comes to God to believe that He exists, and *that* He is a rewarder of those who diligently seek Him” (v 6).

Revelation 19:11: “And I saw heaven open; and behold, a white horse; and He Who sat on it is called Faithful and True...” When we get into the book of John we’re going to learn all of the characteristics of Jesus Christ. Here He’s called “...Faithful and True...”

“...and in righteousness He does judge and make war” (v 11). This is going to be the war to end all wars!

Verse 12: “And His eyes *were* like a flame of fire, and on His head *were* many crowns; *and* He had a name written that no one knows except Him. And *He was* clothed with a garment dipped in blood; and His name is **The Word of God**” (vs 12-13)—Greek: ‘ho Logos tou Theou.’

You will notice that if we tie all this together:

- Jesus said, ‘*These words which I speak*

unto you, they are Spirit and they are Life.’

- Jesus is called *the Word of God!*
- He is the One Who has created everything that there is.
- He is the One Who has sent the Holy Spirit

Notice the reference by the Apostle Paul, Ephesians 6:17: “And put on the helmet of salvation, and **the sword of the Spirit, which is the Word of God.**”

How is it that you’re best able to fight and resist Satan the devil? *When you use God’s Word and the name of Jesus Christ to do so!*

This can be said of the Word of God and of Jesus Christ, and will be when He returns. Hebrews 4:12: “For the Word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of both soul and spirit, *and* of both *the* joints and *the* marrow, and *is* able to discern *the* thoughts and intents of *the* heart.”

That’s pretty powerful! That’s what God’s Word does in our lives to lead us, guide us and convict us!

Matthew 13 is the parable concerning the sower, and the sowing of the seed. It says in the book of Mark—in the parallel account—that the seed is the Word of God. So, it goes out.

Matthew 13:18: “Therefore, hear the parable of the sower: When anyone hears **the Word of the kingdom...**” (vs 18-19). That is:

- the Kingship of Christ
- the Kingdom of God
- the rule of God, the reign of God
- the meaning of life

The meaning of life is all tied up in that phrase “...the Word of the kingdom...”

“...and does not understand *it*, the wicked one comes and snatches away that which was sown in his heart. This is the one who was sown by the way. Now, the one who was sown upon the rocky places is the one who hears the Word and immediately receives it with joy; But *because* he has no root in himself, *he* does not endure; for when tribulation or persecution arises because of the Word, he is quickly offended. And the one who was sown among the thorns is the one who hears the Word, but the cares of this life and the deceitfulness of riches choke the Word, and it becomes unfruitful. But the one who was sown on good ground, this is the one who hears the Word and understands, who indeed brings forth fruit and produces—one a hundredfold, another sixtyfold *and* another thirtyfold” (vs 19-23). *There it talks about the*

process of conversion!

Matthew 7:24: “Therefore, everyone who hears these **words of Mine**... [the verb form of logos] ...and practices them, I will compare him to a wise man, who built his house upon the rock; and the rain came down, and the floods came, and the winds blew, and beat upon that house; but it did not fall, for it was founded upon the rock. And everyone who hears these words of Mine and does not practice them shall be compared to a foolish man, who built his house upon the sand; and the rain came down, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it. Now, it came to pass *that* when Jesus had finished these words, the multitudes were amazed at His teaching; for He taught them as One Who had authority, and not as the scribes” (vs 24-29).

We’re going to see all the way through the Gospel of John that Jesus speaks with *great* authority and strength.

John 1:1 “In *the* beginning was the Word, and the Word was **with** God ...”—‘pros’—*toward* God; not only was He with Him, but He was *toward* God. Everything He did was *to* or *toward* or *for* God the Father. Jesus said, ‘I came not to do My own will, but the will of Him that sent Me.’

“...and the Word **was** God” (v 1). John absolutely defined Who Jesus Christ was. Why is it important to know that Jesus Christ was God? *Because the words that He spoke were the Message of God!* No one can take to himself the liberty or authority to speak on behalf of God unless God has given that permission.

Here we have Jesus Christ Who came in the flesh Who was the Son of God, Who *was* God. Whatever He spoke then was the with the authority of God.

Verse 2: “He was in *the* beginning with God. All things came into being through Him, and not even one *thing* that was created came into being without Him. In Him was life, and the life was the light of men” (vs 2-4)—the Greek there is ‘anthropos’—*human being*. In this case it’s ‘ton anthron’—which means *of men, all human beings*.

- ‘anthropos’—*human being*
- ‘genos’—*the son or offspring of*—it can refer to a son in the masculine gender

But when it is

- ‘genos tou Theo’—*the sons of God*—that means that there is no respect of gender in that statement

Women today feel very slighted, although

women in America are the most blessed women in the world. Yet, they go along and shout and bang and jump up and down and say they are oppressed, which is not the case. They ought to go to some of the Arab nations if they think they are deprived and oppressed.

But I just wanted to make it clear that the word ‘anthropos’ can refer to a single man as in the gender, but where it is *men* it is *human beings*.

Jesus Christ is the Light of all human beings. In other words, we are told very clearly that there isn’t any human being anywhere that is alive that does not have that life through the power of the Word—‘ho Logos’—who is God—‘ho Theos.’

I’m interspersing a little Greek in here so that when we get further into the study we’ll follow along a little better, and some of these words we’ll be able to pick up as we go along.

Verse 5: “And the Light shines in the darkness, but the darkness does not comprehend it.” *Nowhere* at anytime have the forces of Satan overcome the power of God. God has allowed certain things, but when there’s a challenge right to God’s face, He’ll take care of it.

The Frenchman Voltaire stood in a particular house or palace and said, ‘Within a hundred years the Bible will be exterminated.’ One hundred years later that house was dedicated to the Word of God. God has a way of taking care of those things. He just does! “And the light shines in the darkness, but the darkness does not comprehend it.” It also means:

- it does not overcome it
- it does not conquer it
- there is no way that it can be put out

That is true! The more that men have tried to get rid of the Word of God, the more it’s multiplied! Time and time again that is true.

Verse 6—concerning John the Baptist: There was a man sent by God, whose name *was* John. He came for a witness, that he might testify concerning **the Light**...” (vs 6-7)—Greek: ‘tou photos’—from which we get the words: *photography, photo*. How do they get the photos? *This is sensitized by light*.

“...so that through him all might believe. He was not the light... [‘tou photos’] ...but *came* that he might testify concerning the light. The True Light was that which enlightens everyone who comes into the world” (vs 7-9). This is true concerning the gift of just physical life, the Light of Life, and also the Light of Life concerning the *spiritual life* that we

receive through the Holy Spirit of God.

Verse 10: “He was in the world, and the world came into being through Him, but the world did not know Him.” That is so true today, the world does not know its own Creator. That is absolutely astounding! Doesn’t know its own Creator, just like a clunker car that doesn’t know anything.

Verse 11: “He came to His own, and His own did not receive Him.” What did they try to do?

- stone Him
 - persecuted Him
 - kill Him
- and finally
- crucified Him

—even though that was a type of all men crucifying Jesus Christ; that’s why God worked it out that way. It was that Satan inspired the deception and the civil authorities acquiesced to it. The people demanded it. The Jews made sure He was out there to be crucified, but the Roman soldiers actually drove the nail and thrust the spear into His side. The people who say that the Jews alone crucified Christ, it is not a truly authentic statement.

1-Corinthians 1:17: “For Christ did not send me to baptize, but to preach the Gospel—not with *the* wisdom of words...” That’s what I see so many times.

I’ve got some commentaries at home and, believe me, very, very little of the sermons that I ever bring do I gain any material out of those. In fact, I get more material from looking at them and seeing how wrong they are, then preach the Truth, because they’re absolutely incredible. I read the whole summary of the Gospel of John in the *Interpreter’s Dictionary of the Bible* and it was written by an atheist. No wonder he couldn’t understand it.

“...lest the cross of Christ be made void. For to those who are perishing, the preaching of the cross is foolishness; but to us who are being saved, it is the power of God” (vs 17-18).

It also says in relationship to the Jews that Jesus is a stumbling block! That is true! When He came to His own they didn’t receive Him.

Verse 23: “But we proclaim Christ crucified. To *the* Jews *it is* a cause of offense... [a stumbling block] ...and to the Greeks *it is* foolishness; but to those who are called—both Jews and Greeks—Christ *is* God’s power and God’s wisdom” (vs 23-24). Most of the wisdom of the world is based on the wisdom of the Greeks.

John 1:12: “But as many as received Him...” How is it that you received Christ?

There is a movement in the Protestant churches where all you have to do is receive Christ. ‘How many here tonight received Christ. Open your heart and let Him in.’ *NO!* You receive Christ after you have been called.

John 6:44: “No one can come to Me unless the Father, Who sent Me, draws him...” You receive Him by *repentance*, *His forgiving your sins* and the *receiving of the Holy Spirit*. It doesn’t come any other way! There are many Scriptures that we can go to to show that, especially Acts 8 about Simon Magus. He wanted the power, he wanted the name, but he wasn’t willing to repent and receive Jesus.

John 1:12: “...to them He gave authority... [they were authorized from God] ...to become *the* children [‘tekna’] of God...” (v 12). God gave His authority to be the children of God.

You can get yourself in trouble with people in the world if you just say ‘I’m a son of God.’ Imagine the answer you would get. But He gave us that authority.

“...even to those who believe in [‘eis’] His name” (v 12). We will see all the way through the book of John that to believe *on* Jesus Christ means to *believe into*; in other words, it not just believe something is there. It is believe so that your belief and the mental process is actually going *into!* This is the kind of belief that it’s talking about all through the book of John:

- believing into Jesus
- believing into His name

Verse 13: “Who were not begotten by bloodlines... [not of a physical genealogy] ...nor by *the* will of *the* flesh...”—because of being of a physical thing. Can you imagine what it would be if eternal life came through a certain race? No one would ever receive it; it would just be within that one family or nation and that would be it. That’s why it has to come from God. It’s not the will of the flesh.

“...nor by *the* will of man, but by *the* will of God” (v 13)—were begotten. We have not been totally born into the Kingdom of God as spirit beings.

Let’s analyze the phrase “...**of** God”: ‘ek’—*proceeding out from God*. The will from God proceeding out into our lives and with the Holy Spirit has begotten us again ‘unto the lively hope of the resurrection’ through the ‘incorruptible Word of God’ (as Peter writes). So, it is by *the will of God!*

That is quite a statement.

When we put it all together with the other statements about how God loves the world, how He calls us, how He does different things for us, that it is by the *will of God*; by His *very own will*! Pretty powerful statement. How powerful is Jesus Christ the Word? *Well, it's beyond description!* But it shows exactly how God's way is in our life.

I want to focus in on what the Bible calls *the joy of the Lord*. Too many times Christianity has been a drudge. I don't want it to be a drudge. The reason that too many have not found the *joy of the Lord* is because they relied too much on their own power, which is going to disappoint them, rather than on the power of God and see the greatness of God and what He does for us in our lives.

Verse 14: "And the Word became flesh, and tabernacled among us..." He temporarily lived here.

Let's see the total humility of God. You would have to conclude that God is the most exalted being that exists; full of majesty, power, glory, honor and love. Let's understand the humility of God, and concerning Jesus Christ.

Philippians 2: "Let this mind be in you, which *was* also in Christ Jesus; Who, although He existed in *the* form of God..." (vs 2-3). We saw in John 1 that He *was* God! We understand about human life, that it comes from just a pinprick of existence from the father and mother. This shows the tremendous humility of Jesus Christ. He was willing to give up everything and become just that little pinprick of life.

And through the power of the Holy Spirit by God the Father was implanted, or impregnated, in the virgin Mary. He was "...in *the* form of God..."

"...did not consider it robbery to be equal with God" (v 6). Remember, they had all this time to see all the history of human beings. There was approximately 4,000 years of human existence that they could see.

We could imagine, in our carnal minds, every reason in the world for not wanting to become—if we were God—a human being. What if someone came up and said, 'I have great news for you.' *What is it?* 'You are going to go into another form of life.' *What is it?* 'You're going to become a flea!'

In comparison to what Jesus Christ gave up to become a human being, that's pretty much what we would have to give up in order to have any magnitude of comparison of what Jesus gave up.

Verse 7: "But emptied Himself..." He didn't

tell God, 'If you make Me the most powerful person on earth, yeah I could handle that, I could do that. And I want rich folks. I want to have everything that there is.' *He made of Himself 'no reputation.'* (KJV). He was willing to put Himself completely into the hands of God the Father and trust Him. You talk about faith!

We'll see a little later on where it says, 'the faith of Jesus Christ.' That's how you are saved.

"...and was made in *the* likeness of men, and took the form of a **servant**" (v 7)—Greek: 'doulos'—which means *slave*.

Verse 8: "And being found in *the* manner of man... [all the bodily functions any human being would have] ...He humbled Himself, and became obedient unto death, even *the* death of *the* cross."

You will see again where He said, 'I came not to do My will, but the will of the Father Who sent Me.' He didn't argue with God. He didn't say, 'How about let Me die just kind of easy like.' *NO!* He didn't say that! That's why when He prayed in the Garden of Gethsemane He sweat great drops of blood, because He knew what it was going to be.

Verse 9: "Therefore, God has also highly exalted Him and bestowed upon Him a name, which *is* above every name; that at the name of Jesus every knee should bow, of *beings* in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ *is* Lord to *the* glory of God *the* Father" (vs 9-11). That is going to happen. One day that is going to happen; every tongue—whether in the Kingdom of God or cast into the Lake of Fire, they will confess that Jesus is the Lord.

John 1:14: "And the Word became flesh, and tabernacled among us... [He lived here a short time, and that has a lot to do with the meaning of the feast of Tabernacles]... (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), **full of grace and Truth.**" We are going to see grace and Truth—in particularly Truth—emphasized all the way through the Gospel of John.

{Note Sermon Series: Epistles of John—the Truth is emphasized}

- we know that Jesus is the Truth
- we know that we are saved through grace

So, He was "...full of grace and Truth."

It's interesting that John, who wrote this, the meaning is *the Lord is gracious!*

Verse 15: "John testified concerning Him, and proclaimed, saying, 'This was He of Whom I said, "He Who comes after me has precedence over

me because He was before me.””” In other words, Jesus existed before John.’

If you go back to the account of where Mary came and ‘saluted’ Elizabeth, and at time Elizabeth was six months pregnant and John the Baptist—still in his mother’s womb—leapt for joy. Somehow this must have been explained to John the Baptist, otherwise he wouldn’t be able to say that he ‘existed before Jesus, but He’s coming after me.’

Verse 16: “And of His fullness we have all received, and grace upon grace.”

Also referenced:

Books:

- *Unger’s Bible Dictionary*
- *Smith’s Bible Dictionary*
- *A Harmony of the Gospels* by Fred R. Coulter
- *From Sabbath to Sunday* by Samuele Bacchiocchi
- *Interpreter’s Dictionary of the Bible*

Sermon Series:

- Grace of God
- Love of God

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

FRC:bo
Transcribed: 7-28-14

Scriptural References:

- 1) Matthew 4:19-22
- 2) Mark 1:20
- 3) John 19:27
- 4) John 18:15-16
- 5) Matthew 20:20-24
- 6) John 1:35-37
- 7) Acts 3:1, 4, 8-9, 11
- 8) John 20:30-31
- 9) Romans 10:8-17
- 10) John 1:1-3
- 11) Genesis 1:1-3
- 12) John 1:1
- 13) Genesis 1:3-6, 8-10, 14, 20-26
- 14) Exodus 20:1
- 15) Exodus 24:3-4
- 16) Proverbs 30:5
- 17) John 6:63
- 18) Hebrews 1-3
- 19) Hebrews 11:1-3, 6
- 20) Revelation 19:11-13
- 21) Ephesians 6:17
- 22) Hebrews 4:12
- 23) Matthew 13:18-23
- 24) Matthew 7:24-29
- 25) John 1:1-11
- 26) 1 Corinthians 1:17-18, 23-24
- 27) John 1:12
- 28) John 6:44
- 29) John 1:12-14
- 30) Philippians 2-11
- 31) John 1:14-16

Scriptures referenced, not quoted:

- John 2; 17
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- John 3; 5-19; 21
- Psalm 119
- Acts 8

Gospel of John II Grace, Truth, Love (Background & John 1) Fred R. Coulter

It's certainly good that we're going through this series in the book of John. I've just been excited about it from the point of view that it gives me the opportunity to study in the Greek and really get in and refresh and review the Greek.

It's like anything else if you don't use it on a daily basis then you lose a certain proficiency in it. This has helped me redo it. When Dr. Dorothy taught the Greek class to us—it was a special tutoring class that we had; not a regular college course—and he said that one of the reasons he really like that was because it could refresh him with his Greek. He knows Greek, Latin, German, and he studied Hebrew. So, he knows all those languages and is very, very proficient in it. I found it very exciting that way myself.

I know that when we come back from doing one part, we may very well have a review because, obviously, certain sections will be so loaded that it will be impossible to be able to get all the information in it. There's just a couple of things I wanted to review concerning the first chapter.

In part 1 we ended with John 1:16. I wanted to review concerning the Word of God that is very, very important. We'll be coming back to some of these from time-to-time.

John 6:63—the words of Christ: “It is **the Spirit that gives life...** [that's very, very important for us to understand this] **...the flesh profits nothing...**”—tie that in with:

Matthew 16:25: “For whoever desires to save his life shall lose it; but whoever will lose his life for My sake shall find it.”

John 6:63: “**...the flesh profits nothing...**” I am convinced that this is why the human experience is such that we come to a point in life where we realize that, as human beings, there just isn't anything really worthwhile. I mean look at the world and all the supposed good that they do.

In reference to the problems in the world, one man said—on the radio—that he's traveled the world over and he's been in these third/fourth-world developing countries, and there is ‘no way that things will ever change, because of the hatred that is perpetuated. As long as you have a religion—such as the Muslims and others have—where that if you die by the sword, then you have your reward.’

One of the callers commented that Christians don't think like that, they turn the other cheek; but the Muslims turn the other sword! It really pointed out this Scripture: “**...the flesh profits nothing...**” Absolutely nothing! That means all the things of this physical world, all the things that we can amass, acquire, do or whatever, it *profits nothing*!

Jesus went on to say something very important: “...The words that I speak to you... [the very name of Jesus is *the Word*!] **...they are Spirit and they are Life**” (v 63).

We're going to see certain things that John emphasizes all the way through. One of the things that I want us to keep in mind, as we're studying through the book of John is why does he make certain statements? We'll see one of them. He will make a certain statement, and I think the only reason why that statement is there is because the writer is combating something that has been going on.

There's something else about the Word of Christ. All of these I could say are profound, important, whatever I need to say to make it really stick home. This is why we need to focus in on this continuously so we can really know and understand.

Luke 21:32, Jesus said: “Truly I say to you...” Greek: ‘amen lego humin’—*amen, truly, so be it*; you will see this an awful lot in the book of John. In the book of John we will see that he goes ‘amen, amen lego humin.’ He does it twice. Anytime that it is done twice, that really gives the emphasis to it.

“*...there is no way... [not possible] ...that this generation shall pass away until all these things have taken place. Heaven and earth shall pass away, but **My words...** [‘logoi’—the plural form of ‘logos’] **...shall never pass away**” (vs 32-33).*

How important are the words of Christ? That's a pretty substantive thing; this is as close to swearing by something as you could come to, though it's not swearing. The earth is here, heaven is here, so how important are Christ's words? *Fantastically important, brethren!* We cannot emphasize the importance of it.

I have the *Interpreter's Dictionary of the Bible*, and I'll read to you what an atheist wrote about the book of John. It's really amazing how

these men will come along and just throw this out and throw that out and throw the other thing out and take to themselves to try and rearrange everything. They don't even know why he wrote the book of John. They don't understand what is in here. The reason they don't is because the words are 'Spirit and they are Life.'

Jesus said here, "...**My words shall never pass away.**" Jesus said the same thing in Mark 13:31 and Matt. 24:35^[transcriber's correction] that 'heaven and earth shall pass away, but **My words shall never pass away.**

Let's so to the Old Testament and see something very important. Sometimes, as human beings, we get to feeling that since God is not right here looking over our shoulders, somehow it doesn't make any difference what we do. But that's not the case. God doesn't have to be looking over our shoulders.

It's like a three-year-old girl that got caught for doing something really bad, and her mother was sitting down talking to her and was saying, 'Why did you do this, you knew it was bad.' The little girl said, 'Here in my bedroom God can't see me.' She thought that with the ceiling there and she couldn't see through it so God can't see her.

God doesn't need to be looking over our shoulders to tell us what to do. He doesn't behave as a man. The words of God are absolutely important.

Isaiah 5:24: "Therefore, as the fire devours the stubble, and the flame burns up the chaff; their root shall be like rottenness, and their blossoms shall go up like dust because they have cast away the Law of the LORD of hosts, and despised the Word of the Holy One of Israel." If I had a Septuagint I'm sure that that would be translated 'Logos,' which is *the Word*.

If you cast away the Word of God, in a sense you're casting away Christ. If we can understand, in the word 'Logos' is embodied in everything concerning what God would say to us:

- the words of God
- Christ is the Spokesman
- the words that He inspired in the Old Testament
- the words that He inspired in the New Testament

All of those are embodied in that very statement that Christ is the Logos. Let's see how important this concept is; this is always true of God:

Isaiah 1:19: "'If you are willing and obedient, you shall eat the good of the land; but if

you refuse and rebel, you shall be devoured *with* the sword'... [notice this statement, and Isaiah uses it quite often]: **...for the mouth of the LORD has spoken it.**" (vs 19-20). That's how powerful the words of God are. This surely did happen. This happened to Israel; this happened to Judah. When it says, **...for the mouth of the LORD has spoken it,**" That's very weighty to understand. All Christ has to do is *speak it* and it is so! That's how the universe is upheld: *by the word of His power!*

- Isaiah 40:5: "...for the mouth of the LORD has spoken."
- Isaiah 58:14: "...for the mouth of the LORD has spoken it."
- Jeremiah 9:12: "...to whom the mouth of the LORD has spoken..."

Isaiah 40 has to do with the prophecy of the second coming of Christ, and also right in the midst of that is the prophecy concerning John the Baptist.

Isaiah 40:3: "A voice is calling out in the wilderness, 'Prepare the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked places shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see *it* together...' " (vs 3-5).

If there are some devout Christians who believe in the 'secret rapture' and that Christ is coming unseen, I don't know how on earth they can read these Scriptures, Rev. 1:5, the places in Matt. 24, Luke 17; 21 about how Christ is going to come. ***Every eye shall see Him!***

"...for the mouth of the LORD has spoken" (v 5). With that emphasis after seeing the background of how important the Word is, that is a tremendous statement. ***Every eye shall see Him!***

We're going to find that the book of John is very, very important in the flow of the Gospels. One other thing that I didn't mention in the background in part one of this series is the sense of the feeling I get—which can probably be substantiated in history—is that one of the reasons why John was writing it this particular way—in addition to God inspiring him to do so—was that because the preponderance of the Gentile feeling against the Jews was so vehement, John wrote this to re-establish the fact that John makes the statement in John 4 that *salvation is of the Jews*.

When we get to John 4 we'll go through and study all the symbolism that is there. I think you're going to be surprised who, in symbolism, the woman at the well really is.

John 1:16: “And **of His fullness** we have all received...” The Greek is ‘pleroo’—*to be absolutely filled*:

- the fullness of His ministry
- the fullness of what He’s going to say next

“...and grace upon grace” (v 16). We’ll have something more to say about *grace* {note sermon series: *Grace of God*} and really cover that very thoroughly.

If you receive the grace of God, which we do when we are called, is there anything greater in this life that you can receive? *There’s really nothing greater in this life you can receive than the grace of God!* That’s why it says, that we have received “...His fullness...and grace upon grace.”

Verse 17: “For the Law was given through Moses...” The Law was very important. The Law is the foundation that was given through Moses. Moses—aside from Adam—was the most important human being from the time of Adam to Moses. It skips everybody else. Moses was the foundation, under God, of the Old Testament. The Law came through Moses. Notice what it says of Christ:

“...and **the grace and the Truth** came through Jesus Christ” (v 17).

Verse 3: “...came into being...” the Greek is ‘egeneto’ and comes from the root ‘ginomai’ that means *came into being*. This is interesting how he uses this word ‘egeneto’ **that the grace and the Truth came into being through Jesus Christ!**

Grace of God:

Now, let’s look at some things in the Bible concerning the grace of God. We’ll take just a couple of these and go through it in detail when we get to another section. We’re going to find something interesting about the Gospel. The Gospel means *good news*, and there is the good news of the Kingdom of God. There is also the good news or the Gospel of the Grace of God. The Kingdom of God is yet coming; the **grace of God** is here now.

Acts 20:24: “But I myself do not take any of *these* things into account, nor do I hold my life dear to myself, so that I might finish my course with joy, and the ministry that I received from the Lord Jesus, **to fully testify**... [witness to] ...**the Gospel of the Grace of God**. And now behold, I know that you all, among whom I have gone about proclaiming the Kingdom of God, will see my face no more” (vs 24-25).

Notice how closely tied together the good news of the *grace of God*—which he received from

Jesus Christ—and the preaching of the Kingdom of God are tied together. You really can’t preach the Kingdom of God unless you preach about the *grace of Jesus Christ*.

Here, again, we have a comparison between Moses and Jesus. This is Paul speaking in the synagogue, Acts 13:38: “Therefore, be it known to you, men *and* brethren, that through this Man *the* remission of sins is preached to you... [which is part of the *grace of God*] ...And in Him everyone who believes is justified from all things, from which you could not be justified by the Law of Moses” (vs 38-39). There again we’re contrasting Jesus Christ and Moses.

Remember, we just read that the Law came through Moses, and **the grace** and **the Truth** through Jesus Christ.

Verse 43: “Now, after the synagogue had been dismissed, many of the Jews and the proselytes who worshiped *there* followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the **grace of God**.... [now for all those who believe in Sunday-keeping]: ...And on the coming Sabbath, almost the whole city was gathered together to hear the Word of God” (vs 43-44).

Part of the grace of God involves Sabbath-keeping. If you just put the two together, simply put, part of the grace of God does involve Sabbath-keeping; as well as all of the other things concerning the *grace of God*.

We know that we are justified by grace, and in Revelation 22:21: “**The grace of our Lord Jesus Christ** be with you all. Amen.” It is a good way to end the Bible— isn’t it?

It’s interesting, which we can see, go up to v 20 and it says, “...Amen. Even so, come, Lord Jesus.”

In several places in the Bible we find this in the four sections of the book of Psalms, there is the Amen, Amen. When it ends a section there are two Amens. When it ends the Bible we have two Amens.

Ephesians 1:2 shows us about the grace of God and grace to us: “Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ.”

Verse 6: “To *the* praise of *the* glory of His grace, wherein He has made us objects of **His grace** in the Beloved *Son*.” That’s why, in spite of all the difficulties and things we go through, we need to have the hope, joy, faith and things that come from God, because He has made us *accepted in Christ!* or *as Christ!* The voice came out of heaven twice and the disciples heard it: *This is My Beloved Son*—the

Beloved—the *only Begotten in Whom I am well pleased!* We're accepted on that level and basis, and that's fantastic.

Verse 7: "In Whom we have redemption through His blood..." In Acts 13 there were certain things that were not forgiven through Moses. You could only be justified to the temple. Here you're justified to God the Father in heaven above.

"...even the remission of sins, according to the riches of His grace, which He has made to abound toward us in all wisdom and intelligence; having made known to us the mystery of His own will, according to His good pleasure, which He purposed in Himself" (vs 7-9).

The grace and the Truth came into being through Jesus Christ.

The Truth & Love:

Let's study a little bit about Truth. Study through your concordance about Truth. I think you're going to be absolutely amazed. Jesus let His disciples know the Truth of God's Word:

John 8:31: "Therefore, Jesus said to the Jews who had believed in Him, 'If you continue... [remain and live in] ...in My Word...' Look at it very carefully, there are two definite articles, that makes it very, very definite, which means that 'if you abide in *the Word, the Word of Mine*. When the definite article is there it has a very distinct meaning.

"...you are truly My disciples. And you shall know the Truth, and the Truth shall set you free" (vs 31-32). There are certain things concerning the Truth of God that go together. We have *grace and Truth*, we also have *Truth and love*.

Notice how this ties in together, and this is what I like about the writings of John so much; they all tie together and fit together so nicely and just add one to the other as you're going along; just like beautiful building blocks.

1-John 1:6: "If we proclaim that we have fellowship with Him, but we are walking in the darkness..." When we come to John 3 we're going to talk a little bit more about *the Light*, because there's something that's very important that we need to realize: *If we are seeking God's way we will be walking to the Light, so that our deeds will be shown by the Light that they are of God!*

"...we are lying to ourselves, and we are not practicing the Truth" (v 6).

- if *the Truth* is about God the Father and Jesus Christ
- if *the Truth* is about the grace of God

- if *the Truth* is about everything that came into being through Jesus Christ

then it's very important that we understand these things.

1-John 2:4: "The one who says, 'I know Him,' and does not keep His commandments, is a liar, and the Truth is not in him." John really hits this thing of *Truth, Light, and love* all the way through.

1-John 3:18: "My little children, we should not love in word, nor with *our* tongues; rather, *we should love in deed and in Truth*... [there we have love and Truth connected] ...And in this *way* we know that we are of the Truth, and shall assure our hearts before Him" (vs 18-19).

That's one thing we have to know. If you are not convinced by God's Spirit in your mind that you are "...of the Truth..." then that's what they have to convince themselves of. They have to go seek it; they have to ask God to make it *real* to them. *Come to the Light and then the Truth will set you free!* That's what Jesus said.

1-John 4:6: "We are of God..." Greek: 'ek'—*out from*; in other words, having God's Holy Spirit that comes *out from* God the Father to us.

"...the one who knows God... [there's only *one* God] ...listens to us; the one who is not of God does not listen to us. By this *means* we know the Spirit of the Truth and the spirit of the deception" (v 6). Very important! There is a spirit that comes from the 'prince of the power of the air.' That spirit that works in all the children of disobedience, which is *the spirit of the error!*

Eph. 4:12 is very important, because it tells us something that was happening and why we have so many *false* Christianities and how soon they started:

Ephesians 4:12—the purpose of the ministry: "For the perfecting of the saints, for *the* work of *the* ministry, for *the* edifying of the body of Christ; until we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto *the* measure of *the* stature of the fullness of Christ; so that we no longer be children, tossed and carried about with every wind of doctrine by the sleight of men in cunning craftiness, with a view to the systematizing of the error" (vs 12-14).

How do you systematize an error? *You dogmatize it!* They were, at that time, systematizing by renaming all the pagan things 'Christian' and they were *systematizing the error!* You don't get this in the *King James Version*. When you tie it in with

1-John—that you have *the Spirit of the Truth* and *the spirit of the error*—here is a system that has doctrines, when you hear them you are *tossed to and fro*. You hear one way that *sounds good*, then you hear it another way and that *sounds good*.

Verse 14: “So that we no longer be children, tossed and carried about **with every wind of doctrine by the sleight of men in cunning craftiness, with a view to the systematizing of the error.**” We have seen that even within the Church of God, where there were people who came along to ‘systematize’—make part of the system—the error of belief, such as the primacy of Peter and all of the things that have propelled us to the point that we assemble together.

Maybe this helps us understand what happens in a Church of God when love leaves the Church of God. What enters in? *I think it will be very clear!* When love starts to leave a Church of God what enters in? *Error!* Notice John’s writing to combat the error in 2-John. {Note sermon series: *Epistles of John*}

2-John 1: “The elder to *the* chosen lady and her children, whom I **love in Truth**...” Love and Truth together.

- What happens when there is a lack of love within a church? *The church is losing Truth*, because they go together.
- When you lose Truth, what do you accept? *There’s never a vacuum, you accept error! Error is sin!*
- Why does the *love* of many grow cold? *Because of iniquity or sin!*

So, whenever you have a church where the love is growing cold, they are allowing error in, in place of Truth, which is sin and love cannot grow! ***Love can only grow in an atmosphere of Truth!***

“...and not I alone, but also all those who have known the Truth; for *the* sake of the Truth that is dwelling in us, and shall be with us forever: Grace, mercy, *and* peace shall be with us from God *the* Father, and from *the* Lord Jesus Christ, the Son of the Father, in **Truth and love**” (vs 1-3). So, John emphasizes ***Truth and love!***

John 1:17: “For the Law was given through Moses, **and the grace and the Truth came through Jesus Christ.**” You see how weighty that statement is when you bring to bear the other Scriptures to it? How much more meaning it has?

Verse 18: “**No one has seen God at any time...**” John wrote this about 85_{A.D.} and you put that together with the background that there were many antichrists. We know the history of Simon

Magus. If you want a real interesting study see the *Encyclopedia of Religion and Ethics* (pdf version online) and read about Simon Magus.

- he said that he was the father
- he said that he was Christ
- he said that he has seen God
- Why do you think this is written?
- Who saw Simon Magus face-to-face, person-to-person?
- Who refused to lay hands on him?
- ***Peter and John!***

John outlived Peter; he saw all the things that were going on. We come to 2-John and he talks about ***the love*** and ***the Truth*** and ***the commandments***, and ***knowing God!*** When he makes a statement, and you read *no one has seen God at any time* and you go right on to the next verse. There’s a lot that that says: ***NO ONE has seen God at any time!***

(go to the next track)

Here is something that in the discourse about Nicodemus and Jesus talking—which we will get into in John 3; and we’ll do an in-depth study into the Greek words concerning *begotten*, *born* and all the thing about *born again*. I think we’ll find it very interesting.

This is a parenthetical statement that John has written in here, John 3:13: “(And no one has ascended into heaven, except He Who came down from heaven, *even* the Son of man, Who is in heaven.)” John wrote that because no one has come down from heaven *except the Son of man*, and no one has gone up to heaven *except the Son of man*. That’s why John said, “...except He Who came down from heaven, *even* the Son of man, Who is in heaven.” At the time that he was writing this, Christ was in heaven, right in the middle of a dissertation, between Nicodemus and Jesus about being born again.

That’s why, when we go back to Exo. 33-34, Moses becomes—to the time of Christ—the most important human being to have walked the face of the earth, in one respect. We know that no one has seen God the Father. Every account except right here of seeing God the Father or God *was in vision*. Moses was only human being to have ever seen God eyeball to person. He didn’t see Him eye-to-eye, but he was the only one with his own eyes to literally see God! That’s why he’s the most important human being that ever existed until Christ, because no one has ever done that. No one has ever seen God.

Here we find in Exodus 33:17: “And the LORD said to Moses, ‘I will do this thing also that

you have spoken, for you have found grace in My sight... [what do you know, there's even grace back here having to do with Moses] ...and I know you by name.' And he said, 'I beseech You, show me Your glory.' And He said, 'I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. And I will be gracious to whom I will be gracious, and will have mercy on whom I will have mercy.' And He said, '**You cannot see My face, for no man can see Me and live.**'" (vs 17-20).

So, no human being can see God and live; that is face-to-face. Why? *Because of the power and the righteousness of God!* Men as sinners cannot exist in the presence of God. That's is why God's grace is so fantastic, that He looks through *all* of that and brings us to His level. That is absolutely fantastic! Then God told Moses that 'you can get in a little crevice over here and you can see My backside.' And this is exactly what happened.

Exodus 34:5: "And the LORD came down in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him and proclaimed, 'The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth'" (vs 5-6).

If you want to know just a little bit about the truth of the politics of the world, every nation that blesses us is blessed; every nation that curses us is cursed. You can see that as an absolute truism; it just works that way.

Verse 7: "'Keeping mercy to the thousandth generation, forgiving iniquity and transgression and sin, but Who will by no means clear the guilty... [give license to the guilty to continue sinning] ...visiting the iniquity of the fathers upon the children, and upon the children's children, to the third and to the fourth generation.' And Moses made haste and bowed his head toward the earth, and worshiped" (vs 7-8).

Whenever you read a verse like that it's always good to ask: 'I wonder what Moses felt like at that time?' You know how you have your own emotions, your own feelings. I wonder what he felt like at that time when he saw God and heard that and saw the backside of God? Actually eyeball to back, and God was right there and said these things. Moses bowed down and put his face on the ground. I wonder what was going through his head? I wonder how he felt inside? It must have been quite an experience.

John the Baptist:

John 1:18: "No one has seen God at any time; the only begotten Son, Who is in the bosom of the Father, He has declared *Him*. And this is the testimony of John [the Baptist]..." (vs 18-19). This is very important. I will cover a little bit more of this when we get to John 6 or 7, and there is a special sermon I will bring to cover this.

"...when the Jews sent priests and Levites from Jerusalem..." (v 19). Why would they send priests and Levites to go see John? Did you ever ask that question?

In your neighborhood, if there was something suspicious going on you would call the police to find out what's going on. They sent priests and Levites: "...to ask him, 'Who are you?'" (v 19). Why would they want to go down and ask John who he was?

Verse 20: "Then he *freely* admitted, and did not deny, but declared, '**I am not the Christ.**'" That's quite a statement! Why would he say that? *Because they were looking for a Christ!*

- Remember the events that happened at the birth of John?
- Remember the events that happened at the birth of Christ and shortly there after?
- Remember what happened when Jesus, at age 12, went to the temple?

Verse 21: "And they asked him, 'Then who *are you*? Are you Elijah?'..." Why would they ask him if he's Elijah? They were reading the Scriptures. Remember when Herod called the Levites and said, 'Where did it say that the King of the Jews would be born? *They said, 'The Scripture says Bethlehem!*' They knew where to look. Why did they say, "...Are you Elijah?..."

Malachi 4:5 "Behold, I *will* send you Elijah the prophet before the coming of the great and dreadful Day of the LORD." They were looking for that. Later Jesus tells us that John the Baptist was Elijah! John didn't know that. Jesus told us that.

John 1:21: "...And he said, 'I am not.' *Then they asked, 'Are you the Prophet?'*..." {Note sermon: *That Prophet*} There's a prophecy that Moses gave:

Deuteronomy 18:15: "The LORD your God will raise up unto **you a Prophet** from the midst of you, of your brethren, **One like me**. To Him you shall hearken."

John 1:21: "...And he answered, 'No.' Therefore, they said to him, 'Who are you?'..." (vs 21-22). They had to give an account.

"...What do you say about yourself so that

we may give an answer to those who sent us?" He said, 'I *am* a voice crying in the wilderness, "Make straight the way of *the* Lord," as Isaiah the prophet said'" (vs 22-23). John knew who he was.

I don't know exactly how God spoke to John, but it was probably much like it was in the Old Testament, 'The Word of the Lord came to...' such and such a prophet. It's interesting that it is said that way even though it was in vision. Who is the Word of the Lord? *Christ!*

Isaiah 40:1: "'Comfort ye, comfort ye, My people,' says your God. 'Speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she has received of the LORD'S hand double for all her sins.' A voice is calling out in the wilderness, 'Prepare the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked places shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see *it* together; for the mouth of the LORD has spoken.' A voice says, 'Cry!' And he said, 'What shall I cry? All flesh *is* grass, and all the beauty of it *is* as the flower of the field'" (vs 1-6). We're going to see this in Matt. 3, what he likened in relationship to sin.

Verse 7: "'The grass withers, the flower fades because the breath of the LORD blows upon it; surely the people *are* grass. The grass withers, the flower fades; but the Word of our God shall stand forever.' Go up for yourself on the high mountain; O you that bring good tidings to Zion. Lift up your voice with strength, O you who tell good tidings to Jerusalem; lift up, do not be afraid. Say to the cities of Judah, '**Behold your God!**'" (vs 8-9). That's exactly what John the Baptist was doing in preparing the way for Christ.

This has a dual meaning because there is an Elijah coming before 'the great and dreadful Day of the Lord.' He is going to be doing the same thing. When the Jews hear it this time, it's going to be quite a different reaction than it was that time.

Again, we find the same thing, the Pharisees and Sadducees coming to the baptism of John, Matthew 3:1: "Now, in those days John the Baptist came preaching in the wilderness of Judea, and saying, 'Repent, for the Kingdom of Heaven is at hand.' For this is he who was spoken of by Isaiah the prophet, saying, '*The voice of one crying in the wilderness, "Prepare the way of *the* Lord, make straight His paths.*"' Now, John himself wore a garment of camel's hair, and a leather belt around his waist; and his food was locusts and wild honey. Then went out to him *those from* Jerusalem, and all

Judea, and all the country around the Jordan" (vs 1-5).

Why do you think that they sent the priests and Levites down there? *Because there were so many people going!* They wanted to find out what was going on.

Verse 6: "And were being baptized by him in the Jordan, confessing their sins. But after seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, '*You* brood of vipers... [a bunch of snakes in the grass] ...who has forewarned you to flee from the coming wrath? Therefore, produce fruits worthy of repentance; and do not think to say within yourselves, "We have Abraham *for our* father"; for I tell you that God is able from these stones to raise up children to Abraham. But already the axe is striking at the roots of the trees; therefore, every tree that is not producing good fruit is cut down and thrown into *the* fire. I indeed baptize you with water unto repentance; but the One Who is coming after me is mightier than I, of Whom I am not fit to carry His sandals; He shall baptize you with *the* Holy Spirit, and with fire... [the grass withers, the flowers fade] ...Whose winnowing shovel *is* in His hand, and He will thoroughly purge His floor, and will gather His wheat into the granary; but the chaff He will burn up with unquenchable fire'" (vs 6-12). That's a pretty heady message!

I'm going to be anxious when the second John the Baptist comes on the scene and see what he's going to do. I think the more we get into the traumatic events at the end of the world, the more it's going to come as a shock and surprise to the world. I would not be too surprised to see that coincide with the rise of the Catholic Church. When it's coming into its final phase then God is going to raise up Elijah and prepare the way.

John 1:24: "Now, those who had been sent belonged to *the sect* of the Pharisees, and they asked him, saying to him, 'Why then are you baptizing, if you are not the Christ...'" (vs 24-25). That tells you that they understood that when Christ came there would be baptism. Otherwise, why even ask the question.

"...nor Elijah, nor the Prophet?" John answered them, saying, 'I baptize with water, but there is one *Who* stands among you Whom you do not know. He it is Who comes after me, *but* Who has precedence over me; of Whom I am not worthy to loose the thong of His sandal.' These things took place in Bethabara across the Jordan, where John was baptizing" (vs 25-28).

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Sermon: *That Prophet*

Scriptural References:

FRC:bo
Transcribed: 7-28-14

- 1) John 6:63
- 2) Matthew 16:25
- 3) John 6:63
- 4) Luke 21:32-33
- 5) Isaiah 5:24
- 6) Isaiah 1:19-20
- 7) Isaiah 40:5
- 8) Isaiah 58:14
- 9) Jeremiah 9:12
- 10) Isaiah 40:3-5
- 11) John 1:16-17, 3
- 12) Acts 20:24-25
- 13) Acts 13:38-39, 43-44
- 14) Revelation 22:21, 20
- 15) Ephesians 1:2, 6-9
- 16) John 8:31-32
- 17) 1 John 1:6
- 18) 1 John 2:4
- 19) 1 John 3:18-20
- 20) 1 John 4:6
- 21) Ephesians 4:12-14
- 22) 2 John 1-3
- 23) John 1:17-18
- 24) John 3:13
- 25) Exodus 33:17-20
- 26) Exodus 34:5-8
- 27) John 1:18-21
- 28) Malachi 4:5
- 29) John 1:21
- 30) Deuteronomy 18:15
- 31) John 1:21-23
- 32) Isaiah 40:1-9
- 33) Matthew 3:1-12
- 34) John 1:24-28

Scriptures referenced, not quoted:

- Mark 13:31
- Matthew 24:35
- Revelation 1:5
- Luke 17
- John 4; 3

Also referenced:

Books:

- *Interlinear: Greek-English New Testament* by George Ricker Berry
- *Interpreter's Dictionary of the Bible*
- *Encyclopedia of Religion and Ethics* (pdf version online)

Sermon Series:

- *Grace of God*
- *Epistles of John*

Gospel of John III John the Baptist & Water to Wine

(John 1 & 2)

Fred R. Coulter

We left off part two in John 1:28 where it was talking about John the Baptist. Let's understand something concerning John the Baptist that we can kind of fill in the whole mission of John the Baptist. Last time we covered Isa. 40 showing that John the Baptist was the one sent as one to 'cry in the desert and make straight the way of the Lord.'

John the Baptist:

Malachi 3:1: "Behold, I will send My messenger..." We know that has to be John the Baptist. That's what he said he was: 'I am a messenger sent to prepare the way.' So, he fulfills this prophecy.

"...and he will prepare the way before Me. And the Lord, Whom you seek, shall suddenly come to His temple..." (v 1). We're going to see in John 2 that Jesus *suddenly* came to the temple, and in a very dramatic way.

"...even the Messenger of the covenant, in Whom you delight. Behold, He comes,' says the LORD of hosts" (v 1). Then it goes right into Christ's second coming. Many, many times when you're reading the prophecies concerning Christ in the old Testament it goes right from the first coming right on into the second coming, as though there is no space in between, but there is!

Remember that the scribes, Pharisees and the Levites came and asked John, 'Who are you? Are you *that* Prophet? Are you the Christ? If you aren't, why are you baptizing? Are you Elijah?' Here's the verse that shows what they were referring to:

Malachi 4:5: "Behold, I *will* send you Elijah the prophet... [it goes right into the second coming of Christ] ...before the coming of the great and dreadful Day of the LORD." That's obviously talking about the second coming.

Let's see what Jesus Himself said about John the Baptist, and this is right after the vision of the Transfiguration: Matthew 17:9: "Now, as they were descending from the mountain, Jesus commanded them, saying, 'Tell the vision to no one until the Son of man has risen from *the* dead.' Then His disciples asked Him, saying, 'Why then do the scribes say that Elijah must come first?' And Jesus answered *and* said to them, 'Elijah shall indeed come first and restore all things. But I tell you that

Elijah has already come, and they did not recognize him; but they did to him whatever they desired. In like manner also, the Son of man is about to suffer from them'" (vs 9-12). In other words, what did they do with John the Baptist? *They arrested him, put him in jail, and then, at the demand of the daughter of Herod, had John the Baptist beheaded!*

Verse 13: "Then the disciples understood that He was speaking to them about John the Baptist." Here we have an important principle in prophecy, in fulfillment and understanding. There is the type and there is the antitype. The type would be like the first coming. The antitype is the second coming. We had John the Baptist prepare the way for the first coming of Christ. Obviously, the Scriptures show us that at the second coming of Christ, there's going to be another Elijah who is going to prepare the way for His coming.

Some have supposed that John the Baptist and Jesus Christ grew up together and were friends. That is not true! They did not grow up together, nor were they friends. I'll prove it to you.

Luke 1:80—this is talking about John the Baptist: "And the little child grew and was strengthened in spirit; and he was in the wilderness until *the* day of his appearing to Israel." Jesus Christ did not know him; they didn't grow up as friends; they didn't play together.

John 1:29: "On the next day, John sees Jesus coming to him, and he says, 'Behold the Lamb of God, Who takes away the sin of the world. He is the One concerning Whom I said, "After me comes a Man Who has precedence over me... [He actually existed before John] ...because He was before me." And I did not know Him..." (vs 29-31). John the Baptist didn't know Jesus.

"...but that He might be manifested to Israel, therefore, I came baptizing with water.' And John testified, saying, 'I myself beheld the Spirit descending as a dove out of heaven, and it remained upon Him. And I did not know Him *before*; but He Who sent me to baptize with water said to me, "Upon Whom you shall see the Spirit descending, and remaining on Him, He is the one Who baptizes with *the* Holy Spirit." And I have seen, and have borne witness that this is the Son of God'" (vs 31-34).

Quite contrary to what some people have

thought or taught. John the Baptist did not know Jesus. I'm sure that Jesus knew John the Baptist, with some of the powers that He had. But I'm sure that John the Baptist did not know Jesus!

"... 'I myself beheld the Spirit descending as a dove out of heaven, and it remained upon Him. And I did not know Him *before*...' and 'Behold the Lamb of God...' This tells us that John obviously had some kind of instruction from God to tell him the purpose of Jesus Christ. Why He was coming, and that He would truly be the Lamb of God.

Immediately, we can think of some Scriptures that tie right into this. I think it's interesting that the second chapter involves the Passover, and the Passover Lamb was that sacrifice that Jesus Christ typified.

Talking about the redemption through Jesus Christ, 1-Peter 1:18: "Knowing that you were not redeemed by corruptible things..."

I saw something on television that really shocked me, and I don't think many people picked it up. At the funeral of Martin Luther King Sr. Jesse Jackson stood up and said, 'in the name of Martin Luther King Sr., you have redemption.' *NO!* That just sailed right over the head of a lot of people. That's not the first time in history that another man was put up before the *true God*.

Here shows the redemption; we're "...not redeemed by corruptible things... [of a man or a physical thing]: ...by silver or gold, from your futile way of living, inherited *by tradition* from your forefathers; **but by the precious blood of Christ**, as of a lamb without blemish and without spot" (vs 18-19). John the Baptist had the instruction and the knowledge as to Who and what Christ was, and what He was going to do.

Verse 20: "Who truly was foreknown before the foundation of the world, but was manifested in these last times for your sakes."

We have something that ties right in with this that we cover every Passover. I don't remember a single Passover season where we didn't read this. 1-Corinthians 5:7: "...For Christ our Passover was sacrificed for us." We know that He was crucified and slaughtered on the Passover Day.

At this point John recognized Jesus as the Lamb of God. Why was it that later he didn't recognize Who Christ was? *Because you read through all of the Gospels and you will find one central theme that everyone wanted: Would He be king? In other words, take over the rulership of the nation of Israel? That was one of the signs they looked to.*

When you read all these things about His second coming, coming to rule the world, that's why John asked: 'Are You really the One?'

Matthew 11:1: "And it came to pass *that*, when Jesus had finished commanding His twelve disciples, He left there to teach and to preach in their cities. Now John, having heard in prison *of* the works of Christ, sent two of his disciples, saying to Him, 'Are You the One Who is coming, or are we to look for another?'" (vs 1-3). They were expecting Him to take over the reins of government.

Verse 4: "Jesus answered and said to them... [notice that He didn't answer the question directly]: ... 'Go and report to John what you hear and see: *The* blind receive sight, and *the* lame walk; *the* lepers are cleansed, and *the* deaf hear; *the* dead are raised, and *the* poor are evangelized. And blessed is everyone who shall not be offended in Me.' And as they were leaving, Jesus said to the multitudes concerning John, 'What did you go out into the wilderness to see? A reed shaken by *the* wind?'" (vs 4-7).

Verse 14: "'And if you are willing to receive *it*, he is Elijah who was to come.' The one who has ears to hear, let him hear" (vs 14-15). That's why later John the Baptist had a question in his mind. I'm sure he hadn't repudiated Christ or rejected Him, but he had a question in mind because only part of the Scriptures were being fulfilled; not all of them. That's the only explanation I can give. But at the beginning of Jesus' ministry John knew that He was the Lamb of God, so John had some understanding of it at that particular time.

John 1:35: "On the next day, John was again standing *there*, and two of his disciples *with him*. And as he gazed upon Jesus walking, he said, 'Behold the Lamb of God!' And the two disciples heard him say *this*, and they followed Jesus. Now, when Jesus turned and saw them following, He said to them, 'What are you seeking?' And they said to Him, 'Rabbi (which is to say, being interpreted, "Teacher"), where do You dwell?' He said to them, 'Come and see.' They went and saw where He was dwelling, and they remained with Him that day. Now it was about *the* tenth hour" (vs 35-40)—about 4 o'clock in the afternoon. Or, it could be that if He was following the timing that John apparently was, then the 10th hour would be at 10 o'clock in the morning. John apparently used the Roman time of midnight to midnight.

Verse 41: "Andrew, the brother of Simon Peter, was one of the two who heard *this* from John and followed Him. First, he found his own brother Simon and said to him, 'We have found the

Messiah' (which is, being interpreted, "the Christ")" (vs 41-42). That's something! What does it tell you? *It tells you that they were looking for the Messiah!* We've seen this concerning the birth of Jesus. They knew what city He was to be born in. They knew approximately when He was to be born, etc. Here we have the same thing. "...We have found the Messiah' (which is, being interpreted, "the Christ")." Obviously then, John had to teach them something.

Verse 43: "And he led him to Jesus. And when He saw him, Jesus said, 'You are Simon, the son of Jona. You shall be called Cephas' (which is, *being interpreted, 'a stone' [petros]*)."

- Upon which 'rock' did Jesus build His Church?
- Did He build His Church upon Peter?
- *If he built His Church upon Peter, then it's built upon a man!*

Matthew 16:13: "Now, after coming into the parts of Caesarea Philippi, Jesus questioned His disciples, saying, 'Whom do men declare Me, the Son of man, to be?' And they said, 'Some say John the Baptist...' (vs 13-14). That's kind of funny. Why would they say John the Baptist? *Remember, John the Baptist was killed!* Even Herod thought that Jesus was John the Baptist raised from the dead.

"...and others Elijah; and others Jeremiah, or one of the prophets" (v 14). This tells us that people were talking about Jesus; talking about what He was doing.

Verse 15: "He said to them, 'But you, whom do you declare Me to be?' Then Simon Peter answered *and* said, 'You are the Christ... [*ho Christios—the Savior*] ...the Son of the living God.' And Jesus answered *and* said to him, 'Blessed are you, Simon Bar-Jona... [son of Jona] ...for flesh and blood did not reveal it to you, but My Father, Who is in heaven'" (vs 15-17).

Whatever they understood, even if John the Baptist had taught them, those are only so many words falling on ears. God has to open the mind. The Father revealed it to him.

Verse 18: "And I say also to you, that you are Peter..."—'petros'—*a stone* (John 1:42). Peter is masculine; 'petros' is masculine.

"...but upon **this** Rock..." (v 18). Notice the change in the word. Instead of 'petros'—a stone—it is 'ha Petra'—*the Rock*—meaning *huge, massive, cliff-like!* If you have a little stone in your hand, it's 'petros'; but if you go out and see a huge cliff and it's one big massive rock, that is a 'petra.' There's a city in Jordan called Petra, and that city is the *City of Stone*. That whole area is stone, one big massive

stone.

Let's get a Bible interpretation about 'petra'; 1-Corinthians 10:1: "Now, I do not wish you to be ignorant *of this*, brethren, that our fathers were all under the cloud, and all passed through the sea. And all were baptized unto Moses in the cloud and in the sea. And *they* all ate the same spiritual meat. And *they* all drank *of* the same spiritual drink; for they drank from *the* spiritual Rock that followed *them*. And **that Rock**... [*ha Petra*] ...**was Christ**" (vs 1-4). He didn't say that Rock was 'petros'—Simon Peter—He said, **"...that Rock was Christ."**

Matthew 16:18: "And I say also to you, that you are Peter; but **upon this Rock I will build My Church**..." Whose church is it? *It is Christ's Church!* Who is the Head of the Church? *Christ is the Head of the Church!* (Col. 1:18; Eph. 1:22). He is the Head of the Church! He said that *He* would build *His Church!*

We can prove—which I will right from the context—that Jesus Christ had no intention of building it on Peter. Peter was a fallible man.

"...and *the* gates of the grave [hades] shall not prevail against it" (v 18). The mouth of the grave would never prevail against the Church of God. It would always be somewhere, sometime, someplace with some people, and it would never die out. That's always my favorite one to use against the Mormons, because they always claim that the church died out and God revealed it to Joseph Smith. I always bring them to this part of the Bible.

When I was up in Salt Lake, they would have missionaries come out and they would be there to argue with me when I arrived. I would go through this and say, 'I'm stuck with a problem: either I believe the words of Jesus Christ—which I do; *or* I believe what Joseph Smith said—which I don't; and the Bible says that Jesus is true and every man is a liar. So, I'm confronted with either accepting Joseph Smith's testimony and rejecting Christ as a liar, *or* accepting Christ's testimony and rejecting Joseph Smith as a liar. I prefer the latter and reject Joseph Smith. The Church would not die out!

Verse 19: "And I will give to you the keys of the Kingdom of Heaven; and whatever you may bind on the earth will have already been bound in heaven; and whatever you may loose on the earth will have already been loosed in heaven." Then He charged His disciples not to tell anyone that He was Jesus the Christ. From that time Jesus began to explain to His disciples that it was necessary... [obligatory] ...for Him to go to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day. But after

taking *Him* aside, Peter personally began to rebuke Him, saying, ‘*God will be favorable to you, Lord.... [don’t come and tell us that this is going to happen] ...In no way shall this happen to You*’” (vs 19-22). In other words, Peter was saying, ‘I’m going to rescue You, Christ.’ What did Jesus say?

Verse 23: “Then He turned and said to Peter, ‘**Get behind Me, Satan!** You are an offense to Me, because your thoughts are not *in accord* with the things of God, but the things of men.” That ought to show that, obviously, Christ was not going to build *His Church* on Peter, who is a fallible man! **Christ was going to be building it on Himself!**

Let’s think of some other Scriptures that we can tie into that. Jesus said:

- I am the Good Shepherd
- I am the Door of the sheepfold
- If any come any other way, but through Me, the same is a thief and a robber
- I am the Way, the Truth, and the Life

This proves conclusively that Jesus Christ did not build His Church on Peter, and this also proves conclusively that Peter was *not* the first pope, regardless of what people would say.

John 1:44: “On the next day, Jesus desired to go into Galilee; and He found Philip and said to him, ‘Follow Me.’ Now, Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, ‘We have found *Him* of Whom Moses wrote in the Law, and *also* the prophets, Jesus, the son of Joseph; He *is* from Nazareth’” (vs 44-46). What does that tell you?

- they were studying the Law
- they were studying the Prophets
- they were looking for Christ

Who put it in their hearts and minds to do it? *Obviously, God did!*

Verse 47: “And Nathanael said to him, ‘Can any good thing come out of Nazareth?’ Philip said to him, ‘Come and see.’ Jesus saw Nathanael coming to Him, and said concerning him, ‘Behold, truly an Israelite in whom *there* is no guile.’” Here was an Israelite Who was not deceitful.

Verse 49: “Nathanael said to Him [Jesus], ‘How did you know me?’ Jesus answered and said to him, ‘Before Philip called you, *when you* were under the fig tree, I saw you.’” That’s something! You think about those kinds of powers, that He saw Nathanael sitting under the fig tree. In other words, Jesus could project wherever He wanted to find out whatever He wanted.

Verse 50: “Nathanael answered and said to Him, ‘Rabbi, You are the Son of God; You are the

King of Israel.’” That’s what they were looking for, the King of Israel.

Verse 51: “Jesus answered and said to him, ‘Because I told you, “I saw you under the fig tree,” do you believe? Greater things than these shall you see.’ And He said to him, ‘Truly, truly I say to you, hereafter you shall see heaven open, and the angels of God descending to and ascending from the Son of man’” (vs 51-52). That would really be astonishing!

What was it that the disciples saw and did, other things that aren’t recorded here? *We don’t know*, but this is obviously one of them. We pick a few hints as we go along into the first part of John 2, which we will get into. There are quite a few things that are implied by some of these statements.

We know that John said that if everything that Jesus did were written in books, the world itself could not contain all the books. We also know that Jesus—after He was resurrected—appeared to His disciples 40 days and 40 nights, showing ***by many infallible proofs and signs***, that He was resurrected from the dead. Apparently, this was one of the things that the disciples could look forward to seeing: angels ascending and descending on the Son of man.

John 2—Water into Wine

I’ve often wondered about this next account beginning in John 2. Why is that there? I can understand the wine part, but why is that there? I think after studying and studying, and really praying and thinking about it, and mulling it over in my mind, I think I can come up with a fairly good reason why it is there.

This is not recorded in any of the other Gospels. As a matter of fact, a lot of the things in the Gospel of John is just not recorded in the other Gospels. Here’s one of them:

John 2:1: “Now on the third day, there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus and His disciples were also invited to the marriage *feast*. And *when* there was a shortage of wine, Jesus’ mother said to Him, ‘They have no wine’” (vs 1-3).

Notice Jesus’ answer. I’ve often thought: Was this a smart remark? Was this a sarcastic remark? I’ve often heard it portrayed that way, but it really isn’t.

Verse 4: “Jesus said to her, ‘Woman, what *do you desire to have Me do*? My time has not yet come.’” Then his mother just ignored Him; just ignored what He said.

Verse 5: “*Then* His mother said to the servants, ‘Whatever He says to you, do.’ Now,

there were six water vessels of stone standing there, in accordance with the *traditional* purification of the Jews, each one *having* a capacity of two or three firkins” (vs 5-6). A firkin is 10 gallons. So, each would hold 20-30 gallons! This is a huge production of wine! This is a minimum of 120 gallons, and a maximum of 180 gallons.

I don’t care if you have a thousand guests, you can give them a pretty good amount of wine out of that. Remember, they had wine that they had already drunk. Why is this put this way? *It shows that this occurred before Jesus’ temptation with Satan—His time had not yet come—but it also implies a whole lot more than that!* I want to ask each of you women who have had children:

- Do you remember each pregnancy? *Yes!*
- Do you remember the things that happened? *Yes!*
- Do you remember the peculiarities about the birth? *Yes!*
- Don’t you think that Mary knew, remembered, how she became pregnant with Jesus? *Sure she did!*

I am sure she did not run around with tape over her mouth and never discuss it with Jesus. Otherwise, why should she tell the servants, ‘Whatever He says, you do.’

She obviously remembered that the angel came to her. If an angel appeared to you, wouldn’t you remember that? *You would never forget it!* None of us have had angels appear to us—have we? Once in a while I’ve picked up a few hitchhikers if they look like they wouldn’t bludgeon me in and they really need some help. I give them a ride once in a while. But it says in Heb. 13 about entertaining strangers: ‘For some have entertained angels unawares.’ But if an angel came, and here’s Gabriel—the angel in charge of all the prophecies of Christ—who came to Mary and said that ‘You’re going to have a Son and you shall call His name Jesus, and He is going to be the Savior of the world’—just to summarize what He said.

Then what happened? *Mary went over to see her relative Elizabeth!* She stayed there with her three months. What do you think they talked about? *How that Mary became pregnant!* Then we have the blessing that Elizabeth gave to Mary and then Mary’s salutation. Then we have the account where Mary goes back home.

In Matt. 1 Mary has a little explaining to do to Joseph. There was something that happened, she told Joseph: ‘An angel spoke to me.’ Do you think that Joseph would have believed that just on his own? That would be an ingenious excuse for fornication and being pregnant. ‘Well, I really had

nothing to do with it; there was an angel standing there.’ *Yeah, yeah, tell me more about it.* What happened to Joseph?

Matthew 1:18: “And the birth of Jesus Christ was as follows: Now, His mother Mary had been betrothed to Joseph; *but* before they came together... [sexually] ...she was found to be with child of *the* Holy Spirit. And Joseph her husband, being a righteous *man*, and not willing to expose her publicly, was planning to divorce her secretly. But as he pondered these things, behold, an angel of *the* Lord appeared to him in a dream, saying...” (vs 18-20). Don’t you think that Joseph would remember that dream? *Yes, sure he would remember that!*

“... ‘Joseph, son of David, do not be afraid to take Mary to *be* your wife, because that which has been begotten in her is of *the* Holy Spirit. And she shall give birth to a Son, and **you** shall call His name Jesus...” (vs 20-21). Not only did Gabriel tell Mary to call His name *Jesus*, but the angel who appeared here in the dream told Joseph to call His name *Jesus*.

“...for He shall save His people from their sins. Now, all this came to pass that it might be fulfilled, which was spoken by the Lord through the prophet, saying, ‘Behold, the virgin shall be with child and shall give birth to a Son, and they shall call His name Emmanuel’; which is, being interpreted, ‘God with us.’ And when Joseph was awakened from his sleep, he did as the angel of *the* Lord had commanded, and took his wife to *wed*; but he did not have sexual relations *with* her until *after* she had given birth to her Son, the firstborn; and he called His name Jesus” (vs 21-25).

Do you suppose that Mary and Joseph talked about that? *Sure they did!* What was one of the first things that Joseph probably told her? *You said this angel came and told you you were to be impregnated by God, well an angel came and told me the same thing!* Must be right! Sure they would discuss it together.

Then what about when Jesus was born? *They ended up in Bethlehem just at the right time!* What happened? *Jesus was born and they laid Him in a manger!* The angels in heaven were singing and the shepherds came and found Jesus and said, ‘This is the Savior of the world.’

- Don’t you think they would remember that?
- Don’t you think Mary would remember that? *Sure she would!*

Then we find the blessing to Jesus by Simon and Anna. Mary would remember that—right? Then you come to when there was the slaughter of the

children at Bethlehem; all those two-years-old and under. What happened? *An angel appeared unto Joseph again, and said, 'You take the mother and child and go into Egypt.'* So, they went into Egypt. When Herod died, the angel appeared and said, 'Now you can go back home; the ones who sought the child's life are dead.'

Then, on the way home the angel appeared to Joseph again and said, 'No, go down to Nazareth, because there are those who seek His life here in Jerusalem.' So, he went on to Nazareth.

(go to the next track)

After they got to Nazareth, Luke 2:40: "And the little Child grew and became strong in spirit, being filled with wisdom; and *the* grace of God was upon Him."

- here was a Son Who was perfect
- here was a Son Who was never rebellious
- here was a Son Who never told a lie

Wouldn't you enjoy children who never gave you any problems; children who always did things that were right and true, honest and good? *Yes!* Don't you think that Mary knew, when Jesus was growing up, what was going on?

Verse 41: "Now, His parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years *old*, they went up to Jerusalem according to the custom of the Feast" (vs 41-42).

You know the rest of the story, Jesus stayed back and they looked for Him and they were astonished that He didn't go with them, and they couldn't find Him. They were astonished when they heard Him give answers, and so forth.

Then when they found Him, v 48: "But when they saw Him, they were astonished; and His mother said to Him, 'Son, why have you dealt with us in this manner? Look, Your father and I have been *very* distressed *while* searching for You.'" This was probably the first time that it looked like He had ever done anything wrong.

Verse 49: "And He said to them, 'Why *is it* that you were looking for Me? Don't you realize that I must be about My Father's *business*?' But they did not understand the words that He spoke to them" (vs 49-50). But they heard it, and I'm sure they remembered it.

Verse 51: "Then He went down with them and came to Nazareth, and He was subject to them. But His mother kept all these things in her heart." So, she remember all of these things.

Now when we come to the incident of the wine, maybe this will give us a little understanding as to why she said, 'Whatever He says, do!' It makes you wonder. Were there some things that He did at home? *Could be!* It doesn't say. The only thing it says about Jesus' childhood is right here: that He grew (v 40), and at 12-years-old he was at the Passover. Then when they went home "...He was subject to them. But His mother kept all these things in her heart."

That's all that is said of His childhood. But when Mary says, John 2:5: "... 'Whatever He says to you, do,'" it shows that she understood at least something at that point.

Remember, we can also add to this that Jesus' mother was there at the crucifixion. She stayed until the end. She saw Him die. Where was Mary after that? *She was with the disciples, with the 120 (Acts 1)!* Apparently she believed! But imagine *how* she believed, having carried Him, given birth to Him, watched Him grow up. Whatever He did—no telling what He did at home, and we can't speculate—but needless to say, she said to the servants, "... 'Whatever He says to you, do.'"

Verse 6: "Now, there were six water vessels of stone standing there, in accordance with the *traditional* purification of the Jews, each one *having* a capacity of two or three firkins. Jesus said to them, 'Fill the water vessels with water.' And they filled them to *the* brim. Then He said to them, 'Now draw *some* out and bring *it* to the master of the feast.' And they brought *it to him*. Now, when the master of the Feast tasted the water that had become wine, not knowing from where it had come (but the servants who had drawn the water knew)..." (vs 6-9). Imagine what you would be if you were one of the servants.

What if you're the one who helped put the water in—they didn't have a faucet to turn on—they had to go out to the well and bring it. Can you imagine what that servant thought? Just put yourself in that position. Imagine if you put the water in there and this man told you to draw it out and take it to "...the master of the feast..." (v 9). And when you're carrying it, it turns into wine! You get it there and:

"...the master of the feast called the bridegroom, and said to him, 'Every man serves the good wine first; and when the *guests* have drunk freely, then *he serves* the inferior wine. But you have kept the good wine until now.' This beginning of the miracles *that* Jesus did *took place* in Cana of Galilee, and revealed His glory; and His disciples believed in Him" (vs 9-11).

One of the reasons that Jesus did this is because there were disciples there who could see that it was done. Another reason was that He did honor His mother in this particular case. He was not sarcastic to her. But it also shows us that Jesus' mother knew quite a bit more than what we may suspect as far as what was in her own mind and the things that Jesus could do.

Verse 12: "After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they remained there not many days." We will see that there's a difference between the brothers of Jesus—He had physical brothers; Mary had other children—and the disciples. Some scholars say that there isn't any difference, that when He's talking about 'His brethren' that He's talking about His disciples, but that isn't so.

Verse 13: "Now the Passover of the Jews was near..." We see all the way through that all of the Feasts are called either:

- the Feast of the Jews
- the Passover of the Jews
- the Feast of Tabernacles of the Jews was at hand

As I mentioned at the beginning of the background, one of the reasons why John writes it this way is:

1. salvation is of the Jews
2. he who is a Jew is one *inwardly* of the heart
3. there was a tremendous movement by the Gentiles to get rid of anything that had to do with being *Jewish*

That's one of the main reasons why the book of John was written and was put in this particular way.

"...and Jesus went up to Jerusalem. And He found in the temple those who were selling oxen and sheep and doves, and the money exchangers sitting *there*; and after making a scourge of cords, He drove them all out of the temple, *with* both the sheep and the oxen; and He poured out the coins of the money exchangers, and overturned the tables" (vs 13-15).

This is rather drastic, coming in and doing this. Obviously, it would be what we would call a misdemeanor of disturbing the peace as far as the way they would look at it at that particular occasion.

Verse 16: "And to those who were selling the doves, He said, 'Take these things out of here! **Do not make My Father's house a house of merchandise.**'" Yet, in 'religion' that has been done more than anything else: to merchandize religion, to sell salvation, and all the corruption that goes on. Merchandize 'religion.' Then it get into when you merchandize it, then you merchandize the people

and they become abused, oppressed and put down.

Even today at the Wailing Wall they collect an offering before they go up there. I imagine for some of them, they have rentals of these little beanie caps, because the men are not to pray without the beanie cap and shawl on. Also, at the Wailing Wall they have separation where the women go to one side of the wall and the men go to the other side of the wall; it's separate. But since they don't have the sacrifices that they're offering there, it's not quite exactly the same situation that we have today. I mean, just the basic principle of what this teaches here in the very beginning of the ministry of Christ He's showing:

1. He is not going to merchandize salvation
2. He said to His disciples to 'freely give,' because you have *freely received*

We do have our obligations to God that we need to honor with the firstfruits of what we have; honor with the tithes and offerings that we have. But that is not to be merchandized. I think we've come out of a system where that's all they did; just merchandized the people, and to use that as a club and fear, and just put people in such horrible straits.

I remember people that were having such hard times, and yet, they were told to give even though their teeth were falling out and their cars were falling down, and their homes were caving in. How many of these 'religionists' say—so many of these sects—sell all you have and come and stand on a rock. *NO!* That isn't what God wants. Obviously, something like buying a Bible or something like that, that's okay. But to merchandize it... And they were actually making money on the exchange that they should not have made.

What was one of the things that was one of the sins of Satan the devil? *His merchandizing!* So, there's a proper kind of merchandizing and there is a improper kind of merchandizing. No one is to take the Word of God and use it for personal profit. That is merchandizing in the house of God.

Verse 17: "Then His disciples remembered that it was written, 'The zeal of Your house has eaten Me up.'" In other words, the very attitude that Jesus had toward doing the Work of God, toward doing the things that He should.

Verse 18: "As a result, the Jews answered and said to Him, 'What sign do You show to us, seeing that You do these things?' Jesus answered and said to them, 'Destroy this temple, and in three days I will raise it up'" (vs 18-19).

Jesus in many cases never gave them a straight answer. Did He lie? *No! He was talking at a*

different level! They couldn't understand it.

Verse 20: "Then the Jews said, 'This temple was forty-six years in building, and You will raise it up in three days?' But He spoke concerning the temple of His body. Therefore, when He was raised from *the* dead, His disciples remembered that He had said this to them; and they believed the Scriptures, and the word that Jesus had spoken. Now, when He was in Jerusalem at the Passover, during the Feast..." (vs 20-23). We know that there is the Passover and then the Feast of Unleavened Bread.

"...**many believed** on His name, as they observed the miracles that He was doing" (v 23). When you see someone doing signs and miracles you would believe what he said; you would believe that person—wouldn't you? *Sure you would!* It doesn't say what He was doing, but apparently He was healing, serving the people, casting out the demons, and many were believing.

Verse 24: "But Jesus did not entrust Himself to them, because He knew all *men*; and He did not need anyone to testify concerning man, for He Himself knew what was in man" (vs 24-25).

When we get down to these things, when we put it all together, like Peter was going to save Jesus from being crucified, and Jesus said, 'Get behind Me, Satan.' Jesus said here, 'Don't make My Father's house a house of merchandize. Where we see that Jesus

- *knew* what was in man
- *knew* the human nature
- *knew* the evil that was there

It makes you wonder that in doing the things that God wants us to do, I think the message is that God doesn't need someone to stand up and tell Him what He's going to do, and who is going to do what. God will raise up the people in the way that *He* wants, in the time that *He* wants, at the time *He* wants! How much vanity can be involved in all of these things?

I remember, when we look back, that we were sure we knew the two men who were going to be the two witnesses, who they were; *but they aren't!* They made the same mistake of following through, and they didn't tell the people not to.

I don't think that in this that God is telling us that any man needs to set himself up to save God, if you know what I mean. Christ is going to come and save the world! Christ knows what's in every human being. I think this helps us get down to the level that we need to be, and not be lifted up one against the other. In too much 'religion' is one being lifted up against the other. I guess that's why we

have peace, happiness and understanding—we don't have that.

Question: What was the first miracle that Jesus did be wine? The only way I can answer that is this way: John said of Jesus, 'Behold the Lamb of God Who takes away the sins of the world.'

Then we find this first account of Jesus going to the Passover, which symbolizes Jesus' sacrifice. We also know that at the last Passover that Jesus took, He took the wine and said, 'This is My blood, drink of it.' So, there may be some symbolism in that, showing why His first miracle was changing the water into wine.

However, that doesn't follow through in a clear way, that that is absolutely so, because this was at a wedding feast, it was not at a Passover ceremony. So, there is a little difference there. It could also be symbolizing the type of the goodness of the wedding feast between Christ and the Church as a prophetic symbolism of it. I'm sure there are things there for us to learn, even as many years as we've been in the Church; there are still some things that we're never going to learn, and the full meaning of it I couldn't say precisely. But those are some things where you have a parallelism of things that we know.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Malachi 3:1
- 2) Malachi 4:5
- 3) Matthew 17:9-13
- 4) Luke 1:80
- 5) John 1:29-34
- 6) 1 Peter 1:18-20
- 7) 1 Corinthians 5:7
- 8) Matthew 11:1-7, 14-15
- 9) John 1:35-43
- 10) Matthew 16:13-18
- 11) 1 Corinthians 10:1-4
- 12) Matthew 16:18-23
- 13) John 1:44-52
- 14) John 2:1-6
- 15) Matthew 1:18-25
- 16) Luke 2:40-42, 48-51
- 17) John 2:5-25

Scriptures referenced, not quoted:

- John 1:28
- Isaiah 40
- Colossians 1:18
- Ephesians 1:22
- Hebrews 13
- Acts 1

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Gospel of John IV Begotten of God & Born Again

(John 3)

Fred R. Coulter

John 3 is a very important chapter, and it is one of those chapters from which the doctrine that is heard of in 'Christian' circles of being *born again*. This is where it derives its meaning, and understanding. The general concept of being *born again* is that if you open your heart and you accept Jesus into your life, then you are *born again*.

However, the Bible definition of *born again* is entirely different than what the normal understanding is for those in a Protestant denomination would mean.

I want to show, through a study of this section, plus the Greek words involved, that the only way you can understand the meaning of *born again* or *begotten* is through the context. That's where the confusion comes. Another thing to keep in mind is that outside of 1-John 1:3, John—who wrote the Gospel of John, 1st, 2nd, & 3rd John and Revelation—is the only one to use the term *born again* as it's translated in the English.

When we go through this section in the Gospel of John, chapter 3, we're going to see some very important things. If we understand it this way: God has inspired the Scriptures for us, and everything that is given is for a reason, and there is a purpose for it. The reason that these things are contained in the Gospel of John mainly is because they were not contained in the other Gospels. They are very important lessons for us.

John 3:1: "Now, there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews." This tells us something important; Nicodemus was:

- a ruler of the Jews
- a Pharisee
- of the political part that ran Judea
- he sat on the Sanhedrin; on the councils
- he helped make the decisions for the whole Jewish nation under the Roman rulership

Verse 2: "He came to Jesus by night..." He didn't come by day because he didn't want to be seen. Of course, we know that later on Nicodemus was one who became converted, and helped Joseph of Arimathea to bury Jesus Christ.

"...and said to Him, 'Rabbi, **we know that You are a teacher Who has come from God...**'" (v 2). He didn't say, 'I know.' He said "...we know..." I

think that is one of the important things that the book of John is teaching us—and we will see this in almost every chapter.

When we get to John 6, I will bring a sermon on *That Prophet!* Remember that in John 1 they came and asked John the Baptist, 'Are you the Christ? Are you *that Prophet?*' It shows they were looking for Christ. Remember in John 2 that the disciples came and said, 'We have found the One Who is called the Messiah.' Here in John 3 we have the same thing again. Nicodemus says, "...we know..." which says they have discussed it and understood certain things.

You don't come and make a statement unless you're pretty sure of something. Example: There was this man who had a semi-truck and in the truck he had a printing press, and he used it to print counterfeit \$20 bills. Unless you had evidence, unless you had investigated, unless you had discussed it, you wouldn't arrest this man.

We have almost the same thing here: In this particular case the Pharisees, obviously, had discussed Jesus. Why would they send to John the Baptist and ask, 'Are you the Messiah?' if they hadn't discussed the times, if they hadn't understood the prophecies.

John says, "...we know that You are a teacher *Who* has come from God, because no one is able to do the miracles that You are doing unless God is with him" (v 2). That's quite an admission! That's really quite a statement.

What did the Pharisees say of Jesus healing in Matt. 12? *Well, He does this through the prince of the power of Beelzebub, the prince of the demons!* When they said that, that's why they were warned of committing the unpardonable sin, because they *knew* Who He was. They *knew* He was a teacher sent from God!

Did Jesus answer the question and say, 'Well, you know that's nice, I'm glad you finally got the clue, Nicodemus. Come on, join our church and come on in here and we'll have a great time.' *NO!* He didn't! Jesus answered Nicodemus entirely differently. As a matter of fact, He didn't even answer him at all. But He taught him something.

Verse 3: "Jesus answered and said to him, 'Truly, truly...'—amen, amen; verily, verily *or* so be it, so be it. Amen is very important when you look at this way: Every one of the books of the New

Testament are closed with 'Amen' with the exception of Acts, James and 3-John. Those three do not close with 'Amen,' which indicates that there is something left out that God deliberately left out. And I think God deliberately left it out because that was not necessary for salvation, particularly, but it was to help conceal, I feel, where the 'lost' ten tribes were.

I think that the information went on from there; remember, it is written: the Acts of the apostles. After you get through about Acts 7 and into the calling of Paul in Acts 9, all the rest of it is mostly all Paul's ministry. So, it could be 'the acts of some of the apostles, and mainly the Apostle Paul. It ends right there in Acts 28 with no 'Amen.' There is something missing, and there are no Scriptures for us.

So, 'Amen, Amen' is a definite, profound, important, emphatic statement by Jesus. Notice how Jesus answers Nicodemus:

"...I say to you..." (v 3)—'amen amen lego soi'—we'll see all the way through that that is used by Jesus.

"...unless anyone is born again, he cannot see the Kingdom of God.' Nicodemus said to Him, 'How can a man who is old be born?'" (vs 3-4). This shows more than just a thought or a spiritual expression.

"...Can he enter his mother's womb a second time and be born?" (v 4). This shows that it was a process. This shows that Nicodemus understood the statement *being born again was actually a process likened to physical birth!*

Verse 5: "Jesus answered, 'Truly, truly I say to you, unless anyone has been born of water and of Spirit, he cannot enter the Kingdom of God. That which has been born of the flesh is flesh; and that which has been born of the Spirit is spirit'" (vs 5-6).

What does *born of water* mean? Most people think it means to be baptized, but it doesn't. No, it does not mean baptism. There are some who think it does. It could allude to it, but let's look at the situation concerning baptism.

- What is baptism?
- We're going to see that baptism is not a birth, but a death.
- What does it mean to be *born of water*?

Romans 6:1: "What then shall we say? Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! We who died to sin, how shall we live any longer therein? Or are you ignorant that we,

as many as were baptized into Christ Jesus, were baptized into His death?" (vs 1-3). Baptism is a *burial*.

Verse 4: "Therefore, we were buried with Him through the baptism into the death..." It is a burial!

This next statement is where they get that Baptism is a birth, "...so that, just as Christ was raised from the dead by the glory of the Father, in the same way, we also should walk in newness of life" (v 4).

- When you are raised out the watery grave, are you still flesh? *You sure are! None of us are spirit!*
- What is the newness of life we are to walk in? *We're to:*
 - ✓ *walk according to Jesus Christ's laws and commandments*
 - ✓ *walk according to the Bible, the Word of God*
 - ✓ *walk according to the Spirit of God in our heart and mind*
- Has our flesh been changed? *No, it has not been changed!*

Baptism is a death!

During my ministry I have preached this both ways: that, yes, unless you be born of water that that does mean baptism. When I preached that, several came up to me and said, 'It doesn't really look like that is so.' And they pointed out some of these Scriptures. What is the answer? *It is contained right here in John 3; Christ makes it very clear!*

"...unless anyone has been born of water and of Spirit, he cannot enter the Kingdom of God. That which has been born of the flesh is flesh; and that which has been born of the Spirit is spirit" (vs 5-6).

- born of water and Spirit
- born of flesh is flesh

How is a baby born? *When the baby is developing in the mother, it is encased in water! When does birth come? When the water breaks!*

You are literally born of water, because the human baby, unless there was water and the elasticity of what God has created for the birth canal to open and everything, plus the baby being covered with this goop—and some have more than others—that is like grease and is very, very hard to get off, that makes the slick in water.

When the baby is born, it's literally born of water; it's literally flushed out as if you would have a muscle action or a mechanical action to flush the

new baby out. I think that's what it means to be born of water, because of the next parallelism:

"...that which has been **born of the Spirit is spirit**.... [Then Jesus defines what it is that is spirit]: ...Do not be amazed that I said to you, "It is **necessary**..." (vs 6-7)—'dei'—*obligatory, mandatory*; however you want to put the strong emphasis on it. In other words we could use the example: *You MUST come to the pay window to be paid!* If you don't come to the pay window and get your check you won't be paid. That's pretty strong. Where are you going to get your check? *At the pay window; no other place!*

Exactly the same way, Jesus said, "...It is necessary for you to be **born again**. The wind blows where it wills, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes; so *also*... ['houtos'] ...is everyone who has been born of the Spirit.'" (vs 7-8). If you are born of the Spirit, you are different, completely different!

- you are a different form
- you are a different composition

Because He said, v 6: "That which has been born of the flesh is flesh; and that which has been born of the Spirit is spirit"—two different things. So, we're talking about to be born anew, *to be changed from flesh to spirit*. We see this by the definition of the context in what Jesus said.

Verse 9: "Nicodemus answered and said to Him, 'How can these things be?' Jesus answered and said to him, 'You are a teacher of Israel, and you do not know these things? Truly, truly I say to you, We speak that which We know, and We testify of that which We have seen; but you do not receive Our testimony. If I have told you earthly things, and you do not believe, how will you believe if I tell you heavenly things?'" (vs 9-12).

So, it just gives kind of a teaser of how great eternal life is going to be. It's so great that if Jesus told them some of the things that went on in the spirit world—in other words, that level of living—that he wouldn't believe it. He couldn't even believe what Jesus told him: "...that which has been **born of the Spirit is spirit**...."

Verse 13 is a key, important verse and, obviously, Jesus did not say this. This was written by John in about 85-95_{A.D.}

Verse 13: "(And no one has ascended into heaven, except He Who came down from heaven, *even* the Son of man, Who is in heaven.)" This is telling us that at the time that John wrote this, that

- the Son of man is now in heaven
- He was the One Who came down out of heaven and went back to heaven
- no one else is there
- Could it be that there were those who were talking about the *born again* experience?
- Could it be that there were those who were talking about people, when they die, go to heaven right then?

There was an account of this little Oriental boy and he got killed—someone came in his house and stabbed him—and they were trying to explain to the class about it. It happened to be a little Christian school. The teacher explained that God had a special purpose for him and now he's in heaven. They dismissed the class for recess and went outside and here was a rainbow in the sky and they were told that 'the little boy put the rainbow in the sky so that we would know that everything is all right.'

It just makes you wonder what was going on back there in John's day. What was being taught? Remember, when you follow this up with the Epistle of First John:

- we have those who are the antichrist
- we have those who have gone out of the Church
- we have those going around deceiving saying that they knew Christ, and didn't and didn't keep His commandments

All those things, if we keep it in mind as we study this, makes the Scriptures come alive considerably more.

Let's look at the word that is used for *born*: The root word in the Greek for *born* is 'gennao'—*of a man, to beget, become the father of*.

Let's look at an example of how 'gennao'—by its context—could not mean in any sense *a birth*. We have this word used in the Greek all the way through, which then is a past tense form of the verb 'gennao.' In the Greek the spelling of the word changes dramatically with the use of the tense. Letters can be added to the front, they can be added to the back, and the whole spelling and everything can be entirely different.

Matthew 1:2: "Abraham **begat** Isaac..." We know for sure that Abraham did not *born* Isaac. Who gave birth to Isaac? *Sarah!* Here it means of a man *to beget*; of a woman it means *to bear, to give birth*. That is normally used with another word that is called 'tikto.' When you use your *Interlinear* and you go back to *Strong's Concordance* to look up the word, and you wonder why the spelling is different?

In English we don't have the same thing. We do in a certain sense; for example: the word run:

- run
- running (we put an ending on it)
- ran
- we have run, ran, run

In the Greek it goes many different ways, and all of these different spellings mean the different tenses, and one of them we'll see is very, very meaningful when it gets down to talking about the birth of Jesus Christ.

Look at the words:

- **begat/begotten**—'gennaoo'—the root or the stem is 'genn.' Whenever you go to Strong's Concordance and you see what is a verb, you will see it listed with the 'omega' at the end, or the double 'oo.' Every verb in its root form ends this way.
- **birth**—'genesis'—notice the similarity in the word, even though its spelled differently.

Verse 18: "And **the birth**... ['genesis'] ...of Jesus Christ was as follows..."

- born of woman—'genetos'—and used with the other word

Let's see the use and meaning of these words:

Begotten—it is used in the context, which tells us the use of it. This is when Joseph found out that Mary was pregnant:

Verse 20: "But as he pondered these things, behold, an angel of *the* Lord appeared to him in a dream, saying, 'Joseph, son of David, do not be afraid to take Mary to *be* your wife, because that which **has been begotten** in her is of *the* Holy Spirit.'"

Born—Matthew 2:1: "Now, after Jesus **had been born** in Bethlehem of Judea, in *the* days of Herod the king, behold, Magi from *the* east arrived at Jerusalem, saying, 'Where is the One Who **has been born** King of the Jews?....'" (vs 1-2). Here is the word 'texto,' with a different sense of it; this shows the birth of child of a woman.

Verse 4: "And after gathering together all the chief priests and scribes of the people, he inquired of them where the Christ **should be born**"—'gennatai'; a little bit different spelling

With English we just add another word, should be, could be, etc. But in the Greek they just change the spelling.

Let's look at some other areas that I think

are really inspiring. Let's go to the account of Jesus' birth and when Gabriel came to announce it. This is what really excited me when I first learned Greek sufficiently enough to understand what it meant:

Luke 1:28: "And after coming to her, the angel said, 'Hail, you who are highly favored! The Lord *is* with you; blessed *are* you among women.' But when she saw *him*, she was *greatly* perplexed at his message, and was considering what kind of salutation this might be. Then the angel said to her, 'Do not be afraid, Mary, because you have found grace with God; and behold, **you shall conceive**...' (vs 28-31). That's an entirely different word in the Greek.

"...you shall conceive in *your* womb and give birth to a Son; and you shall call His name Jesus. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather; and He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end.' But Mary said to the angel, 'How shall this be, since I have not had sexual relations with a man?' And the angel answered *and* said to her, '*The* Holy Spirit shall come upon you, and *the* power of *the* Highest shall overshadow you; and for this reason, the Holy One **being begotten**...' (vs 31-35)—'gennomeon.'

It means a lot when you understand the Greek, and is the only case of this being used in this tense in the whole Bible. It is the present passive participle nominative singular neuter. That doesn't mean anything to you unless you're a real English expert. But it means, with this kind of spelling and this kind of word, **was being conceived in her at the time that the angel was speaking**. In other words, we have a Greek word that God inspired to be used that means **that which is being conceived in you is of the Holy Spirit!** So, right at the time that the angel Gabriel was talking to her was when the conception took place.

If it would have been a future tense of the word it would have been a different spelling, a different form of 'gennaoo.' This means that right at that time Jesus was *being conceived* in Mary's womb.

I don't know about you, but those kinds of things get me all excited, because it gives a little more meaning and understanding; a little more depth to it.

You will note that in the case of the birth of Jesus, Gabriel is the angel that has been used for that whole event. **Gabriel was the one who:**

- brought the 70-week prophecy of the coming of the Messiah (Dan. 9)

- came and spoke to Zacharias
- came and spoke to Mary

Apparently, Gabriel was in charge of the whole operation having to do with the prophecies of Christ.

It would make you think and conclude that Gabriel would have a significant part in the second return of Christ.

Michael the archangel stands up for the people of Israel. In other words, whatever it is that is done spiritually—and I don't know what kind of spiritual battles are going on—but we get an inclination out of the Bible that there are spiritual battles and angels are fighting demons and so forth, from the book of Daniel and Revelation. Michael is that one who stands for the children of Israel. So, he's in charge of whatever the battles are for Israel.

It makes you wonder what is going on right now with all the things that are transpiring. But Gabriel is the one who carried that out for God the Father in relationship to the birth of Jesus Christ.

Matthew 19:12 is where you will find that the word could be translated *born* or *begotten*, with equal force. As you study through these different words or just look at them—whether you understand them or not—and you can recognize the difference in the spelling; you will see that the words are used in all the tenses for either *begotten* or *born*. But you have to discern it out of the context.

Obviously, from John 3 we're talking about *that which is born of the flesh is flesh; that which is born of the Spirit is spirit!* To be composed of spirit is far different than just saying you repent and you receive Christ and so forth.

Matthew 19:12: "For there are eunuchs who were born..."—'egeenethesan'—born incapable of reproduction from birth. But when were they really incapable of reproducing? *From conception!* You could say that they were conceived this way in their mother's womb, or they were born this way from their mother's womb, and each would be correct.

We now know that when conception occurs and the cells unite and then there's the multiplication of cells by the dividing of the existing cells, that in just a very few hours after conception the sex is determined. If the sex is determined, and that is the fourth division of the cells. You have:

- the uniting of the cells
- one division
- two division
- three division
- fourth division

It's 16 cells, and the sex of the new person is already decided. If they are going to be eunuchs from birth, chances are there is something wrong with the genetic inheritance; so, at conception you have the problem. It could be either one. In this case, in Matt. 19:12.

"...that way from *their* mother's womb... and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the Kingdom of Heaven. The one who is able to receive *it*, let him receive *it*."

John 9—here is a very interesting rendition of this in the way that it was said. You will see the word 'gennaoo' used in each case.

John 9:1: "Now, *as Jesus was passing by*, He saw a man who was blind from birth. And His disciples asked Him..." (vs 1-2). I've read over this I don't know how many times just studying the Bible, and it never really struck me until I was studying for this sermon.

"...saying, 'Rabbi, **who sinned, this man or his parents**, that he was born blind?'" (v 2). Did you catch the significance of that statement? What sin could a person, at conception, possibly do? *I cannot answer that!* That's one of those I'm going to file back in the unanswered questions. At conception how can a person sin? *I don't know; I couldn't tell you!* But that's what they asked Jesus.

Verse 3: "Jesus answered, 'Neither did this man sin, nor his parents; rather, *this blindness came* so that the works of God might be manifested in him.'" Here was a person born blind, deliberately born blind, by God, so that Jesus Christ would heal him at this particular time. That's what I derive from the sense of what's being said here. There are certain things that God has done just to show the glory of God.

But in each case you will notice that the word 'gennaoo' is a little bit different. Go all the way through John 9 and it talks about the one who is born, the one who has been born, and so forth. And it is talking about the birth of this man in every case. It's not talking about a conception alone.

Acts 13—as we put these Scriptures together we have a distinct difference between *begotten* and *born*. This is talking about the Apostle Paul teaching about Jesus Christ, and he was preaching the things that he was taught.

Acts 13:30: "But God raised Him from *the* dead. *And* He appeared for many days to those who had come up with Him from Galilee to Jerusalem, who are His witnesses to the people. And we are

announcing the Gospel to you—the promise made to the fathers—that God has fulfilled this to us, their children, having raised up Jesus; as it is also written in the second Psalm, ‘You are My Son; **today** have I begotten You’” (vs 30-33). That is referring to the begetting of Jesus. We’ll see the difference in Heb. 1. We see exactly the same word used; exactly the same expression.

(go to the next track)

BEING BEGOTTEN of GOD

We find the same expression has been used referring to Jesus Christ:

Hebrews 1:4: “Having been made so much greater than *any of* the angels, inasmuch as He has inherited a name exceedingly superior to them. For to which of the angels did He ever say, ‘You are My Son; **this day I have begotten You**’?...” (vs 4-5).

It’s interesting that in this particular case the *King James* translates it *begotten*. The reason they had to translate it that way is because the context absolutely dictates it.

“...And again, ‘I will be a Father to Him, and He will be a Son to Me’? And again, when He brought the **Firstborn**...” (vs 4-5)—‘prototokin’—‘proto’ means *the firstborn*. The second half of this word, ‘token’ is a form of ‘tekin’; ‘proto’ means *the first*. Here, even God, in describing the birth and conception of Jesus Christ: “...**this day I have begotten You**...”

Then when He has brought His Firstborn “...into the world, He said, ‘Let all *the* angels of God worship Him’” (v 5).

What happened at the birth of Christ? Remember that the shepherds were out in the fields, and the angels were singing glory to God, and the shepherds went on down and found Jesus. That’s when Jesus was *born*. So, you see the difference between *begotten* and *born*. This makes a very clear distinction.

What we’re doing in going through and studying each one of these—this may be a little more technical than people may like to study their Bibles, but what we’re showing you is really showing you how to take a topic and study all the way through **very thoroughly** so you can completely understand it.

1-John 2—we’re going to find here the Apostle John uses the word ‘gennaoo’ in its various forms that give us an understanding of what he’s talking about.

1-John 2:29: “If you know that He is

righteous, you *also* know that everyone who practices righteousness **has been begotten** by Him.” When we go back to where John wrote about being born anew, here we have the proper English translation.

Here again, 1-Peter 1 in the *King James* has translated it as *begotten*. Peter is writing this:

1-Peter 1:1: “Peter, an apostle of Jesus Christ, to *the* elect strangers scattered...”—in the dispersion. He was not writing to Gentiles. He was writing to those of the ten lost tribes who were in the dispersion in:

“...in Pontus, Galatia, Cappadocia, Asia, and Bithynia; *who have been chosen* according to *the* predetermined knowledge of God *the* Father, by sanctification through *the* Spirit... [when you receive the Holy Spirit] ...unto obedience and sprinkling of *the* blood of Jesus Christ: Grace and peace be multiplied to you. Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, **has begotten us** again unto a living hope through *the* resurrection of Jesus Christ from *the* dead” (vs 1-3).

There’s no way that they could have translated that as *you have been born again*. They translated it: “...**has begotten us again**...” And the word in the Greek is ‘anagennesas’—a *re-begittal*.

Most of us have understood from the teaching that we have had in the Church of God that to be *born again* means *to be born of the Spirit*. What I’m doing is going through and showing all the reasons why in the Bible that that is true. Many times people just hear something and they accept it without really going through and proving it. That’s how I got myself in trouble. I believe that when I was told, ‘Don’t follow me except as I follow Christ.’ I was told, ‘Prove it to yourself, don’t believe what I say.’ And that’s how I got myself in trouble.

When I did that that put me crossways between a person and God. I’d rather be crossways with a person than with God. The Bible says, ‘It’s a fearful thing to fall into the hands of the living God.’ Besides, that’s how cults are started. Cults are started because people do not follow Christ, they don’t prove it in their Bible, and then someone gets the authority and they just start running things they way they want to run it and it becomes a true cult. They always end up going out someplace away from everybody, setting up a little communal thing and a little fort and pretty soon everyone is running around with guns. The true answer to that is this:

- the Old Testament is the conduct for the

carnal society

- the New Testament is conduct for *converted Christians*

The Bible tells us, as converted Christians, we are to love our enemies, turn the other cheek in our own personal lives. Submit to the powers that be. That's why Jesus said, 'My kingdom is not of this world. If it were of this world, My servants would fight.' When the Kingdom of God comes, we're going to fight with Christ. **But:**

- now we're not to take up arms
- now we're not to go out and fight and kill

Even though in the carnal world that's what should be done. That's why in hearing a program called *The Gospel Time Bomb* it was clear to me, as I was listening, those were cults being described. What happens to them?

- they all set aside the Bible
- they all set aside the love of God
- they all set aside following Christ

That is, 'Follow *me* and *my* interpretation!'

What I'm trying to do in this, going through in such detail—though it's a little laborious in some cases—I hope it will show you how to study and check and prove thing *for yourself*. Because when it gets down to the crunch—and there's always going to be a crunch—you know because *you know!* You don't have to depend on anybody else. You don't have to say, 'Well, so and so says...' *You know* because you studied it in your Bible. No one can take that from you.

- if we're all loving God
- if we're all following Christ

Then what authority needs to be exercised? *None!*

What is the whole ultimate thing that God wants us to do? *To be ruled by Christ!* If we are ruled by Christ and stay within the grace of God, then you don't need to exercise authority. That's how everyone of these groups get off. They don't teach the people to follow Christ sufficiently that they can have faith to follow Him. They teach them enough about 'religion' so they become dependent upon their leader. When you become dependent upon the leader—for your thoughts, for your attitude, for what you do—then he must exercise authority and you have a *carnal religion*'; you don't have a spiritual religion.

I hope you can see the difference. That's why, at this point, I detest any arguments at all. I will walk away from it. It will get angry and shut my mouth and leave the room. That's how I feel about

it. That's why it's such a pleasure to come here on the Sabbath and go through what we're going through, because I want you to be able to stand on your own two feet before God and have faith before God that you *believe what you believe*, because Christ authored His Word and it is true, and you live by it! If I can't do that and teach you that then I have totally failed.

1-John 2:29: "If you know that He is righteous, you *also* know that everyone... [referring to a person] ...who practices righteousness has been begotten by Him."

1-John 3:1: "Behold! What *glorious* love the Father has given to us, that we should be called the children of God! For this very reason, the world does not know us because it did not know Him. Beloved, now we are the children of God, and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is" (vs 1-2).

Here's another interesting thing: Once a child has been conceived, it is called a child or a babe. Remember the account when Mary came to Elizabeth and she was pregnant six months with John the Baptist? It said, 'The child/babe leaped in her womb.' We are counted from begetting the very children of God, though we are not yet born!

When we are *born again*, then 'we will see Him as He is, for we will be like Him.' That tells us what it means to be *born again*.

Verse 3: "And everyone... [referring to a person] ...who has this hope in him purifies himself, even as He is pure. Everyone who practices sin is also practicing lawlessness, for sin is lawlessness.... [Whoever transgresses the Law sins, for sin is the transgression of the Law] ...And you know that He appeared in order that He might take away our sins; and in Him is no sin. Everyone who dwells in Him **does not practice sin...**" (vs 3-6).

We have to put everything in context. 'If we walk in the Light as He is in the Light; and if we confess our sins...' (1-John 1); if we are walking to Light, we are confessing our sins, and He is faithful to forgive us our sins. If we say we have no sin we are a liar.

But technically, if we are coming to God and confessing our sins daily, then we are not *practicing* sin, because God is looking at us as He looks at Jesus Christ Who didn't sin.

"...anyone who *practices* sin has not seen Him, nor has known Him. Little children, do not allow anyone to deceive you; **the one who practices righteousness is righteous**, even as He is righteous"

(vs 6-7). The same Greek word as in v 4, 'poion'

Verse 8: "The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil. **Everyone who has been begotten by God does not practice sin...**" (vs 8-9). *The King James* says 'whomsoever is born of God does not commit sin. Technically, that is a true statement. If you have been *born again*—literally from flesh to spirit—you cannot commit sin. But that is not what it means.

A man handed me a paper *What Does it Mean to be Born Again?*, and started off with that one and it was not a correct statement for what we're talking about: being *born again* or *begotten*.

Verse 9: "**Everyone who has been begotten by God does not practice sin because** His seed..."—'sperma' Whose seed? Whose sperma? Who is the Father? *God is the Father!*

The 'seed of eternal life'—the 'sperma'—from God the Father "...of *begett*al is dwelling within him, and **he is not able to practice sin because he has been begotten by God**" (v 9).

- Are you able to practice sin?
- Actually live in and practice sin? *Can't do it!*
- Do you sin? *Yes, you do!*

But you don't *practice* and *live in* sin! There's a vast difference.

Could you, with the knowledge that you have, continue the rest of your life and just reject the Sabbath, the Holy Days and just go on out and do as the world? *You might try! You might give it a good whirl!* But you cannot do it **IF** you have God's Spirit! You cannot practice it. That's God's way of bringing people back.

That's why people, who have been in the Church of God, go out and backslide into the world—if you really sit down and get close to them—those things really bother them. One of these days, God is going to lead them to repentance because if His seed is there they cannot practice sin, "...because he has been begotten by God" (v 9).

I want to show you something that's very interesting with the wordage of God and the seed, etc.

- '**ek**' means *out from the Father*. He has been begotten by the sperma—the seed—*out from the Father*
 - '**ho theos**'—word for God
- but:

- '**tou theou**'—the word for *God*—in the possessive sense in that it comes from, belongs to

What difference does that make? Because it gives you the flexibility of the language, you don't have in the English, and it tells us *Whose seed this is*. It is God's seed because the 'ou'

- in 'autou'
- in 'tou'
- in 'theou'

all connect to show that the action comes from God.

"...His seed of *begett*al is dwelling within him..." (v 9)—'auto' for the one who has been receiving. We know that this seed—'sperma'—comes from God and His seed remains in the one who has been begotten. Therefore, *they cannot practice sin!*

That's a little bit of basic Greek. I don't expect you to totally remember it, but when you see the 'ou' you understand who it belongs to, and we'll see it in other things as we go along.

This helps us explain conscience, and Christian conscience is different than the conscience of the world. The conscience of the world will feel bad, especially when it's caught. When it's caught it will devise every means possible to make it right.

I hope that makes things a little clearer as we go along, but that's part of knowing just a little bit of Greek. You don't have to know much, but it will help you when you're studying.

Verse 10: "By this *standard* are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother. For this is the message that you heard from *the* beginning—that we should love one another; not as Cain, *who* was **of**... ['ek'—something happened spiritually from Satan to Cain] ...the wicked *one*, and murdered his own brother. And what was the reason that he murdered him? Because his own works were wicked, but his brother's works were righteous" (vs 10-12).

We know that John is talking to human beings. He's writing this letter to them, and he says:

1-John 4:7: Beloved, we should love one another because love is from God..."—'ek tou theou'—love comes out from God.

Romans 5:5: "And the hope of God never makes us ashamed because **the love of God has been poured out into our hearts through the Holy Spirit, which has been given to us.**"

1-John 4:7: "...and everyone who loves... ['ek tou theou'] ...**has been begotten** by God, and knows God. The one who does not love does not know God because God is love. In this way the love of God was manifested toward us: that God sent **His only begotten** Son into the world, so that we might live through Him" (vs 7-9)

1-John 5:1: "Everyone who believes that Jesus is the Christ..." It's obviously talking about human beings. No one has ascended to heaven. Christ is the Firstborn of the dead—it's talking about people.

"...**has been begotten by God**... ['ek tou theou'] ...and everyone who loves Him [God the Father] Who begat also loves him who has been begotten by Him."

I hope that makes things a little clearer. Notice the last word **Him**—'autou'; which goes back to 'tou Theou.' That's how you can put a lot of those things together. What it does, it makes the Scriptures very crisp; very precise, and really helps give you a lot of understanding when you can realize that this is what it's talking about.

When we have been begotten of God we have a Holy conception from God uniting the spirit of our mind with the Holy Spirit of God. That is the *begettal*! We will see what is the birth:

Verse 2: "By this *standard* we know that we love the children of God: when we love God and keep His commandments. For this is the love of God: that we keep His commandments; and His commandments are not burdensome. Now then, **everyone who is begotten by God overcomes the world...**" (vs 2-4). IF you have been *born again*, you're no longer flesh! You're not of this world!

"...and this is the victory that overcomes the world—our faith" (v 4).

BEING BORN AGAIN

Rev. 1:5 gives us a definition. As I have explained, this must be understood in its context. There are certain things that you can understand just standing by itself. But when the same identical Greek words are used, then you have to understand by the context and definition of it.

Revelation 1:5: "And from Jesus Christ, the faithful Witness, **the Firstborn** ['prototokos'] **from the dead...**" To be *born again* means *to be born from the dead; resurrected!* Was Jesus born of the flesh once? *Yes, He was!* When He was born of Mary, He wasn't born from among the dead—was He? *No! Absolutely not!*

Colossians 1:12: "Giving thanks to the Father, Who has made us qualified for the share of the inheritance of the saints in the light; Who has personally rescued us from the power of darkness and has transferred *us* unto the kingdom of the Son of His love; in Whom we have redemption through His own blood, *even* the remission of sins; Who is *the* image of the invisible God, **the firstborn of all creation**" (vs 12-15).

- What does this mean?
- Was Jesus the firstborn of all of God's creation? *No!*
- What is the most important creation that God is working on right now? *Salvation is creation!*

Jesus was the firstborn of that process, because we have to:

- walk as Jesus walked
- live as Jesus lived

It is Christ *in us* the hope of glory; so the phrase of all creation is the Firstborn of all those who are being created through the process of salvation.

Verse 16: "Because by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers: **all things were created by Him and for Him**. And He is before all, and by Him all things subsist. And He is the Head of the Body, the Church; **Who is the Beginning, the Firstborn from among the dead...**" (vs 16-18). To be *born again* means that you must be *born from the dead!*

Romans 8:29: "Because those whom He did foreknow He also predestinated *to be* conformed to the image of His own Son, that **He might be the Firstborn among many brethren**." The firstborn implies everything.

- Who receives the inheritance? *The firstborn!*
- Did Jesus Christ inherit the universe? *Yes, He did!*
- Do we share that inheritance with Him? *Yes, we do!*

We saw that Jesus Christ was the Firstborn from the dead, and we know that's a resurrection. We know that 1-Cor. 15 talks about the resurrection of Christ, and if Christ be not raised you have no faith or hope. But since He is raised we do have faith and hope.

1-Corinthians 15:42: "So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; **it is raised in glory...**" (vs 42-43). That is true! All

human beings, when they die, they just come to a pitiful end in dishonor; they all return to the dust!

“...It is sown in weakness; **it is raised in power**” (v 43). I’ve often wondered: What would it be like, from God’s point of view, to see the resurrection occur. We won’t be able to see it from God’s point of view, but that is going to be a spectacular event, when that last trumpet blows and they’re all raised in Christ!

Verse 44: “It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.” That becomes very clear—doesn’t it?

Verse 45: “Accordingly, it is written, ‘The first man, Adam, became a living soul... [fleshly] ...the last Adam *became* an ever-living Spirit.’” But He was not made an ever-living Spirit until the resurrection; *the Firstborn from among the dead!*

Verse 46: “However, the spiritual *was* not first, but the natural—then the spiritual.” See how this ties in with John 3 where it says ‘that which has been born of the flesh, is flesh; that which has been born of the Spirit is spirit; that which has been born of the water and that which has been born of the Spirit...’ It follows right along:

- natural/spiritual
- flesh/spiritual
- natural body/spiritual body

Verse 47: “The first man *is* of the earth—made of dust. The second Man *is* the Lord from heaven. As *is* the one made of dust, so also *are all* those who are made of dust; and as *is* the heavenly one, so also *are all* those who are heavenly. And as we have borne the image of the *one* made of dust... [this physical body] ...**we shall also bear**... [future] ...**the image of the heavenly One**. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God...” (vs 47-50). That’s what Jesus said: ***Unless you are born again, you cannot see the Kingdom of God!*** The Greek there is ‘adunatai’ meaning *it is impossible* to see the Kingdom of God unless you are *born again*.

It’s backed up right here, that “...flesh and blood cannot inherit the Kingdom of God, nor does corruption inherit incorruption. Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed, in an instant, in the twinkling of an eye...” (vs 50-52). How quickly can an eye twinkle?

“...at the last trumpet; for *the* trumpet shall sound, and **the dead** shall be raised incorruptible, and we shall be changed.... [that’s when you will be *born again*] ...For this corruptible must put on

incorruptibility, and this mortal must put on immortality. Now, when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then **shall come to pass...**” (vs 52-54)—‘genesetai’—the root being ‘gene.’

“...the saying that is written: ‘Death is swallowed up in victory.’ O death, where is your sting? O grave, where is your victory?” (vs 54-55).

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 3:1-6
- 2) Romans 6:1-4
- 3) John 3:1-7, 6, 9-13
- 4) Matthew 1:2, 18, 20
- 5) Matthew 2:1-2, 4
- 6) Luke 1:28-35
- 7) Matthew 19:12
- 8) John 9:1-3
- 9) Acts 13:3-33
- 10) Hebrews 1:4-5
- 11) 1 John 2:29
- 12) 1 Peter 1:1-3
- 13) 1 John 2:29
- 14) 1 John 3:1-12
- 15) 1 John 4:7
- 16) Romans 5:5
- 17) 1 John 4:7-9
- 18) 1 John 5:1-4
- 19) Revelation 1:5
- 20) Colossians 1:12-18
- 21) Romans 8:29
- 22) 1 Corinthians 15:42-55

Scriptures referenced, not quoted:

- 1-John 1:3
- John 2
- Matthew 12
- Acts 7; 9; 28
- Daniel 9
- 1 John 1

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Gospel of John V Light vs Darkness (John 3)

Fred R. Coulter

What we're going to cover is probably is the most famous/most known, but the least understood verse in the Bible. Many people quote it.

Yet, people do not understand about John 3:16, and in reading about it they don't understand about God's plan and pattern and how He's going to take care of it, so many people are out here frantically—in God's name—trying to save the world, trying to get everybody to 'believe on His name!'

I heard this priest on KGO: he knows about the name of Jesus Christ, and he knows that you have to believe in Jesus to be saved. But I tell you one thing: *they are preaching a false Jesus, and they are preaching a false understanding about it!* They have no more salvation than anybody else, because it can only come through Christ.

Here is the key event that the world seems to understand more than anything else, and all churches will quote John 3:16.

John 3:14 is a prophecy of Jesus being crucified: "And even as Moses lifted up the serpent in the wilderness..." Remember that brazen serpent that Moses put on a pole after the fiery serpents came in and the plague was killing thousands of people. Whomever looked upon the pole—they had to have something physical to look at; they couldn't believe God. God was right there with them in the pillar of cloud by day and the pillar of fire by night.

- Do you think they could believe that?
- Do you think they could trust God?
- *NO!*

That's why He had Moses do it. As it was lifted up and the people looked at the serpent they were saved.

"...in the same way it is ordained that the Son of man be lifted up" (v 14). This is also a prophecy of His crucifixion where He would be crucified on that stake. There are some people who say it's a stake. There are some people who say it was a cross. It is called a 'stauros' and it could be a stake, a cross. It don't think that is really relevant one way or the other. If you have a cross or stake it still has to come from a tree.

The relevant thing is that Jesus died, and He died the way He was prophesied to die. This is what

it's referring to.

Verse 15: "So that **everyone who believes in Him...**" In the Greek, the word *that* is 'ho'—the one who is. We're going to find all the way through *is believing*—an active thing. That's why a person cannot just come along and say, 'I believe now' and expect salvation when they go ahead with their life and *deny belief in God by what they're doing!*

"...may not perish, but may have everlasting life" (v 15). What is *perish*? There are two things:

1. as we view *perish*: as you die, disintegrate, gone
2. God looks at the dead as though they are sleeping

In God's view they have not perished. This *perish* is talking about the *second death* in the Lake of Fire. We all die in Adam, because the *law of sin and death* is in us; but the death we are to be *saved from*—that we may have eternal life—is the *second death!* That takes an awful lot of love on God's part.

You look down here at this world and you see all the evil things that are going on: all the sickness, disease, war, crime, hatred, bitterness—everything—yet, God says He still loves the world. God says that He's going to *forgive every sin except the sin of blasphemy against the Holy Spirit in the coming age.*

This is why the world really doesn't understand v 16: "For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life." It is a conditional thing. It's not sure; it is conditional.

"For God so loved the world that...His only begotten Son..."—that's quite an event where God caused Jesus Christ to be begotten and born into this world, and there was only one: Jesus Christ.

All the pagan religions have their counterfeits of it; every one of them! {Note the book: *The Golden Bough*} The reason it's called *The Golden Bough* is because it shows *tree-worship* through all societies. Every society had *tree-worship* or *grain-worship*. What was it that Cain brought with his sacrifice? *Grain!* There are many interesting things that come out of this.

They also have where the gods came down and caused to be born the 'son of god.' This is why

it's saying here: *the God*—'ho theos'—not *a God*. He's clarifying it for all the pagan, false religions that were there. But every one of these religions have some kind of *tree-worship*. We still have it today, called 'Christmas.' They bring in the tree and all that sort of thing. They don't bow down and worship it as such, but I understand that even Catholics, if they have a big enough tree, hollow out the inside of bottom of it and put some kind of 'saint' in there. Some of these Catholic ways are really weird, *weird things!*

This is saying *the God*—the One Who made heaven and earth and created it—gave, *freely gave*... God the Father did not have to do it. But He did, because He wanted to, and He gave Him freely!

- What do you have to pay to come to Christ? *Nothing! You repent of your sins!*
- Could you come with a whole wheelbarrow of money? *No!*
- What did Christ tell the 'rich man'? *If you want to enter into the Kingdom of Heaven then sell all you have and follow Me!*
 - ✓ You can't come with your status!
 - ✓ You can't come with your money!
 - ✓ You can't come to Jesus Christ and expect to have eternal life by doing some good thing!

You have to come to Christ because you love Him, because you want Him. It was *the God* Who gave *His Son*, the only Begotten. What is the requirement?

"...everyone who believes in Him..."—'eis'—into, which signifies an active ongoing inner belief *in* God. You can get many pagans who say 'Oh yes, I believe Jesus was a Savior or a Prophet.' Even the Mohammedans would tell you that. You have to believe in Him. "...may not perish... [it's conditional] ...but may have everlasting life."

Verse 17: "For God sent not His Son into the world that He might judge the world, but that the world might be saved through Him"—at His first coming. Christ is coming to *judge* the world. How? *In righteousness!* In all of these things you have to have the first coming and the second coming. When Christ returns He is going to *judge* this world.

Revelation 19:11: "And I saw heaven open; and behold, a white horse; and He Who sat on it is called Faithful and True, and in righteousness He does judge and make war."

Jesus said that 'all judgment was given to Him'; but that was not His first coming. That will have to do with His second coming. The first time He came was not to judge the world, but that He

might 'save the world.' Of course, there is no salvation where there is no sacrifice for the forgiveness of sin, and there's no salvation unless Jesus were resurrected. He had to die! It was necessary that He die.

John 3:18: "**The one who believes in Him is not judged...**" That's a very interesting statement. Why? *Because the death penalty for the second death has been lifted from us!* The judgment has been lifted from us provided that we continue. Jesus said:

- if you love Me keep My commandments
- remain in My love as I remain in My Father's love

We're not judged. Let's understand something about judging. Why did Jesus say:

Matthew 7:1: "Do not condemn [judge] others, so that you yourself will not be condemned [judged]." What is the biggest difficult that we have seen within the Church of God all the time we've been in the Church of God? *This problem of judging each other!* When you judge each other, you *condemn* each other! You have little group over here and a little group over there, and you all start fighting. Then human nature pours into it and all the rest takes place.

This is why Jesus said, v 2: "For with what judgment you judge, you shall be judged; and with what measure you mete out, it shall be measured again to you." That's why in our situation, we just took the posture that the Scriptures are true and God will take care of it; He knows. What will happen will happen and we'll just step aside and see if we can get our bearings.

Verse 3: "Now, why do you look at the sliver that *is* in your brother's eye..." Isn't that true? Doesn't that always happen? When you start looking at other people to judge them and different things take place, what happens? *You begin looking at the small thing that the other person does!* Then you become super-sensitive to looking, judging and *waiting* for something to happen! Then you're *waiting* to reconfirm what your judgment is. You're *waiting* for every little thing to happen. I've done it, and you've done it.

- How do you feel when you do it? *Miserable!*
- How does the other person feel when they do it? *Miserable!*
- Aren't we thankful that Christ didn't come to do that?

If that were so we'd all be inkblots right now, and be gone!

“...but you do not perceive the beam in your *own* eye? Or how will you say to your brother, ‘Allow *me* to remove the sliver from your eye’; and behold, the beam *is* in your *own* eye?” (vs 3-4). Then it becomes hypocritical.

Verse 5: “*You* hypocrite, first cast out the beam from your *own* eye, and then you shall see clearly to remove the sliver from your brother’s eye.” So, the whole posture of how we need to be treating each other is entirely different than the greater experience we’ve had for many, many years in the Church of God.

This kind of judging becomes a terrible evil. Imagine how evil it is when it’s done in the name of Christ. That brings it out in a clear light—doesn’t it? Christ is there to forgive our sins! That’s why we need to be helping each other, not condemning each other.

If someone does something that isn’t exactly right, pray about it like it says in 1-John 5, ‘If you see a brother sin a sin not unto death, pray for him.’ Don’t run around talking about it and beat them over the head. Obviously, if the sin is so bad that it’s going to cause a lot of problems, well, it will soon be exposed for what it is.

I’m convinced that God allows sin to stay a lot longer because people don’t pray about it, they gossip about it. I think that helps breed it and make it worse. What happens when that sort of thing takes place and people talk? *You can feel it in the atmosphere!* You don’t know what’s going on, but you can feel it in the atmosphere. Then one of these days that’s going to be turned on you and you’re going to feel miserable.

Out of all this, let’s see if we can learn this lesson that we’re not to be judging each other (John 3:17). Christ is not judging us; God is not judging us **IF** we are **believing** on Christ, on an ongoing basis.

John 3:18: “...but the one who does not believe has already been judged because he has not believed in the name of the only begotten Son of God. And this is the judgment: that the light has come into the world, but men loved darkness rather than the light because their works were evil. For everyone who practices evil hates the light, and does not come to the light, so that his works may not be exposed; but the one who practices the Truth comes to the light, so that his works may be manifested, that they have been accomplished by *the power of God*” (vs 18-22).

Let’s analyze the verse about God loving the world. Let’s see certain things that are very important, concerning what God has done, why He’s

done it, how He’s going to continue to do it, and what we need to do about it.

Let’s understand about the sacrifice of Jesus Christ; that He willingly came and He willingly went through it for whatever God the Father had designed and commanded that it be. Philip. 2 shows the very attitude that Jesus had in going through what He went through.

Philippians 2:5 “Let this mind be in you, which was also in Christ Jesus; Who, although He existed in *the* form of God, did not consider it robbery to be equal with God, but emptied Himself, *and* was made in *the* likeness of men, *and* took the form of a servant; and being found in *the* manner of man, He humbled Himself, *and* **became obedient unto death, even the death of the cross**” (vs 5-8).

Why did He have to go through that? *So that we could have our sins forgiven!*

2-Corinthians 5:18: “And all things *are* from God, Who has reconciled us to Himself through Jesus Christ, and has given to us the ministry of reconciliation.” That’s what we need to be doing, helping people be reconciled to God.

Verse 19: “Which *is*, that God was in Christ, reconciling *the* world to Himself...” This ties right in; ‘God so loved the world that He gave His only begotten Son’; we’re talking about the whole world; we’re talking about *all* human beings. But, as we know through the plan of the Holy Days, *in God’s time!* There are people, as we will see when we tie in about the light and the darkness, who are under the power of darkness who cannot comprehend this. God, through this one act of Christ—because Christ only dies once—therefore, He’s reconciling the whole world, but not in this time, but in the time that God has set forth.

“...not imputing their trespasses to them...” (v 19). That’s quite a thing! It’s hard to do that; as parents, when our children say they’re sorry, is it possible to totally forgive and forget everything that they’ve done? *No, not quite, because we say, ‘we forgive you, but next time...’*

It is not in the human mind to have this kind of forgiveness that God is talking about, and to not impute the trespasses to them; not imputing sin to them.

“...and He has entrusted to us *this* message of reconciliation. Therefore, we are ambassadors for Christ... [those who were doing the preaching there] ...*and* God, as it were, is exhorting *you* through us. We beseech *you* on behalf of Christ, ‘Be reconciled to God.’” (vs 19-20). In other words this is another way of saying ‘**be believing**’ in Christ; ‘**be believing**’

in Him!

Verse 21: “For He made Him Who knew no sin *to be* sin for us, so that we might become *the* righteousness of God in Him.” That’s a pretty powerful verse in itself. You can take this verse and go over the series in *Romans* where we talk about the righteousness of God. To where we might be made *the righteousness of God in Christ!* That’s a pretty heavy statement.

That’s why when we go through and read, ‘If God be for us, who can be against us.’ *Nothing! Nothing can!* But in the flesh, as weak human beings, it’s really difficult to have that kind of real faith and belief unless you go through experiences where you must exercise that faith and belief, so that:

- we grow in grace and knowledge
- we’re coming to the Light
- we can do the things that God wants

then we can

- begin to believe that
- begin to act in faith

Then we don’t have to take things into our hands such as judging each other or doing things against each other. We can put it into God’s hands and let Him take care of it. How much better that the person be reconciled to God? How much better? *Far better!* We’re made “...the righteousness of God in Him.”

Galatians 2:20—the absolute graciousness of God, the goodness of God in giving His Son. Would you take one of your children and say, ‘Here’s my child, I will give him in sacrifice for your child’? *None of us!* We don’t have that kind of understanding that God has.

Galatians 2:20—Paul says: “I have been crucified with Christ, yet, I live. *Indeed*, it is no longer I; but Christ lives in me. For *the life* that I am now living in *the flesh*, I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me.”

We have to understand that it is God the Father Who loves us, and also Christ Who loves us. Just think how much love that Christ had to have not only for the Father, but for all humankind, to go through what He went through, and at the hands of His own creation.

I can’t think of anything that is more humbling, or more humiliating, than to be God—which Christ was; to become a human being—which He did; to be killed by His own creation! Even under the inspiration of Satan the devil, that these people

were used of Satan to crucify Him, He was still killed of His own creation. Who created Lucifer who became Satan? *All things were created by Him* (John 1). *He was killed by His own creation!* That is a tremendous example of humility!

In one of these space movies there was a space probe that had gathered so much intelligence and was able to do certain things, but it had to come back to its own creator; back to the earth. It was kind of a perverse takeoff the Bible, where this one human being had to give himself into this apparatus to save the world from being destroyed. We see these things in many different things that people have done, but to see that in a movie and try to comprehend that and say, ‘that’s weird.’

We need to say, ‘How fantastic it is that God has done this with His own Son.’ How tremendous that Christ was willing to do it! Absolutely tremendous! Rom. 5 tells us *when* Jesus did this. He didn’t do it because we were all good. He did it because we were all evil!

Romans 5:6: “For even when we were without strength, at the appointed time Christ died for *the* ungodly. For rarely will anyone die for a righteous man, although perhaps someone might have the courage even to die for a good man. But God commends His own love to us...” (vs 6-8)—talking about the sacrifice of Christ, and how much love God had to have toward us to even do this.

“...because, when we were still sinners... [for us even before we were born] ...Christ died for us. Much more, therefore, having been justified now by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God through the death of His own Son, much more *then*, having been reconciled, we shall be saved by His life” (vs 8-10).

I imagine that only God the Father and Jesus Christ will forever, throughout all eternity, really understand what went on between the two of them while Christ was a human being:

- the love that God had
- the love that Christ had
- the understanding that Jesus had

remember, He didn’t commit Himself to any man!

Romans 8:31: “What then shall we say to these things? If God *is* for us, who *can be* against us? He Who did not spare even His own Son, but gave Him up for us all, how shall He not also grant us all things together with Him?” (vs 31-32).

Here God is offering everything! It’s tremendous what God is offering to give us. That’s the kind of salvation that He’s going to give. Think

about it! If God—Who lives forever—is going to offer salvation, it's going to be so fantastic and tremendous! We can only grasp just a little bit of it.

John was the apostle whom Jesus loved. He was the longest lived apostle. Isn't it interesting, profound, whatever you want to say, how that the one who loved Jesus the most, and the one whom Jesus loved—the Apostle John—wrote the Gospel of John, and in it, all the way through, it shows about the love of the Father.

- no other Scriptures tells it exactly like John 3:16
- no other epistle is like the Epistle of First John
- no other Gospel is like the Gospel of John
- no other book is like the book of Revelation

John was the one!

John 14:30—Jesus said: “I will not speak with you much longer because the ruler of this world is coming; but he does not have a single thing in Me. Yet, *he comes* so that the world may know that **I love the Father**...” (vs 30-31)—present active tense meaning that He is loving the Father because of what He is doing.

“...and that I do exactly as the Father has commanded Me...” (v 31).

We're going to see how the whole sacrifice of Christ is not just what we could selfishly say is ours alone. Until there is repentance, and until God opens the mind of the individual, there is no forgiveness. But when the time comes that God is going to grant them repentance... What is it that grants us repentance? *God grants us repentance!* ‘What? Know you not that it is the goodness of God that leads you to repentance.’ (Rom 2). **God is the One Who grants us repentance!**

Remember when Peter was forced to baptize Cornelius and his household, he came back and reported it and said, ‘God has granted repentance unto the Gentiles.’ ***That repentance has got to be granted from God!*** When it talks about the forgiveness of sin, and the sins of the whole world, then it's obviously in the timeframe that God is talking about.

1-John 2:1: “My little children, I am writing these things to you so that you may not sin....” Remember it was that we are to ‘walk in the light and not in the darkness.’ We're to confess our sins and so forth and God will forgive them.

“...And yet, if anyone does sin...” (v 1). We are to be on *the attitude and course* that we are not going to be sinning, living in sin, but then it says...

When I first read the Bible this seemed like just a terrible amount of double-talk to me. I could not understand it, because John says, ‘I write this to you that you sin not’ and then he says, ‘If any man sin.’ I thought this is crazy, but I can understand it now. We are not living our lives living in sin, but do we sin? *Yes!* That's precisely what he's talking about here.

“...we have an Advocate...” (v 1). Sometimes if you're really discouraged because you've sinned, you really didn't want to, but yet, you did. You feel down and out; you feel God is against you. *Don't!* This is where it is turning the grace of God into license if a person says, ‘Oh well, you know, no problem, God will forgive me.’ He might find God is the adversary rather than the advocate. Christ is the **Advocate!** What is an advocate?

- someone who takes your side
- someone who pleads your case

Christ is able to make intercession. We're able to come to **Christ Who is a faithful High Priest because He was in all manner tempted like we were, yet, without sin! He is our Advocate!** He's going to say, ‘Father, we do have *the law of sin and death* in each one these people. My sacrifice covers that.’

“...with the Father; Jesus Christ *the* Righteous; and He is **the propitiation**...” (vs 1-2)—mercy seat; a continuing ongoing *source of mercy*.

“...and not for our sins only...” (v 2). What would happen to a person's attitude when they say, ‘God has forgiven me my sins’—*lottie da*—but not yours'? That's why Christ says, “...not just yours only...”

“...but also for ***the sins of the whole world***” (v 2). Not yet forgiven, but will be; *shall be!* That is fantastic to contemplate. I want to be there to help get all of this going together.

Ephesians 2:4—grace and God's love and mercy are all tied in together: “But God, Who is rich in mercy because of His **great love** with which He loved us.” God has loved the whole world, but it is His *great love*. The Greek is ‘megala.’ We have the word ‘mega,’ which means *many, many fold, multitudeness*. We have the megaton—multi-ton—hydrogen weapons. This word means *manifold, many faceted, the tremendous love of God; the great love that He has loved us with*. That's a tremendous love to give His only Son.

Let's see how that can apply to our lives in God's loving kindness. Psalm 36:7: “How precious is Your loving kindness, O God! Therefore, the children of men take refuge under the shadow of

Your wings.” That’s a tremendous picture! This is why God has done it, so we can come to God in humility and repentance and love, and trust in His loving kindness and mercy to us.

Verse 8: “They shall be abundantly satisfied with the richness of Your house...” Fatness in the Old Testament is a source of power, plenty, goodness, abundance and everything.

“...and You shall make them drink of the river of Your pleasures” (v 8). That’s coming! I don’t know exactly what that’s going to be, but the closest thing I can understand is back in Rev. 22 that out from underneath the Throne of God will come pure crystal water. That would have to be the *river of His pleasure*.

Verse 9: “For with You is the fountain of life... [that ties in with what I just mentioned] ...in Your light we shall see light.” We’re going to talk about light and darkness and how absolutely important that is. I think that if there’s any one theme that we sort of struck on is how we need to be coming to the Light, and Christ is that Light. See how these all just inner twine so well.

Verse 10: “O continue Your loving kindness to those who know You, and Your righteousness to the upright in heart. Do not let the foot of pride come against me, and do not let the hand of the wicked move me. There the evildoers have fallen; they are cast down, and cannot rise” (vs 10-11). That’s showing the difference between the righteous and the good.

It is God’s goodness that leads us to repentance. Let’s see what David said concerning his repentance:

Psalms 51:1: “Have mercy upon me, O God, according to Your loving kindness; according to the greatness of Your compassion, blot out my transgressions.” That’s really a tremendous thing, that we can come before God with that attitude. What are we? *We are the righteousness of God!*

- because of this blotting out of the sins
- because of God’s loving kindness

Verse 2: “Wash me thoroughly from my iniquity, and cleanse me from my sin, for I acknowledge my transgressions, and my sin is ever before me” (vs 2-3). When you repent of it, He puts it aside; puts it away.

This tells us about God’s loving kindness, His benefits, His goodness toward us, Psalm 103:1: “Bless the LORD, O my soul; and all that is within me...” I think that if there’s any one thing about the love of God that we need to keep in mind—our love

toward God and God’s love toward us—it is wholeheartedness and needs to be our wholehearted love toward God, and God certainly has His wholehearted love toward us. He’s demonstrated that through the death and resurrection of Jesus Christ.

“...bless His Holy name. Bless the LORD, O my soul, and forget not all His benefits” (vs 1-2). It’s so easy to forget— isn’t it? I tell you what, if there wasn’t the Sabbath *every week*, how long would it be before we would forget about God. We would be just like the rest of the world. We sure would! That’s why God has it every week. It is a good, good thing! For some people it’s a burden, because they don’t want God’s way. They surely can’t keep Sunday Holy. There’s isn’t any way! They don’t do it anyway!

I tell you what, some Sunday you go to the shopping center at 10 a.m. and you stay there until about 11:30, and the people are going to come out of those churches just like gangbusters and charge on over to the stores. They aren’t keeping Sunday Holy, they aren’t studying God’s Word, they don’t know anything about it.

It’s tremendous to have the Sabbath! We know that is Holy time. We know that is God’s time. Therefore, what do we do in loving God and following Him? *We keep the Sabbath!* That’s one of His benefits. Don’t forget His benefits.

Verse 3: “Who forgives **all** your iniquities...”—not part of them. What is the only one He won’t forgive? *The blasphemy of the Holy Spirit!* We wouldn’t be here if we blasphemed the Holy Spirit. I know people get concerned that they’ve committed the *unpardonable sin*. I’ll tell you how that comes up. It always came up with students at Ambassador College, because they would see that they were sinners, they’d repent, be baptized, and they’d find out that they still have sin.

‘Have I sinned because I sinned after I was baptized? I’m headed for the Lake of Fire.’ **NO!** God forgives all of our sins! We can have that confidence. 1-John 1:5-10 talks about the forgiveness of sin, confessing your sins and so forth.

How many times when we repent, we ask: ‘I wonder if God forgave that?’ Well yes, He forgave it, but maybe there’s some correction coming because we’ll see that the Bible says ‘whom God loves He chastens.’ So, there may be some correction coming. But because there’s some correction coming does not mean that He hasn’t forgiven it. It means that *He has* forgiven it. Too many times our own human nature will trick us! We will accuse God of things that He’s not doing, or

hasn't done.

"...Who heals all your diseases" (v 3). I know that part of this fulfillment is that some of those are not going to be healed until the resurrection, because some of them have caused death. Did God break His promise then? *No! He will heal them at the resurrection!*

Verse 4: "Who redeems your life from destruction..." That's tremendous to think about, that we're not going to be cast into the Lake of Fire. Every once in a while when I see one of these volcanoes blowing, and it shows all this lava, and you look and think how would you like to go into that lava? *Oh no!*

Next time you see that, think that God has redeemed us from that destruction. Just being continually in a state of sin, if God doesn't call us, and if we commit the unpardonable sin, just picture yourself being thrown right in there. That's exactly what would happen. But it's as if you were being thrown in and God just reaches out and catches you and brings you back. That would be something! ***He has redeemed your life from destruction!***

"...Who crowns you with loving kindness and tender mercies" (v 4). This is all the love of God!

(go to the next track)

The goodness of God or the severity of God isn't it going to be a tremendous act of God that through all eternity there will be no sin. *It's going to be tremendous!* How would you like to live eternally in a world of turmoil and sin like we do now? Stop and think! How would you like to live forever and ever and have the crime problem, the sin problem, neighbor against neighbor? *It wouldn't work!*

That's why Satan has to be bound, and he's going to be bound in utter darkness. And that's why God has to completely forgive our sins, so that we don't have to live in this kind of atmosphere.

Psalm 103:8: "The LORD is merciful and gracious, slow to anger, and abundant in mercy." Sometimes when you're really down in the dumps, go to God and just read some of these Psalms and realize that it's true! If nothing else just say, 'God, I'm claiming this promise.'

Verse 9: "He will not always chasten, nor will He keep His anger forever. He has not dealt with us according to our sins, nor rewarded us according to our iniquities" (vs 9-10). Why? *Because He gave His Son Jesus Christ to forgive them!*

Verse 11: "For as the heavens are high

above the earth, so is His mercy toward those who fear Him. As far as the east is from the west, so far has He removed our transgressions from us. As a father has compassion upon his children, so the LORD has compassion upon those who fear Him, for He knows our frame; He remembers that we are dust. As for man, his days are as grass; as a flower of the field, so he flourishes, for the wind passes over it, and it is gone; and its place shall know it no more" (vs 11-16).

That's sure true! Just look at how the deserts come, the sand just keeps moving in. If you look at the Sahara Desert today would you ever believe that that used to be pasture land? *There is evidence that it was pasture land!* Now it's just a pile of sand; hot/cold, miserable place; one of the worst places in the world!

Verse 17: "But the steadfast love of the LORD is from everlasting to everlasting upon those who fear Him, and His righteousness is unto children's children, to those who keep His covenant, and to those who remember His precepts to do them" (vs 17-18). *That's a tremendously encouraging Psalm, showing God's mercy and His goodness to us!*

Psalm 11:7: "For the LORD is righteous, He loves righteousness..." If we are the righteousness of Christ—which we are—how much does God love us? *A tremendous amount!*

"...the upright will behold His face" (v 7). It says that His 'ears are open to our prayers' and He 'delights in the prayer of the righteous.' *Those are just very encouraging Psalms for us!*

2-Thessalonians 3:3: "But the Lord is faithful, Who will establish you and keep you from the evil one." Think about that for a minute; hasn't God kept us from evil? *Yes, He has! He sure has! He's kept us from evil!*

Verse 4: "Now concerning you, we trust in the Lord that you both practice and will be practicing the things that we command you. And may the Lord direct your hearts... [God is the One Who has to do it] ...into the love of God and into the endurance of Christ" (vs 4-5).

God is the going to direct us into this love. What kind of love is it going to be? What did Jesus say? *You shall love the Lord your God with all your heart, mind, soul and strength, and you shall love your neighbor as yourself!* {Note sermon series on *The Love of God*} Everything in the book of John is going to be based on ***love*** and ***belief***.

Let's me just tell you something that is very important: The Greek word for:

- belief or believing—‘pisto’
- faith—‘pistos’

The word *belief* is used all the way through the Gospel of John, and he uses it combined with the Epistles of John 116 times. It says, ‘he that believes in Him, believes on His name.’ Remember, one of the first verses in the book of John that we read was:

John 20:31: “But these have been written, so that you may believe that Jesus is the Christ, the Son of God...” The word *belief* is used more by John than any other epistle in the whole New Testament.

Contrast Between LIGHTNES & DARKNESS:

John 3:19: “And this is the judgment...” There was one judgment that came with the first coming of Christ, and that was the judgment against Satan the devil. That judgment came because Christ overcame him.

“...that the Light has come into the world...” (v 19).

John 8:12: “Then Jesus spoke to them again, saying, **I am the Light of the world...**”

“...but men loved darkness rather than the light because **their works** were evil” (v 19). The *King James* says ‘deeds.’ The Greek is ‘ta erga’—which is *works*; “...their works were evil.”

Verse 20: “For everyone who practices evil hates the Light, and does not come to the Light, so that his works may not be exposed.” That is so true of human nature.

I think for the first time I have a good perspective on why Christmas sounds so good to people, even though in the Bible it tells us directly that Christmas is condemned. Yet, people have to do a certain amount of good *to feel good*. So, if they do something for kids who don’t have toys, they *feel good* about it. This is the time that’s provided: let’s have a family reunion, let’s do good things for our children, then you tie in all this counterfeit, and yet, it just is not true! That’s how Satan is able to do it.

I’ve done this and so have you: If you tell someone who is absolutely enthralled with Christmas, that it’s of Satan the devil, they’ll libel to take you out and shoot you, because they’re doing so many ‘good’ things. They can do ‘good’ things other times of the year, but it’s that way.

I’ve learned not to tell them that because they *hate the light*! Just like when I was working, I didn’t tell everybody that I keep the Sabbath. Some knew I keep the Sabbath, but I just say, ‘I do all my church things on Saturday, so never on a Saturday.’ They remember that. But if I said, ‘You’re a dirty

rat, I keep the Sabbath and you don’t, do you realize what an evil sinner you are? Do you realize how bad you are?’

Let’s talk about the Light and the darkness. This Catholic that I heard gave the sweetest presentation of darkness that I have ever heard in my whole life. I just couldn’t get over it.

Christ is the Light of the world! The Light that enlightens all men (John 1). All life comes from God! Here we have the contrast of whether you are *walking in the Light* or *in the darkness*. ***Those that are in the Light will be coming to the Light***, and will reveal that their works have been manifest in God.

1-John 1:5: “And this is the message that we have heard from Him and are declaring to you: that **God is light**, and there is no darkness at all in Him.” One of the major things concerning all the religions of this world is that they have degrees of light and darkness. Those who supposedly have the greatest understanding are called the *enlightened ones*. But we’re going to see what light that is. Obviously, not of God! In God there is not any darkness! That’s why God is perfectly righteous.

Why doesn’t God sin? *Because He wills not to sin or it’s impossible for Him to sin! It’s impossible! He cannot sin!* There is no darkness in Him at all. How is New Jerusalem going to be lit? *There’s no need for the sun or moon because the Lamb and God are in it and are the Light thereof!*

Verse 6: “If we proclaim that we have fellowship with Him, but we are walking in the darkness...” There are people who are good stable citizens of the society who do not know about God, but who are *walking in darkness* because they are *blinded*! They can do ‘good’ things one to another, but they have not been called, they have not been converted, and that goodness is the goodness of man, not the goodness of God. There’s a vast difference.

Verse 6: “If we proclaim that we have fellowship with Him, but we are walking in the darkness, we are lying to ourselves, and we are not practicing the Truth.” What does this tell us? ***If we’re walking in the Light and coming to the Light, we are practicing the Truth!***

Verse 7: “However, if we walk in the light, as He is in the light, *then* we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from all sin.” Even the forgiveness of sin is conditional on coming to the Light. ***If we are coming to the Light then God is going to be with us; His grace will be with us*** and so forth.

In v 6 where it says, “If **we** proclaim...” It is

a generic *we* meaning anybody. He will show the difference in 1-John 2.

Verse 7: “However, if we walk in the Light...” That’s where the grace of God covers our sins, *if* we’re walking in the Light.

“...as He is in the Light, *then* we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from all sin. If we say that we do not have sin, we are deceiving ourselves, and the Truth is not in us” (vs 7-8).

1-John 2:3: “And by this *standard* we know...” We have to know whether we’re walking in the Light or are we walking in darkness? How are we going to know?

“...we know that we know Him: if we keep His commandments.” We’re going to see some pretty profound verses concerning the commandments of God.

Verse 4: “The one who says...” At first John was saying ‘we’ in the greater sense of anybody, now he is saying a particular one who comes along and says, ‘I knew Jesus.’

- I saw Him in Judea
- I saw Him heal the sick, raise the dead and feed the thousands

That’s what it’s talking about

Verse 4: “The one who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the Truth is not in him.”

How is that you are walking in the Light?

1. Jesus said, ‘I am the Light of the world.’
2. If we are Christians and we have God’s Spirit in us, Christ is *in* us through the power of God’s Holy Spirit.
3. Has to do with the commandments of God, which is something tangible and visible that we can see.
4. Then we will see it has to do with our attitude.

Concerning the commandments of God:

Now we’re going to see why God emphasized the Light and the darkness, and the commandments of God.

Proverbs 6:23: “For the commandment *is* a lamp...”—a candle. Where were there seven candles? *In the temple!* That was to symbolize the light of God’s Word.

“...and **the Law is Light...**” (v 23). *If* we are keeping the commandments of God and walking

in the Truth, *we are walking in the Light.*

Psalms 119:105: “Your Word is a Lamp to my feet and a Light to my path.”

- What does it say about the righteous?
- What are the righteous going to do?

Psalms 1:1 “Blessed is the man who does not walk in the counsel of the wicked... [walking in the way of darkness] ...nor stand in the way of sinners, nor sit in the seat of the scornful. But his delight is in the Law of the LORD; and in His Law does he meditate day and night” (vs 1-2).

The New Covenant is to put the laws of God in our mind, in our heart and inward parts, so with the Spirit of Christ, with Christ in us, then the third ingredient of *walking in God’s Law*, using that for the Light, that’s how we keep *walking to Christ*. If we are keeping His commandments, we are coming to Christ. If we are coming to Christ, we are coming to the Light of the world; so ***we are walking toward that Light always!***

It’s just like many things we’ve talked about. Just like a sphere, where if you take one subject and you go around a globe, that’s like a circle, but the whole picture is the sphere—the whole Christian life—the whole thing of God. It covers many aspects.

Verse 3: “And he shall be like a tree planted by the streams of water that brings forth its fruit in its season, and its leaf shall not wither, and all that he does shall prosper. The wicked are not so, but they are like chaff which the wind drives away” (vs 3-4). I think we’re going to see that in the action and behavior of those who have done it. It’s coming to nothing!

What happens *if* you stray from the commandment or stray from the Light? You’re not leaving the Light, but you may *stray* from it. Here’s what happens:

Psalms 18:28: “You will light my lamp... [the eye is the light of the body] ...the LORD my God will make my darkness light.” In other words, if we are going off into the darkness, then God is going to lighten the way so we can get out of it and get away from it. That’s the blessing of continually coming to the Light. If we are coming to the Light, God will show us. Isn’t that the promise that God will reveal even this to us? *Sure He will!* That’s how all these things work and operate together.

Proverbs 13:9: “The light of the righteous rejoices, but the lamp of the wicked shall be put out.” There is a lamp of the wicked, and Jesus talks about this. We will see that Satan is the power of

darkness, yet, he appears as an angel of light.

Matthew 6—Jesus talks about the light, and it talks about the darkness that has to do with not only the way that we are walking or going, but it has to do with our mind and our heart and attitude. Then we will see who is the power of that. There are called in the Bible:

- the *ways* of darkness
- the *works* of darkness
- *the candle of the wicked will be put out*

Matthew 6:22: “The light of the body is the eye....” This is absolutely true *spiritually* and *physically*! They have what is called iridology, where they can look in the eye and different spots and things mean different things. It’s true, when you are sick and don’t feel good, your eyes get druggy and red, and if you’re really in bad shape, you even get looking real droopy-eyed. It’s a mirror of the body and mind.

“...Therefore, if your eye be sound...” (v 22)—single-purposed.

Verse 33: “But *as for* you, seek first the Kingdom of God and His righteousness, and all these things shall be added to you.” That’s the single-purposedness that we have through Christ.

“...**if** your eye be sound your whole body shall be *full of* light. But **if** your eye be evil, your whole body shall be *full of* darkness. Therefore, if the light that *is* in you be darkness, **how great is that darkness!**” (v 22). Why? *Because Satan the devil is the one who has the power of darkness!*

Colossians 1:13: “Who has personally rescued us from the **power of darkness**...”—‘exousia’—the *authority* of darkness. Just stop and think about what happened in the case of Job. Satan came and he got authority—permission—to do what he did. Satan is the one who has the power and authority of darkness, and that is likened unto sin.

“...and has transferred *us* unto the kingdom of the Son of His love” (v 13). In other words, we are brought out from underneath that *power of darkness*.

Acts 26:18—here’s the whole commission of the Gospel: “To open their eyes, that *they may turn from darkness to light*, and *from* the authority of Satan to God...” We saw the power of darkness; it shows that Satan is the power of darkness.

“...so that they may receive remission of sins and an inheritance among those who have been sanctified through faith in Me” (v 18). Satan is the one who has the *power of darkness*. How does Satan

appear?

God’s Gospel, and the Light of the Gospel, is to shine into our lives to expose sin so that we may repent and accept the sacrifice of Jesus Christ. That’s why Satan hates God’s way.

2-Corinthians 4:4: “In whom the god of this age has blinded the minds of those who do not believe... [if you’re blinded you’re in darkness] ...lest the light of the Gospel of the glory of Christ, Who is *the* image of God, should shine unto them.”

When a person is in the power of darkness they cannot recognize the Light. How is that they operate, because we can think of a very basic Scripture that says that Satan has *deceived the whole world*! He has the means that the blindness has covered their eyes and they can’t see *spiritually*. They can see a physical world, but if they look out and see a physical world they view it entirely differently. Everything gets turned upside down, when it’s allowed to run its course; when it’s allowed to go its evil way.

Isa. 5 is perfect description of our whole society today. Isaiah 5: “**Woe to those who call evil good and good evil**...” That’s what happens. Everything is totally backward. It’s the same way in a picture, when you have a picture taken and there’s a negative. You pick up the negative and all of the dark area looks white and all the white area looks dark.

So, we can liken what happens to a person who is under the power of darkness. If they’re in the total grips of darkness everything appears exactly backward, though they look at the same thing, but they look through different colored glasses. So, they would view life as if you would look at a negative and everything is just the opposite.

We have that today with our laws. We have evil laws that are called ‘good.’ We have the good laws of God, if they were introduced into this society, they would be called ‘evil.’

“...who put darkness for light...” (v 20). That’s exactly what happens; they put Satan’s way for God’s way.

“...and light for darkness; who put bitter for sweet and sweet for bitter! **Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink**” (vs 20-22). You could take that spiritually or physically—both.

I think that if there were any drunken person *spiritually* I’ve ever heard of, it was this Catholic

priest on KGO explaining why the Catholics are so good, great and wonderful. It was just sugarcoated so sweet! He said that an atheist can be just as close to God as a good Catholic. I thought *incredible!* How can an atheist be close to God? *Stupid!* Why can an atheist never be close to God? *Because:*

Hebrews 11:6: "...for it is mandatory *for the one who comes to God to believe that He exists...*" If you don't believe Who He is, how can you be close to Him?

Isaiah 5:23: "Who justify the wicked for a bribe, and take away the righteousness of the righteous from him! Therefore, as the fire devours the stubble, and the flame burns up the chaff; their root shall be like rottenness, and their blossoms shall go up like dust because they have cast away the Law of the LORD of hosts... [we're right back to the Law is Light; the commandment is a lamp] ...and despised the Word of the Holy One of Israel."

They have! They have replaced it with a 'yearly missal for their prayers. I heard one of these good Catholics call up and say, 'How can these people be Christian, they don't even have prayers and a missal to read from.'

The Ways of Darkness:

Proverbs 2:10: "Wisdom shall enter into your heart, and knowledge will be pleasing to your soul." Obviously God's way; being enlightened with God's Word.

Verse 11: "Discretion shall preserve you and, understanding shall keep you, to deliver you from the way of the evil *man*, from the man who speaks wicked things, those who leave the paths of uprightness to walk in **the ways of darkness**" (vs 11-13). And the deeper they go into Satan's way—the depths of Satan—the darker it becomes, and the more they claim they have light—because they are getting closer to Satan who appears as an angel of light.

Proverbs 4:19: "The way of the wicked *is* as darkness; they know not at what they stumble." I would have to say that's a perfect description of homosexuals and AIDS. They want the government to solve it. They want them to give them a vaccine and they're getting it and they don't know why they're getting it, yet, they're told why they're getting it. They're so blind they can't understand it. I'm sure that's the same with many, many other things, many other crimes and ways of human beings.

They walk in darkness and they don't know what they're stumbling at! The Jews are walking in darkness and stumbled over Christ, and they didn't know.

John 12:31: "Now is *the* judgment of this

world...." Jesus was saying this just before His last Passover. This would put it on the Sabbath before He was crucified.

"...Now shall the prince of this world be cast out. And if I be lifted up from the earth, I will draw all to Myself.' But He said this to signify by what death He was about to die. The people answered Him, 'We have heard out of the law that the Christ lives forever, and why do You say that the Son of man must be lifted up? Who is this Son of man?' Then Jesus said to them, 'Yet, a little while the Light is with you. Walk while you have the Light, **so that *the darkness will not overtake you*....**'" (vs 31-35). We can use that for us. If we are not walking and coming to the Light then darkness is going to come upon us.

"...For the one who walks in darkness does not know where he is going" (v 35). How many people are out there and they don't know what life is about, where they're going or anything.

Verse 36: "'While you have the Light, believe in the Light, so that you may become *the* children of Light.'.... [rather than the children of darkness] ...Jesus spoke these things and *then* departed from them *and was in hiding.*"

Ephesians 5:11: "And have no fellowship with the unfruitful **works of darkness**, but rather expose *them*." Let the Light expose them!

Let's see how a person, being a Christian and stopping his walk to the Light, can do it.

1-John 2:8: "Again, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the **true Light** is already shining. **Anyone who claims that he is in the Light, but hates his brother, is in the darkness until now**" (vs 8-9). That's the one thing Satan can use to get people off the path of light and get in an attitude of hatred.

Verse 10: "The one who loves his brother is dwelling in the light, and there is no cause of offense in him. But the one who hates his brother is in darkness, and is walking in darkness, and does not know where he is going **because the darkness has blinded his eyes**" (vs 10-11). That's why Jesus says, 'Judge not that you be not judged.'

That is the third thing of the attitude if you practice hatred. We are to love righteousness and hate sin, but we are not to hate brethren! Why are we to hate sin? *Because sin is what destroys!* We are not to hate people, because that puts us in an attitude of hatred. Jesus said, 'You've heard in time past to love your neighbor and hate your enemy, but I say to you love your enemies.'

You may have to work at doing that so that your attitude will be right, because you understand why they are your enemies. Commend them into God's hands; whatever God wants to do, let Him take care of it and don't sit in the seat of God to execute judgment upon them. That's far better! It's a lot easier and you don't go around with mental hang-ups.

You can't go out to hate just to hate. You're to hate sin *so that we can turn to righteousness*. We're not to hate people, because that puts us in a despising attitude of what God has created, and who knows, *may call*. The biggest thing to really be aware of: *the author of darkness Satan the devil*, and also the religious leaders. They look so good and sound so good. I never heard anybody talk nicer than this Catholic priest who was talking about Catholicism.

2-Corinthians 11:13: For such *are* false apostles—deceitful workers who are transforming themselves into apostles of Christ. And *it is* no marvel, for Satan himself transforms himself into an angel of light” (vs 13-14). Yet, he is the one who has the power of darkness! Isn't it interesting, every great new leap into sin is called *progress, enlightenment*.

Verse 15: “Therefore, *it is* no great thing if his servants also transform themselves as ministers of righteousness—whose end shall be according to their works.” That's why God wants us to:

- walk in faith
- walk in the Light
- believe in Him

He will take care of us!

SATAN'S FATE:

Jude 13: “Raging waves of *the* sea, casting up like foam their own *ignominious* shame; wandering stars... [the third of the angels that fell with Satan] **...for whom has been reserved the blackest darkness forever!**”

That's going to be the ultimate of Satan's fate. While we are living in New Jerusalem, in the light of the Father and of Christ, Satan is going to be out here somewhere in the universe where he's going to be confined in utter, absolute darkness and blackness forever and ever!

{Note sermon series: *Grace of God*}

John 3:21: “But the one who practices the Truth...” That's us! Let's make sure we are practicing the Truth:

- God's Law

- God's commandments
- God's way

Jesus said:

- I am the Way, the Truth and the Life
- I am the Light of the World

“...comes to the Light, so that his works ['erga'] may be manifested, that they have been accomplished by *the power of God*” (v 21).

- Let's walk in the Light!
- Let's keep coming to the Light!

Let's have God be with us so that these things of darkness can be not overtaking us or overpowering us!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 3:14-17
- 2) Revelation 19:11
- 3) John 3:18
- 4) Matthew 7:1-5
- 5) John 3:18-22
- 6) Philippians 2:5-8
- 7) 2 Corinthians 5:18-21
- 8) Galatians 2:20
- 9) Romans 5:6-10
- 10) Romans 8:31-32
- 11) John 14:30-31
- 12) 1 John 2:1-2
- 13) Ephesians 2:4
- 14) Psalm 36:7-11
- 15) Psalm 51:1-3
- 16) Psalm 103:1-4, 8-18
- 17) Psalm 11:7
- 18) 2 Thessalonians 3:3-5
- 19) John 20:31
- 20) John 3:19
- 21) John 8:12, 19-20
- 22) 1 John 1:5-8
- 23) 1 John 2:3-4
- 24) Proverbs 6:23
- 25) Psalm 119:105
- 26) Psalm 1:1-4
- 27) Psalm 18:28
- 28) Proverbs 13:9
- 29) Mathew 6:22, 33, 22
- 30) Colossians 1:13
- 31) Acts 26:18
- 32) 2 Corinthians 4:4
- 33) Isaiah 5:20-22
- 34) Hebrews 11:6
- 35) Isaiah 5:23
- 36) Proverbs 2:10-13
- 37) Proverbs 4:19

- 38) John 12:31-36
- 39) Ephesians 5:11
- 40) 1 John 2:8-11
- 41) 2 Corinthians 11:13-15
- 42) Jude 13
- 43) John 3:21

Scriptures referenced, not quoted:

- 1 John 5
- John 1
- Romans 2
- Revelation 22
- 1 John 1:5-10

Also referenced:

Book: *The Golden Bough* by James Frazer

Sermon Series:

- *Romans*
- *Love of God*
- *Grace of God*

FRC:bo
Transcribed: 9-1-14

Gospel of John VI

Speaking the Words of God Faithfully (John 3) & The Samaritan Woman at the Well (John 4)

Fred R. Coulter

REVIEW:

We are in John 3 and that fits in with the series: *Grace of God*. We have found some very intricate things in the book of John, bringing so many things to bear that the other Gospels and some of the Epistles of Paul do not necessarily bring together. The writings of John are very much that way.

Take the book of Revelation, the last book of the Bible, and it brings everything together. It reaches back into all parts of the Bible, going clear back

- to creation
- to Abraham
- to the children of Israel
- to the prophecies
- to things concerning the end of the world

It brings it all together in the book of Revelation.

The Gospel of John brings so many things together. It is a very deep book. That's why it will take us a while to get through it. There are some tremendous things in it, and obviously, when we came to John 3:16 we had to take the time and go through and explain how God is going to save the world through the grace of God and through God's great sacrifice and love for the world by giving His only begotten Son Jesus Christ.

John 3:16: "For God so loved the world..." We tie that together with the sacrifice of Christ and the meaning of that; what Christ did and what God did.

"...that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life. For God sent not His Son into the world that He might judge the world, but **that the world might be saved through Him**" (vs 16-17).

Why Jesus Christ does not have to come and condemn anyone, v 18: "The one who believes in Him is not [condemned] judged... [What is the condemnation?] ...but **the one who does not believe has already been** [condemned] **judged**..." There's an ongoing, in motion condemnation because of not believing in Jesus Christ.

"...because he has not believed in the name

of the only begotten Son of God" (v 18). Let's see what this condemnation is talking about. What do you think is the worst condemnation possible? When we are talking condemnation vs salvation? What are we talking about? *That would obviously be the condemnation to the second death for sin!*

So, those who believe on Jesus Christ are not condemned to the second death. Those who do not believe on Jesus Christ and accept the salvation of God are already condemned. We will see that there is an ongoing thing that happens.

Romans 8:1: "Consequently, *there is now no condemnation to those who are in Christ Jesus*, who are not walking according to *the* flesh, but according to *the* Spirit." Of course, that is a condemnation because of *the law of sin of death* that we have in us. So, there is no condemnation, *but you must believe in Jesus Christ*.

I think we can see part of the reason why the Jews have had so much trouble down through the centuries. They present themselves to the whole world as perfect. That has been their problem from the days of Jesus Christ, where He brought out all the sins that they were doing, all the things that they were doing wrong. They would rather kill Him than admit any of the wrongs that that they have.

It's the same attitude that the Jews have today. They would rather do in other people than admit they're wrong. That may sound like a harsh condemnation, but that's the way it always seems to appear. A Jew is a Jew first, and whatever country he is in he is a citizen of that country secondarily. Anything to further the Jewish cause is what the Jews will do. It's the same attitude that the Jews had during Jesus' day. Anything to further the Jewish 'religion' they would do and come under condemnation if you didn't. To believe in Christ lifts that condemnation, which then would ultimately result in being cast into the Lake of Fire because of not repenting of your sins.

So, there's no condemnation for us. This is why 1-John tells us 'when we sin we repent and He will forgive us.' We don't have to go around with a condemned attitude or a guilty conscience. What we need to do is repent and call upon God's greatness, mercy and grace through Jesus Christ. After all, that's why Jesus Christ came, for the forgiveness of

sin. That's why we need to repent of our sins, so they can be forgiven. There's no condemnation to those who are in Christ Jesus.

Verse 2: "Because the law of the Spirit of Life in Christ Jesus has delivered me from the law of sin and death. For what *was* impossible for the Law to do..."—to make anything perfect. Why cannot the Law make anything perfect? *Because it's only designed to point out sin and error!* That why the Law cannot make anything perfect. It points out the *imperfections*. The Law could not do it.

"...in that it was weak through the flesh... [because of the *law of sin and death* that is in human beings] ...God, having sent His own Son in *the* likeness of sinful flesh, and for sin, **condemned sin in the flesh**" (vs 2-3).

That's why if we believe on Jesus Christ, into His name, into Him as the Greek gives us the indication—"eis," *into*—then there is no condemnation. If you don't believe in Him you're condemned already.

- How would a person be condemned for not believing in Jesus today?
- Are they going to die the second death right now?

No!

- they're cut off from God
- they live in their sins
- they suffer the consequences of it
 - ✓ whether for good
 - ✓ whether for evil

However it comes in their life they live in this ongoing condemnation. When it comes time for God to call them, if they do not repent, then it will be the *final* condemnation.

John 3:19: "And this is the judgment: that the Light has come into the world, but men loved darkness rather than the light because their works were evil." That is so true. Anytime there is any kind of reproof...

I heard a man say one time that people get upset at things in the Bible and say they can't understand it. It's not the things that they don't understand that they get upset about; it's the things they understand that they get upset about, because the commandments are not the *ten suggestions!* They are the Ten Commandments and it is very clear.

Men don't like to come to the Light. Men don't like to have their deeds exposed as being evil. This is why, in particularly with the Jewish situation, they've gone through so much. They just continually

walk in that condemnation, and in turn they condemn other people and actively do all they can to put themselves over other people and put down all other religions and other people, in particularly Christians. I think I can answer the question why a movie like The Ten Commandments came out so good: it was all Old Testament and it was done by a Jew. They didn't have to change anything and why you can't get a decent movie about Jesus Christ out of Hollywood because all the Jews run it and they don't want to portray Jesus Christ for exactly what He is. They will portray Him in the way that they want, in a condemning way.

Verse 20: "For everyone who practices evil hates the Light..." That's why you end up with so many arguments. They hate the Light; they don't want to come to the Christ.

"...and does not come to the Light, so that his works may not be exposed" (v 20). Here's the whole key of active Christianity.

- vs 16-17—once you accept the sacrifice of Jesus Christ for your salvation
- v 18—you're not condemned
- v 19—you're not in the area of not coming to Christ; you're not doing evil

Then v 21 tells us what we need to do: "But the one who practices the Truth..." What is Truth? *Jesus said:*

- His Word is Truth
- He is the Truth
- the commandments are the Truth (Psa.)
- the statutes are true
- the judgments are true

If you're going to be practicing Truth... What is one of the major Truths that we understand? *We can only have salvation through Jesus Christ!*

"...the one who practices the Truth comes to the Light..." (v 21). We need to be coming to Jesus Christ, *walking toward that Light!*

"...so that his works may be manifested, that they have been accomplished by *the power of God*" (v 21). We are continually coming to God. How do we do that?

- through prayer
- through study
- through Sabbath
- through the Holy Days
- through all the activities where God is in our life

If we're walking in that Light and asking for the forgiveness of sins, then He is faithful and just to

forgive us our sins and we continually walk in that Light.

Let's review some of the things that the book of John has revealed to us. In revealing these things to us I think it's very important that we understand that John is telling us an awful lot about Jesus Christ in a very short period of time.

Let's begin with John 1; I think this review will help us get an overview. Sometimes there's an advantage in getting into the details and going down into a subject; sometimes there's an advantage of getting an overview. It's much like flying over a territory or a piece of property. Whenever I have flown and look out the window of the plane, you get an entirely different perspective, because you have an overview; you're looking down on it. Sometimes in going through some of these things we're studying, it's good if we go back, review and get an overview and just touch some highlights.

I have several things listed out that tell us **Who Jesus is in many different terms:**

1. John 1:1—He is the Word
2. v 4—He is the Life: *in Him was life and the life was:*
3. the light of men
4. v 9—He is called the True Light

Let's always remember that when John emphasizes something like *true* or *false* he's telling us something that is inherent. If you have *the Light* and it is *the only Light* then you don't have to say *the true Light*. By saying *the true Light*, that means there is a *false light*. Let's see a place where Jesus talks about the light in you being *darkness*.

In Matthew 6:22 we find what Jesus says concerning *the light of the body*: "The light of the body is the eye...." This is the reflector, this tells us what an individual is.

Next time you go to the Post Office walk up to the FBI Wanted List and look at the eyes of the people whose pictures are there. Whenever you see some kind crime being reported on television, and it shows the suspect and it gets a good picture of them, look into their eyes; it is *the light of the body!* It also tells us certain things about the health and condition of the body. It's *a revealer* of the body.

"...Therefore, if your eye be sound, your whole body shall be *full of light*. But if your eye be evil, your whole body shall be *full of darkness*. Therefore, **if the light that is in you be darkness, how great is that darkness!**" (vs 22-23).

What we are told is that *the opposite* of the true Light is the *dark light*. Who does that dark light come from? *Satan, because he comes as one depicting an angel of light, who not giving the true light*. Then there is a light that is coming and that light is *darkness*, and if it fills your heart and mind that's what Jesus said it would be.

John 1:9: "[Jesus is] The True Light was that which enlightens everyone who comes into the world."

5. v 14—Jesus is "...full of grace and Truth."

This is telling us about the characteristics of Christ.

6. v 18^[transcriber's correction]—"...the only begotten Son..."

Notice how in John 1 we have the stage being set of all of the characteristics of Christ, one right after the other.

7. v 28^[transcriber's correction]—"...Behold the Lamb of God..."

8. v 42^[transcriber's correction]—Andrew came back and said to Peter: "...We have found the Messiah' (which is, being interpreted, 'the Christ')."

Right away John is revealing all of the things concerning Jesus Christ.

9. v 52—"...the Son of man."

Why did Jesus Christ call Himself, or be revealed as, *the Son of man*? We find elsewhere, in particularly in the Gospel of Mark, that Jesus is called the *Son of man*! Whereas, John emphasizes in just a few places *the Son of man*, *he emphasizes the Son of God!* The answer is not that Jesus took on the fleshly form, that's only part of it. There's another answer we find in the book of Daniel.

The account in Dan. 3 contains the account of Shadrach, Meshach and Abed-Nego, who refused to worship the tremendous image of gold that Nebuchadnezzar had made. They were given an opportunity at the sound of the music to bow down. They didn't, so they stoked up the furnaces and got them seven times hotter, and they were cast into the fire.

We find in Daniel 3:22: "Then because the king's commandment was urgent, and the furnace exceedingly hot..." This tells us a little bit about their technology just in passing. These were not dumb, ignorant people wandering around the desert if you're going to have a furnace that is exceedingly hot.

"...the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-Nego to

throw them in" (v 22). That's a pretty hot fire—isn't it? It's like a blast furnace. So, it killed those carrying them in.

Verse 23: "And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the burning fiery furnace"—which shows there must have been some sort of platform up above with the fiery furnace below. I view this much like one of these big things that they melt iron in that looks like a great huge pot. They fuel it from the bottom, and draw the air from the bottom, and all the flame coming out over the top, with the platform they would drop them down into this.

Verse 24: "Then Nebuchadnezzar the king was amazed. And he rose up in haste and spoke and said to his advisers, 'Did we not throw three men bound into the middle of the fire?' They answered and said to the king, 'True, O king.' He answered and said, 'Behold! I see four men loose, walking in the middle of the fire, and there is no harm done to them. And the form of the fourth is like a son of the gods.'" (vs 24-25).

This phrase *Son of man* tells the Jews Who Jesus really was being God, Daniel 7:13: "I saw visions in the night and, behold, One like the Son of man came with the clouds of heaven... [the Jews know that this a direct reference to God] ...and came to the Ancient of Days, and they brought Him near before Him." When we find in the book of John that He is called the Son of man, this is a direct reference to this passage in Dan. 7 showing that the Son of man is, in fact, *God!*

John 3:17: "For God sent not His Son into the world..."

Verse 14: "the Son of man"—used again

John 3:22: "After these things, Jesus and His disciples came into the land of Judea; and there He stayed with them and was baptizing." This gives you an indication that Jesus was baptizing, but we will see in John 4 that it was the disciples who were baptizing.

Can you think of why Jesus did not baptize anyone himself? Knowing all the divisions and things that occurred after Christianity got started, just think what would have happened if someone were able to say, 'I was baptized by Jesus.' No one could say they were baptized by Jesus. What would have happened if a dispute would have come up? *'I was baptized by Jesus, therefore, I have greater authority than you!'* OR *'The revelation given to me was really greater than yours.'* You know that would happen!

Verse 23: "And John was also baptizing in

Aenon, near Salim because there was much water there; and the *people* were coming and were being baptized." This shows that baptizing takes a lot of water. The Greek word for *baptize* is 'baptizo'—meaning *to immerse* or *to submerge*.

Of course, you know how most of the churches have it today—most of the Protestant churches—whether they either sprinkle, daub or 'christened.' There are quite a few who baptize in water, full immersion: the Seventh Day Baptist and Seventh Day Adventists, and some others.

This shows that they were baptizing where there was a lot of water, and that baptism by it's very word means to be fully immersed in water.

- Rom. 6 tells about baptism, that *you are buried unto His death!*
- Acts 19 is a key place showing that the baptism of John the Baptist did not give the Holy Spirit

Those who were baptized with the baptism of John and did not believe on the One Who was coming; in other words, the time that they were baptized unto John, and when Paul came in Acts 19, was probably a good period of time, so when Paul came and said, 'Have you received the Holy Spirit since you've believed?' They said, 'We don't know if there's such a thing as the Holy Spirit.' Paul said, 'Well, we need to baptize you in the name of Jesus,' and they received the Holy Spirit. This shows that the baptism of John was *just a forerunner*; it was not a final thing.

Verse 24: "For John had not yet been cast into prison." Why is that a key verse. That is a very key verse because it gives us a time setting.

Mark 1:14—this is a key, pivotal point in the ministry of Jesus Christ: "Now, after the imprisonment of John, Jesus came into Galilee, proclaiming the Gospel of the Kingdom of God."

So, it gives us a time flow of the events that were taking place. We know in John 3 that the first Passover that Jesus kept (John 2) had already occurred. Jesus' ministry began right after the time He was baptized and then He went into the wilderness for His temptation, then the events in John 2 & 3 and almost to the end of John 4. That picks up right there in Mark 1:14-15, after John the Baptist was cast into prison.

What John is doing in the Gospel of John is expanding those areas that are not covered by the other three Gospel accounts. Many people wonder why John is so much different than the other three. Well, you already have three alike,

why make the fourth one the same. This one fills in many of the accounts that are not contained in the other three Gospels.

“...Jesus came into Galilee, proclaiming the Gospel of the Kingdom of God, and saying, ‘The time has been fulfilled, and the Kingdom of God is near at hand; **repent, and believe** in the Gospel.’” (vs 14-15). That’s quite a key statement. Just think about it and analyze it. How may people preach Christianity where *they don’t believe* the Gospel. That’s part of *the dark light* that we were talking about that comes out and there’s all this mixture of evil in it.

John 3:25: “Then there arose a question *between* the disciples of John and *some of the* Jews about purification. And they came to John and said to him, ‘Rabbi, He Who was with you beyond Jordan, to Whom you have borne witness, behold, He is baptizing, and all are coming to Him.’ John answered and said, ‘No one is able to receive anything unless it has been given to him from heaven’ (vs 25-27). Notice the similarity between John’s answer and some of Jesus’ answers. John is saying that Jesus can’t do anything unless it’s given to Him from heaven.

Verse 28: You yourselves bear witness to me that I said, ‘I am not the Christ’...” Remember they asked, ‘Are you the Christ?’ Which shows that they knew when the Christ was supposed to come.

“...but that I am sent before Him. The one who has the bride is *the* bridegroom; but the friend of the bridegroom, who stands by and hears him, rejoices greatly because of the voice of the bridegroom; *in* this then, my joy has been fulfilled. It is ordained that He increase, and that I decrease” (vs 28-30).

Of course, I don’t think he really understood what he was saying. Lots of times I try and put myself into the shoes of the individual that’s in the Bible. I wonder how he would have felt if God would have told him, ‘You’re going to be arrested, thrown into prison and your head is going to be served up on a silver platter to a bunch of pagans at an orgy.’ That would be pretty hard to take—wouldn’t it? I’m sure that God didn’t tell him.

Verse 31: “He Who comes from above is above all....” He’s stating the authority of Jesus Christ. He knew that Jesus came from above. When you have all kinds of religious arguments going on, this is where John is stating the authority. Jesus Christ is *above all!*

“...The one who is of the earth is earthly, and speaks of the earth....” (v 31). In other words

whomever is just born of flesh and blood, regardless of who you are, you’re still going to be subject to the physical things, view things from a human point of view. Even with God’s Spirit we do that—don’t we? *Sure we do!* But we find that we are not to speak of the earth. What he’s really saying is that Jesus is from above. He’s not giving his own message; He’s not just saying the things that comes to His mind, *but what God has inspired Him to do*. Then He reiterates again:

“...He Who comes from heaven is above all; and what He has seen and heard, this *is what* He testifies; but **no one receives His testimony**” (vs 31-32). It sounds like a contradiction: no one receives His testimony. Then it says:

Verse 33: “**The one who has received His testimony...**” What is the contradiction? Is there a contradiction? In other words, one could look at this and say, ‘He doesn’t know what he’s talking about.’ He says, “...**no one receives His testimony.**” Then he says, “**The one who has received His testimony...**”

I think it’s very simple. He’s telling the Jews who came to dispute with him, that ‘you are not receiving this testimony.’ None of you means those in the immediate group of people questioning John; it does not mean no one on earth. It means no one *here in this group* of ‘you Jews questioning Me.’

Then John went on to say, “**The one who has received His testimony...**” That’s the testimony of Jesus Christ:

“...**has set his seal that God is true**” (v 33). That’s what we do when we repent and are baptized. *We set our seal that God is true!* To set a seal is like giving the *stamp of approval* to a document. You’ve probably seen this, they would have a big ring on their finger and it was a seal ring that they would embed into wax. That is *setting your seal!* In this case it is **setting the seal that God is true!**

This means that in our lives everything we look to in the way of what God does is true. There may be some things we don’t understand. There may be some things that we have yet to come to an understanding about, but nevertheless, we still set our seal that God is true.

Why do we set our seal that God is true? *Because this gives us an absolute firm anchor for our faith! Complete anchor for our faith!*

That way it can’t be shaken; your faith cannot be shaken if it is anchored on God and you know God is true. Why is that important? *Because when a trial of faith comes, what is the most*

important thing you need to know? *That God is true! That God is right!*

Heb. 6—the blessing that was given to Abraham by two immutable things that God was saying in blessing that He would bless and in multiplying He would multiply, and that He swore by Himself.

Hebrews 6:17: “In this way God, desiring more abundantly to show the heirs of the promise the unchangeable nature of His own purpose, confirmed *it* by an oath; so that **by two immutable things**, in which *it was impossible for God to lie...*” (vs 17-18). That’s nice to know that we can depend on God. God does not lie! Yet, what is the greatest premise that most theologians have toward God? *That the Bible is not the Word of God!*

We’re going to see something very interesting concerning the Word of God and what is spoken when we get back to John 3.

“...we who have fled for refuge might have **strong encouragement** to lay hold on the hope *that has been set before us*; which *hope* we have as an anchor of the soul...” (vs 18-19). When you have hope based on something that is true, something that is based on God, something you know that can never, never be denied:

- that really gives *an anchor for the soul*
- it gives you a firmness in your belief
- it gives you an resolution in your life

All human beings need to have that kind of resolution! You really do. What’s missing with people in the world? They don’t have that resolution of

- what is right
- what is true
- what is good
- the hope of life

So therefore, they’re out there doing all kinds of things, whatever it may be, and there is no satisfaction in it. There really isn’t any satisfaction in it. You can just read the whole book of Ecclesiastes: *Vanity of vanities, all is vanity!*

We have this for an anchor for the soul. “...both secure and steadfast, and which enters into the *sanctuary* within the veil... [then it’s talking about Jesus Christ as our High Priest] ...where Jesus has entered for us as a forerunner, having become a High Priest forever according to the order of Melchisedec” (vs 19-20).

That gives us tremendous courage, and

knowing and understanding that that is true. As Paul wrote, ‘Let God be true and every man a liar.’ That is an absolute true statement.

John 3:33: “The one who has received His testimony has set his seal that God is true; for **He Whom God has sent speaks the words of God...**” (vs 33-34). He is talking about Jesus Christ. Jesus spoke the words of God. This is also a measure of how you measure a preacher.

Sunday morning you can turn it on and you can see many different ones. I turned on the television and there was Oral Roberts Jr. and he was holding up this little cup with grape juice, like we take at the Passover with the wine, and it looked real nice and sanctimonious.

But *those were not the words of Christ!* That was not the message that Christ gave! ***If you set your seal and know God then you know what is true!*** When you see something like this and someone preaching the things that are not the words of God, you know it is not true!

“...and God gives not the Spirit by measure *unto Him*” (v 34). Let’s expand this Scripture just a little bit more.

- What did Jesus say would happen? *In the latter days there would arise many false prophets!*
- How do you tell one from another? *John 3:33-34 gives us the key on how to handle it!*

Jeremiah 23 has to do with false prophets. You can read the whole thing concerning the false prophets. After seeing what happened because of the false prophets:

Jeremiah 23:9: “As for the prophets my heart within me is broken; all my bones shake. I am like a drunken man, and like a man whom wine has overcome because of the LORD and because of the words of His Holiness. For the land is full of adulterers. Because of swearing the land mourns...” (vs 9-10).

This is a perfect description of what the country is like today. Why do we have so much evil in the land? *Because of false prophets!* We know that 60% of all ministers cannot see anything wrong with pre-marital sex between two people who say they’re in love. That’s the very foundation of building or destroying the next generation.

“...the pleasant places of the wilderness are dried up, and their course is evil, and they *wield* power unjustly. ‘For both prophet and priest are

ungodly; yea, in My house I have found their evil,' says the LORD. 'So their way shall be to them as slippery ways in the darkness; they shall be driven on, and fall in *their way*; for I will bring evil on them, even the year of their judgment,' says the LORD" (vs 10-12).

Then it talks about that he saw the folly in the prophets of Samaria. In John 4 we'll have something to talk about concerning Samaria.

Verse 13: "And I have seen repulsive things in the prophets of Samaria; they prophesied by Baal and caused My people Israel to go astray. I have also seen in the prophets of Jerusalem a horrible thing; they commit adultery and walk in lies...." (vs 13-14). Contrast that with what we just read: ***He that receives the testimony of Jesus Christ has set his seal that God is true! and He Whom God has sent speaks the words of God!***

It's incredible the thinking of people! Do you think if you said, 'You have the wrong god, and you have the wrong this and that,' what would happen? *You would barely escape with your life if you could!*

"...They also strengthen the hands of evildoers, so that none returns from his evil; they are all of them like Sodom to Me, and her inhabitants like Gomorrah" (v 14). That's what God thinks about all these false prophets that go around saying the things that they do.

Next time you see some real sweet-talking guy on television, listen to the words and just pick up that ring of deceitfulness that is in every one of them. You'll be able to pick it up.

Verse 15: "Therefore, thus says the LORD of hosts concerning the prophets, 'Behold, I will feed them wormwood, and make them drink poisonous water; for from the prophets of Jerusalem ungodliness has gone forth into all the land.'" That's what's happened because of the religions that we have.

I would have to say that one of the main things behind the profaneness of Christianity...

(go to the next track)

...has been the influence of Jewish scholars who have sought to destroy the knowledge of Jesus Christ. This is what happened back then, very similar to what we see today.

Verse 16: "Thus says the LORD of hosts, 'Do not listen to the words of the prophets who prophesy to you. They make you vain; they speak a vision from their own heart, not out of the mouth of the LORD.... [this fits right in with John 3:33-34]

...They still say to those who despise Me.' The LORD has said, 'You shall have peace!'...." (vs 16-17). We will see an reenactment of this, that we're going to have peace in the world and all the prophets will be behind it.

"...And they say to everyone who walks after the imagination of his own heart, 'No evil shall come upon you!'" (v 17). Isn't that the message that's told of liberal 'religion'?

Verse 18: "For who has stood in the counsel of the LORD to see and hear His Word? Who has attended to His Word and heard *it*? Behold, the tempest of the LORD has gone forth in fury, a whirling tempest. It shall fall grievously upon the head of the wicked. The anger of the LORD shall not return, until He has executed and until He has performed the purposes of His heart; **in the latter days you shall understand it perfectly**" (vs 18-20).

In other words, in the latter days you will understand what it's talking about here with the false prophets.

Verse 21: "I have not sent these prophets, yet, they ran; I have not spoken to them, yet, they prophesied. But if they had stood in My counsel and had caused My people to hear My words, then they would have turned them from their evil way and from the evil of their doings. *Am I a God Who is near,*' says the LORD, 'and not a God afar off? Can anyone hide himself in secret places so that I shall not see him?' says the LORD. 'Do I not fill the heavens and earth?' says the LORD. 'I have heard what the prophets said, who prophesy lies **in My name, saying**, "I have dreamed, I have dreamed"' (vs 21-25).

How many Protestant programs do you hear, 'I have had a dream'...'God has spoken to me'...'The voice of God has told me...'? If you can stand it, turn to the 'religious' stations and if you can endure about two hours of it, just listen to what they have to say.

Verse 26: "How long shall *this* be in the heart of the prophets who prophesy lies and who are prophets of the deceit of their own heart? They scheme to cause My people to forget My name by their dreams which they tell, each one to his neighbor, as their fathers have forgotten My name for Baal" (vs 26-27).

There comes a point that God says this, v 28: "The prophet who has a dream, let him tell a dream." Just leave him alone, let him go ahead and tell whatever his dream is.

"...And he who has My Word, let him

“speak My Word faithfully....” (v 28). That’s how you can discern between a prophet that God has sent and one that God has not sent.

Isaiah 8:19: “And when they shall say to you, ‘Seek unto them that have familiar spirits and to wizards who peep and mutter’—*but* should not a people seek unto their God? *Should* the dead be sought on behalf of the living?” This is such a true verse, it just really came to light.

I looking for a bookstore where I could by a book to teach Stephen some German. I have enough knowledge of German to teach him, but I wanted to get a book that was at his level as most of them are at college level. They start out with this complicated verb structure and everything like that. When I walked into the book store guess what I saw: astrology, theosophy, occultism, the levels of living. There was one book on ‘out of body experience’ and how to do it. All of this *demonology* that is there!

Then I came home and was watching the news and there was an advertisement: dial for your astrological prophecy for today. You open the paper and there’s your astrology chart. “...wizards who peep and mutter...” Some spiritual thing that peeps or mutters, or a haunted house, or something, people flock to it.

There’s this demonical creation in San Jose called The Winchester House. The woman heard a voice that said, ‘You will live long if you will build this house, but never complete it.’ So, she made all these rooms that ended up with something not finished, or a hall that went to nowhere, or a door you open and there’s nothing behind it but just a lank wall. It’s all this demonism and saying that’s how to seek God.

Verse 20 tells the concrete thing that you can always rely upon to discern the right from the wrong; the prophet who *speaks the Word of God* and the one who doesn’t.

Verse 20: “To the law and to the testimony!... [we can say the Old Testament/New Testament] ...If they do not speak according to this Word, *it is* because *there is* no light in them.” They are not walking in the *light of Christ*. They are the walking in the light of *their own* ‘religion.’ They may take the name of Christ. They may sprinkle it in with it, but that’s not the true religion of God.

John 3:34: “For He Whom God has sent **speaks the words of God...**” That’s the key measurement; measure everything by the Word of God; check it out in the Bible.

You’ve heard before, ‘Don’t believe me

unless you see it in your Bible. Don’t follow me unless I follow Christ.’ Believe those words as long as they live by them. But I have experienced—and so have you—that those things have been twisted and turned to where it comes out just the opposite.

“...and God gives not the Spirit by measure unto Him... [Jesus; and John was giving this testimony here] ...The Father loves the Son and has given all things into His hand. The one who believes in the Son...” (vs 34-36). *Belief* is very important. It’s not just to believe as the demons do, that there is one God and they tremble, but **to believe, to act upon that belief**; meaning in the Greek is to be ‘*faithizing*.’ If you have enough belief, then you act upon that belief in faith, and this causes proper action in your life, so it is faithizing; you are believing *on* or *into*. You are believing on the Son of God. The Greek word for on is ‘eis’—*into*.

“...has everlasting life; but the one who does not obey the Son shall not see life...” (v 36). Quite different from what people believe today, that ‘many people are going to heaven,’ as they would say; many different ways. That heaven may not necessarily be an escalator upstairs; they may find out that the escalator goes downstairs. They won’t see St. Peter there either.

“...for the wrath of God remains on him’ (v 36). Those are *very strong words*. God is not going to be judged by any man! How many people say, ‘I don’t think that God would’.... ‘I don’t think God is a God of love’.... What are they doing? *Judging God!* God isn’t going to be judged of any man; it just won’t be!

JOHN 4

The first part of John 4 tells about the disciples baptizing and Jesus not baptizing.

John 4:1: “Therefore, when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John, (although Jesus Himself was not baptizing, but His disciples) He left Judea and departed again into Galilee. Now, it was **necessary**... [ordained, obligatory] ...for Him to pass through Samaria” (vs 1-4).

- Why is there this account of the woman by the well in Samaria?
- What is the message to us concerning this? *It’s a rather strange account.*
- Why would John take almost a whole chapter to explain about this woman at the well in Samaria?

Remember, Jesus told His disciples when He sent

them out two by two—the 70 in groups of two—and Jesus said, ‘Preach the Gospel, heal the sick, raise the dead and go to the lost sheep of the house of Israel and go not in the way of the Gentiles nor into Samaria’ (Matt. 10). Yet, Jesus Himself went into Samaria.

- Why?
- What is the significance of it?
- Why a woman at Samaria?
- What is the significance of that?

Verse 5: “And He came to a city of Samaria called Sychar, near the land that Jacob had given to his son Joseph.” Just like everything that comes along, you have to have an historical tie-in.

If you have the book of *Josephus* look in the index where it talks about Samaria and the Samaritans; just do a little reading and see the flavor of it, especially at the time when they came back from the time of the Babylonian captivity with Sanballat and that whole group that was against Zerubbabel and so forth. Josephus has a good account of it where he shows the Samaritans—when it’s to their advantage—say they’re Jews. ‘We’re related to them; we have the same religion.’ Where it’s not to their advantage they say, ‘We have nothing to do with the Jews.’ *Josephus* will give you a good background and help you understand John 4 a little bit more.

Jacob’s well was there; did Jesus know where Jacob’s well was? *Certainly!* As the Lord God of the Old Testament He probably made sure that He found water at that place. Maybe even had been there and talked with Jacob at that very same well.

Verse 6: “And Jacob’s fountain was there; Jesus, therefore, being wearied from the journey, sat there by the fountain. *It was about the sixth hour.*” This means approximately 6 pm our time, being a sunrise to sunset type of situation. They do not go out at noon time to gather water from the well. They would always go out when it started getting cool in the afternoon.

The time period was much that we have here. It was after the Passover, but before Pentecost, apparently, which means that sundown was a whole lot later and so forth. So, the sixth hour would give you 2-2-1/2 hours of sunlight, but it would be getting cooler.

Verse 7: “A woman came out of Samaria to draw water. Jesus said to her, “Give me *some water* to drink.”” Was it just any woman? Did it just happen to be any woman that came along? *or* Is this not in the same category when Jesus told Nathaniel that ‘I saw you sitting under the tree’; when Jesus

knew things before hand. I would have to say that with the encounter here that Jesus knew that she was going to come. *He knew:*

- where to go
- where to sit down
- that she was going to come
- who it was that was coming

Verse 8: “For His disciples had gone away into the city, so that they might buy provisions. Therefore, the Samaritan woman said to Him, ‘How *is it that* You, being a Jew, ask me, a Samaritan woman, *to give You water* to drink? For Jews do not associate with Samaritans” (vs 8-9). Quite and interesting statement, but we’ll notice later what she says about Joseph and the well, showing the same thing that *Josephus* recorded for us.

When it was convenient then they were with the Jews. When it was not convenient, they weren’t. But here’s what the Jews felt toward the Samaritans:

Verse 10: “Jesus answered and said to her, ‘If you had known the gift of God, and Who it is that said to you, “Give Me *some water* to drink,” you would have asked Him, and He would have given you living water.”’ She didn’t understand what He was saying there when He said, “...living water.”

Verse 11: The woman said to Him, ‘Sir, You have nothing with *which* to draw *water*, and the well is deep; how then do You have the living water? Are You greater than our father Jacob...”’ (vs 11-12). That’s really speaking out of both sides of your mouth.

“...who gave us the well, and drank from it, and his sons, and his cattle?” Jesus answered and said to her, ‘Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst; rather, the water that I will give him shall become a fountain of water within him, springing up into everlasting life”’ (vs 12-14).

Obviously, He’s talking about the Holy Spirit (John 7:38-39). if they believe on Jesus then out of His belly shall flow rivers of living water, which He spoke of the Spirit.

Verse 15: “The woman said to Him, ‘Sir, give me this water, so that I will not thirst or *need to* come here to draw *water*.”’ She didn’t understand what He was saying. She thought that maybe He was going to give her a bottle that had ‘magic’ water in it. All you do is take this home and keep pouring and there’s always water in the bottle. She didn’t want to come out here and draw the water. It’s hard for us to

conceive of this kind of thing.

They didn't have hand-pumps, they had to take the buckets and drop it clear down into the well and pull it up. That was a lot of work, so I imagine they thought this would be a labor-saving device; 'Give me this jug of everlasting water.' She didn't think of in terms of her *living forever* or the Holy Spirit that would give *life forever*. She thought of this everlasting water as an endless supply of water so she wouldn't have to go back and draw it out. That why she said, v 15: "... 'Sir, give me this water, so that I will not thirst or *need to* come here to draw water.'"

Verse 16: Jesus said to her, 'Go, call your husband and come *back* here.' The woman answered and said, 'I do not have a husband.' Jesus said to her, 'You have spoken well in saying, "I do not have a husband" (vs 16-17).

Verse 18 is why I think, with the encounter here, Jesus knew it was going to happen with this particular woman, and why John recorded it.

Verse 18: "For you have had five husbands, and the one whom you now have is not your husband. This you have spoken truly." This teaches us that Jesus is upholding the Truth about divorce and re-marriage. There are a lot of people, over a period of time, because of difficulties and problems they have in a marriage, they look back and can't remember what it was like when they were in love and the romance and things like this, and they say, 'I never loved that individual.' The obvious question is why did you marry them?

It shows, aside from that, that Jesus is upholding what God has taught that there should be no divorce except for the cause of fornication (Matt. 5:32)—sexual uncleanness. Obviously, this woman had all kinds of sexual uncleanness, because she had five men who were supposed to be her husbands.

Let's get the full background and flow of everything that's going on, v 19: "The woman said to Him, 'Sir, I perceive that You are a prophet. Our fathers worshiped in this mountain...'" She's going back again to the difference between the Samaritans and the Jews. What mountain is she talking about? *Mt. Gerizim in Samaria!*

"...but you say that the place where it is obligatory to worship is in Jerusalem.' Jesus said to her, 'Woman, believe Me, the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father. You do not know what you worship. We know what we worship, **for salvation is of the Jews**'" (vs 19-22). That's really quite a

statement!

John is telling us that salvation has got to come ***through Jesus Christ***—that's the whole story of the book—and it can't come through any Gentile successor. That's clear! It cannot! ***It must come through Jesus Christ!*** He told her, "...You do not know what you worship..."

What was it that they were worshipping? When John wrote his Gospel account of the life of Jesus Christ, the book of Acts was already written. So, if we insert the Samaria incident in with what we have in Acts 8, then we can understand what they were worshipping.

Note that 2-Kings 17 shows that God carried away the northern ten tribes whose capital was Samaria. Why did He carry them away? *Because of all of their sins and commandment-breaking: idolatry, adultery, all the secret sins they had, worship of Baal.* What did the king of Assyria bring into the area where the Israelites were? *The king of Assyria took all of the Israelites away, lock, stock and barrel; gone!* He brought in those from Babylon. You'll read about all the different gods that they had and they setup a religion where they used the name of the Lord but worshipped their own gods.

This was in 722-721 B.C. when this occurred. Then when we come to the time of Jesus Christ and a little beyond:

Acts 8:8: "And there was great joy in that city." When Philip went down to the city of Samaria and preached Christ to them.

Verse 9: "But *there was* a certain man named Simon, who had from earlier times been practicing sorcery in the city and astounding the nation of Samaria, proclaiming himself to be some great one. To him they had all given heed, from the least to the greatest, saying, "This man is the great power of God" (vs 9-10).

- What were they worshipping?
- Who was the religious leader there?
- *This certain one called Simon! Simon Magus!*

Verse 11: "Now, they were giving heed to him because ***he had for a long time bewitched them*** with sorceries." So, when Jesus said, 'You worship you know not what,' He was clearly showing that here is Simon the Magician who was the leader of *their* 'religion' in Samaria. They didn't know what on earth they were worshipping.

- They may have thought they were worshipping God, but they weren't!

- They may have claimed the bases of the religion was from Joseph and Jacob, but it wasn't!

We will see what Jesus says about the *true worship of God!* Then we'll get a little bit into the reason why the encounter with the woman who was, as the Bible would say, an adulterous.

John 4:22: "You do not know what you worship. We know what we worship... [the Jews were worshipping the true God] ...for salvation is of the Jews. But the hour is coming, and now is, when **the true worshippers...**" (vs 22-23)—which means there are *false* worshippers.

Remember Matt. 7:22 that 'not everyone that says to Me *Lord, Lord* shall enter into the Kingdom of Heaven, but he who does the will of My Father Who is in heaven. And won't many say 'to Me in that day, *Lord, we've done many wonderful works; we've cast out demons, and so forth.* And Jesus will say, 'Depart from Me you who work iniquity, I never knew you.'

"...true worshippers shall worship the Father **in Spirit and in Truth...**" (v 23). That not only involves the way you pray and study, but the way you live your life, *if* you walk in the Spirit and not in the flesh. "...worship the Father **in Spirit and in Truth...**" What is Truth? Again, we come back full circle:

- Your Word is Truth
- Your commandments are Truth
- Your statutes are true
- You judgments are true
- you worship God in Spirit and in Truth

"...for the Father is indeed seeking those who worship Him in this manner. **God is Spirit...**" (vs 23-24). Not *a* Spirit in the sense that He is a spirit apparition such as a demonic apparition.

Verse 24: "**God is Spirit**, and those who worship Him **must...** [Greek: 'dei'—*necessary, ordained, incumbent, absolutely* required] ...worship **in Spirit and in Truth...**" That's why there are so many schisms in religion.

If we are truly seeking Truth, we're truly seeking to worship God in Spirit and in Truth, then *God will lead us where we can do that*, because God is seeking those that worship Him in that way. God will call them. Note the account of Cornelius and his household. There was a Gentile who was seeking God, and God called him.

So, a person can seek God. If they're really seeking God in sincerity and Truth, God will call

them. I would have to say that is true of everyone if you just sit back and analyze it in your own life.

Verse 25: The woman said to Him, 'I know that Messiah is coming, Who is called Christ...' Isn't that what they told Peter when they said, 'We have found the One Who in the Scriptures is called the Messiah, being interpreted the Christ.'

"...when He comes, He will tell us all things.' Jesus said to her, 'I Who speak to you **am He...**'" (vs 25-26)—the Greek: 'ego eimi'—*I AM the One!*

Then the conversation was ended when the disciples came back, v 27: "Now at this *time* His disciples came, and they were amazed that He was speaking with a woman; however, no one said, 'What are You seeking?' or, 'Why are You talking with her?' Then the woman left her water-pot and went away into the city, and said to the men, 'Come and see a Man Who told me **everything that I have done.** Can it be that He is the Christ?'" (vs 27-29). Either there's a lot left out of the conversation that we didn't get, or she is exaggerating a tremendous amount. I would have to say it's probably both.

This makes you wonder about the five husbands. Did Jesus in detail say, 'This was your first husband, and that was your second husband, and this was your third husband, and that was your fourth and fifth, and the one—#6—that you're living with now...' It sounds like He told her a whole lot more than just saying, 'Yes, you had five husbands.'

Verse 30: "Then they went out of the city and came to Him. But in the meantime, the disciples were urging Him, saying, 'Rabbi, eat.' And He said to them, 'I have meat to eat that you are not aware of.'... [they didn't understand] ...Then the disciples said to one another, 'Did anyone bring Him *something* to eat?' Jesus said to them, 'My meat is to do the will of Him Who sent Me, and to finish His work'" (vs 30-34). Jesus understood clearly what He had to do. That's our meat, too, *to do the will of God!*

Verse 35: "Do not say that there are yet four months, and *then* the harvest comes.... [the fall harvest] ...I say to you, look around. Lift up your eyes and see the fields, for they are already white to harvest." It has to be in the timeframe of after Passover but before Pentecost, because it's talking about a harvest.

Verse 36: "And the one who reaps receives a reward, and gathers fruit unto eternal life; so that the one who is sowing and the one who is reaping may both rejoice together. For in this the saying is true, that one sows and another reaps. I sent you to reap

that in which you have not labored; others have labored, and you have entered into their labor” (vs 36-38).

That is all the labor and preparation of the work of the Prophets leading up to that time. The work of the angels in working out the details of Christ being born and so forth. All of that would have to do with it.

Next time we'll look at some of the possible prophetic significance of the woman, the five husbands and this encounter in Samaria.

All Scriptures from *The Holy Bible in its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 3:16-18
- 2) Romans 8:1-3
- 3) John 3:19-21
- 4) Matthew 6:22-23
- 5) John 1:9, 14, 18, 28, 42, 52
- 6) Daniel 3:22-25
- 7) Daniel 7:13
- 8) John 3:17, 14, 22-24
- 9) Mark 1:14-15
- 10) John 3:25-33
- 11) Hebrews 6:17-20
- 12) John 3:33-34
- 13) Jeremiah 23:9-28
- 14) Isaiah 8:19-20
- 15) John 3:34-36
- 16) John 4:1-22
- 17) Acts 8:8-11
- 18) John 4:22-38

Scriptures referenced, not quoted:

- John 1:1, 4
- Romans 6
- Acts 19
- John 2
- Matthew 10
- John 7:38-39
- Matthew 5:32
- 2 Kings 17
- Matthew 7:22

Also referenced:

- Sermon Series: *Grace of God*
- Book: *Josephus*

Gospel of John VII

Woman of Samaria (John 4)

Belief (John 5)

Fred R. Coulter

There were several things that we asked about this particular event with this certain woman at the well in Samaria. In Matt. 10 is a very interesting command that Jesus gave the disciples. This is sometime further down into the ministry of Jesus Christ, after He had already been to Samaria. The account in John 4 with the woman at the well in Samaria took place before the event in Matt. 10.

Here is where Jesus sent out the 12 disciples, Matthew 10:5: "These twelve Jesus sent out after commanding them, saying, "Do not go into *the* way of the Gentiles, and do not enter into a city of the Samaritans."

Yet, Jesus went to the city of Sychar, which was a suburb of Samaria. He talked to a particular woman who came to the well. This woman we find had five husbands and Jesus said, 'You don't have a husband, for you have had five. Then she went and told all the people that this Man as the well told her everything that she had done in her life. Apparently, this was far more than just a casual conversation.

I think this falls into the aspect of what Jesus did, knowing what would happen, knowing that this woman was going to be there by the well. And the same kind of psychology that the Samaritans have, which is 'if it is good for us to be Jewish, we'll be Jewish; if it is good for us to be Gentiles, we'll be Gentiles.

I want to give you just a little background on why the woman at the well is important in the prophetic sense in the book of John and for the Church of God.

As we have seen, many things in the Bible come 'precept upon precept; a little here, a little there.' In other words, a layer here, a layer there; more than one meaning to a particular setting. I think that this meaning here with the woman at the well is a very important thing for us to understand when we realize that when she said:

John 4:20: "'Our fathers worshiped in this mountain, but you say that the place where it is obligatory to worship is in Jerusalem.' Jesus said to her, 'Woman, believe Me, the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father. You do not know what you worship. We know what **we worship, for salvation is of the Jews**'" (vs 20-22).

That's a very key statement. The reason is because all of the 12 apostles were Jews. Salvation was not going to come from the Hindus, from the Samaritans, from the Romans; but ***salvation was going to come from the Jews!*** That's why it gives us a good clear indication as to what we ought to look for.

In part six I covered Isa. 8:19-20. We know from Acts 8 about Simon Magus. This explains very clearly about what went on and gives everything listed there about Simon Magus who was in Samaria. He did become baptized. He did not receive the Holy Spirit, he wanted *to buy* an apostleship. He always had a female counterpart that was interwoven into *his* 'religion.' We know that all the pagan religions had a female deity that they worshiped.

Here is an encounter with Jesus with a woman at Samaria. We also know that when Shalmaneser took the ten northern tribes captive, he brought over five Babylonian tribes. They kept their Babylonian 'religion' as we find in 2-Kings 17 and they worshiped the Lord. In this Babylonian 'religion' that they had, they also had a female deity that they worshiped.

Let's think of this in terms that John is recording this particular account to show the incursion of a female 'religion' into assuming the name of Jesus Christ and proclaiming Him as the Messiah, but yet, not bringing the *true* religion.

Jesus said that He had 'living water.' The well that this woman was coming to had just regular water. In other words, we can tie in the Scripture that says, 'he who is of the earth speaks of the earth; He who is from above, speaks of above.' Jesus is the One Who is from above.

Let's notice several characteristics concerning the five husbands. Here's an article—*More About Simon Magus* (done in 1964) {hwalibrary.com}. The Babylonians had five tribes; now we have the five husbands. The Babylonian system relates to this in prophecy very well. Remember that John wrote the book of Revelation and perhaps this can give us some clues. In Rev. 17 we have an account of a woman, and this woman is the *counterfeit religion*. She is called:

Revelation 17:1: "...the great whore who

sits upon **many waters**”—multitudes, peoples, nations and tongues.

Isn't it interesting that, in fact, she does not have the water of God's Spirit, or the water of salvation. She is called a "...great whore..." What was the woman at the well in Samaria? *She was an adulteress!* She had five husbands, and the one she was with—the 6th one—was not her husband. She, in a sense was—what the Bible would call—a whore!

Let's notice what it says about this woman, v 5: "And across her forehead a name *was* written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH." Isn't it interesting that the heresies that developed in the New Testament came out of Samaria? The Samaritans had a Babylonian religion, yet, claimed a Jewish source. Very interesting how all that ties in.

Verse 6: "And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And after seeing her, I wondered with great amazement. Then the angel said to me, 'Why are you amazed? I will tell you **the mystery of the woman**, and of the beast that carries her, which has the seven heads and the ten horns. *The* beast that you saw was, and is not, but is about to come up out of the abyss and to go into perdition. And those who dwell on the earth, whose names are not written in the book of life from *the* foundation of *the* world, shall be astonished when they see the beast that was, but is not, and yet, is. Here *is* the mind that has wisdom: The seven heads are seven mountains on which the woman sits. And there are seven kings; five are fallen, and one is, *and* the other has not yet come; and when he has come..." (vs 6-10).

Remember, this woman had five husbands! The one she was with was not her husband; that's the sixth one. It makes you wonder about the parallelism here. It is not distinct; it does not tie in exactly, but it makes you wonder if this is not a significant prophecy of what was going to happen here in Rev. 17. I know it is not as clear as other prophecies, but there are some indications that it could relate to that.

We find the Church of God suffered from an incursion with a female 'religious' figure, Revelation 2:18: "And to the angel of the Church in Thyatira write: "These things says the Son of God, He Who has eyes like a flame of fire, and His feet *are* like fine brass. I know your works, and love, and service, and faith, and your endurance, and your works; and the last *are* more than the first. But I have a few things against you, because you allow the woman Jezebel, who calls herself a prophetess, to teach and to seduce My servants into committing

fornication and eating things sacrificed to idols"" (vs 18-20). Whenever you have the wrong religion that is *spiritual fornication*. The whole system of the Catholics is really a very fornicating system both spiritually and physically.

Here the Church of God runs into or encounters this Jezebel. She was from Tyre, the daughter of the king of Tyre, and she married Ahab the king of Israel. Jezebel was the one who caused the people of Israel to do what's listed here and caused them to sin against God.

The reason that this ties in so closely with what we know as Catholicism today is because the Catholic Church does very much the same thing as this woman at the well did. Let's see what she said. And if you listen closely to what the Catholics preach, you've got to admit it is a very clever, clever counterfeit.

There is one thing that they do, as well as preaching about Mary, they say that Jesus is the Christ. They do say that Jesus is the Savior of the world. Outside of that, everything else is almost purely pagan! Let's see what the woman said, and let's see there's a prophetic tie-in with the Catholic system and the woman at the well.

John 4:25: "The woman said to Him, 'I know that Messiah is coming, Who is called Christ; when He comes, He will tell us all things.' Jesus said to her, 'I Who speak to you am *He*'" (vs 25-26). Then the disciples came and Jesus said, 'I have work to do, lift up your eyes to the harvest.

Verse 39: "Now many of the Samaritans from that city believed on Him because of the word of the woman..." Are there people who believe on Jesus Christ because of what the Catholics preach? *Yes!* But they believe in the *wrong Jesus*—don't they?

"...who testified, 'He told me everything that I have done.' Therefore, when the Samaritans came to Him, they asked Him to remain with them; and He remained there two days. And many more believed because of His Word; and they said to the woman, 'We no longer believe because of your word, for we have heard *Him* ourselves, and we know that this is truly the Christ, the Savior of the world'" (vs 39-42).

Needless to say, the pope is going to proclaim that Jesus is the One we need to rally around because He is the Savior of the world! The Catholics do preach that, but they're not saving anyone; they're not bring the Truth of *true Savior Jesus Christ!* Just like the 'religion' from Samaria is not the *true religion* that came from Jesus through the Jews. But it's interesting what happened here.

They said, "...we know that this is truly the Christ, the Savior of the world."

The information regarding Simon Magus and the rise of the Catholic system, originating from the New Testament, is really one of the foundation stones of teaching us about the wrong system that is in the world that is called 'Christian.' There is so much in the New Testament when you read it. Every time you read an epistle or go through something, there is a warning concerning

- false prophets
- false teachings
- false Christs
 - ✓ that it's already working
 - ✓ that the system is amazing

all the beginning of that started right here, and John 4 gives us the key where this system would start. This is why Jesus told His disciples, 'Don't go into Samaria.' There was already one there—Simon Magus—saying:

- I was baptized
- I am a Christian
- I spoke to Peter and John

He did, but the message was not what he would like to relate. He probably had a different version of his conversation with Peter and John, that they really didn't understand that he was sent from God, and they being Jews they were discriminatory against him. You can almost hear what was going to be said. That is a very important thing in going through about Simon Magus. I really feel that John 4 gives us the foundation of that.

Verse 43: "And after two days, He departed from there and went into Galilee; for Jesus Himself testified that a prophet has no honor in his own country" (vs 43-44). That's basically a true statement. Why? *Because everybody in their own country knows everybody else!*

You can just remember the account when Jesus came down to His hometown—Nazareth—and there He could only lay His hands on a few sick folk and they were healed. They didn't have any faith and didn't believe in Him the way that the other's did. That's another account where it says that 'the Prophet has no honor in His own country.' There were a lot of people going around saying about Jesus that He was born of fornication, and He's the son of Joseph and Mary. Joseph is just a carpenter and 'our kids grew up with Jesus; who is this guy?' They had no faith.

Verse 45: "Therefore, when He came into Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem during the Feast,

for they also had gone to the Feast. Then Jesus came again to Cana of Galilee, where He had made the water *become* wine. And there was a certain royal official in Capernaum whose son was sick. When he heard that Jesus had come out of Judea into Galilee, *he* went to Him and asked Him if He would come down and heal his son; for he was about to die. Therefore, Jesus said to him, 'Unless you see signs and wonders, you will not believe at all'" (vs 45-48).

People just love signs and wonders! That's what happens all the time. If they can do a sign or wonder they follow them, regardless of whether he is telling the truth or not. People will go, and if they are healed by someone who is of the devil they say, 'I don't care, I'm healed.' People will just flock and follow it.

So, when they saw the things that He did at the Feast—Unleavened Bread (John 2)—they saw the signs and the wonders. They wanted more signs and wonders. People want it today! They're finding that the only way they can keep people coming to Church is to have it theatrical. To have more theatrics. The minister up there has got to be some guy that all he does is.... I saw one guy that was really a big guy and he was walking back and forth huffing and puffing, sweating, shouting.... *Theatrics!* They had the choir sing and all the lighting effects. That's what keeps people there; it keeps them entertained.

People don't want the Truth of God from His Word! It's a rare group that will sit down with the Bible and go through it verse-by-verse. If we went into a Presbyterian church, how long do you think we would last? *We wouldn't!* Most of them wouldn't know where a Bible was, or know very much about the Scriptures involved. I know for sure if you went to a Catholic Church and tried it, you'd be run out.

A prophet has no honor in his own country, and that's even more true of those who are not of Jesus' lineage; just any minister that comes along. The reason being is that they're all human and everyone is going to discover their human mistakes sooner or later, and all the folks back at home know all about this guy—whether for good or bad. That's why that is a true statement.

This man wanted his son to be healed and Jesus said, "...Unless you see signs and wonders, you will not believe at all'" (v 48).

Verse 49: "The royal official said to Him, 'Sir, come down before my little child dies.' Jesus said to him, 'Go; your son shall live.' And the man believed the word that Jesus said to him and went away" (vs 49-50). This is the kind of belief we need to have, brethren. ***Whatever God says is true!*** That's

the whole thing that we've been covering:

- follow the Light
- follow the Truth
- set your seal that God is true
- just simply believe what Jesus has said

Many times the circumstances won't look like it. Many times we find ourselves in contrary circumstances.

Just like the children of Israel when they came to the Red Sea. If they had taken a vote then and asked, 'Is God intelligent or not?' They probably all would have voted *no*, *He's not, because He led us to this silly place and we can't cross the sea.*

In Auschwitz they had a trial of God with the inmates who were there. The Jewish inmates all put God on trial and found Him guilty of causing this thing upon them. The circumstances sometimes are not what we want, not what we like, not what we can make out of them. In some cases there's just nothing we can do about it. We just have to *believe God!*

This man did; he just believed what Jesus said and he went his way, v 51: Now, as he was going down *to his house*, his servants met him and reported, saying, 'Your child is alive *and well*.' Then he inquired of them at what hour he began to improve. And they said to him, 'Yesterday, *at the seventh hour*, the fever left him.' Therefore, the father knew that *it was* at the hour that Jesus said to him, 'Your son shall live.' And **he himself believed** and his whole household. This *was* the second miracle *that* Jesus did after again coming out of Judea into Galilee" (vs 51-54).

BELIEF:

Does belief only come from God? *Not necessarily, because we have free choice!* If we believe ourselves, of our own doing, *we believe!* That's something we do. ***The kind of faith that is required for salvation must come from God. That is not of ourselves, it is the gift of God!***

I can believe certain things just in the physical realm, and I know that they're happening. I believe that they are happening. That doesn't take any part of God to do so. To believe when Jesus said, 'Your son is healed,' and he believed, then that was his own act; it was his own belief. The word *belief* here actually means to '*faithize*.'

I would have to say that, in this case, this is belief, v 50: "And the man believed the Word that Jesus said to him and went away." He *believed* that! He believed the word. There was no evidence, his

son wasn't there, so he himself just *believed*.

It says that when he got back that "...his whole household..." believed. Whether they believed unto salvation after that maybe is another account or another story that we don't know about. At least he believed for the healing.

A person has to believe, or have their own belief, in order for God to work with them. If you're a total skeptic God can't work with you. In this case it multiplied itself. He believed what Jesus said, the son was healed and the servant ran out to meet him on his way back and was told:

"...*'Your child is alive and well.'* Then he inquired of them at what hour he began to improve. And they said to him, 'Yesterday, *at the seventh hour*, the fever left him'" (vs 51-52). He knew that's when Jesus said that he would live. I imagine when he got down there—"And **he himself believed** and his whole household"—he had a quite a story to tell of what took place.

So, there is that part of belief. We have to believe ourselves. Those are the kinds of belief we need to have. To add a little bit more to *belief* and *believing*: Acts 28 is where Paul was taken to Rome, and he called for the leaders of the Jews so that he could explain to them about Jesus.

Acts 28:20: "'For this cause then, I have called for you, in order that I might see you and speak to *you*; because *it is* for the hope of Israel that I have this chain around *me*.' Then they said to him, 'We have neither received letters concerning you from Judea, nor have any of the brethren who have arrived reported anything or spoken evil of you. But we would like to hear from you *and to know* what you think, because we are indeed very aware that this sect is everywhere spoken against'" (vs 20-22). That is the sect of Christianity. It was called a Jewish sect.

Verse 23: "And when they appointed a day *for him to speak*, many came into his lodging to *hear* him; *and* he expounded to them from morning until evening, fully testifying *of* the Kingdom of God and persuading them *of* the things concerning Jesus, both from the Law of Moses and *from* the prophets. And some were truly convinced of the things that were spoken, but some did not believe" (vs 23-24).

There it is, their own choice whether to believe or not to believe. You have to make up your mind. You have to choose! Remember the place where Elijah came to the people of Israel during the days of Ahab and said, 'How long halt you between two opinions? If God be God, follow Him. If Baal be God, follow him.' We have the same thing here.

Verse 25: “And they departed in disagreement with one another after Paul had spoken *these* words... [Paul gave them one message]: ...‘Well did the Holy Spirit speak by Isaiah the prophet to our fathers, saying, “Go to this people and say, ‘In hearing you shall hear, and in no way understand; and *in* seeing you shall see, but in no way perceive’”’” (vs 25-26). He really gave them a piece of his mind, right straight from the Scripture, laid it right to them.

Verse 27: “‘For the heart of this people has grown fat, and their ears are dull of hearing, and they have closed their eyes; lest they should see with their eyes, and hear with their ears...’” This shows the process of choice of *not* believing. If you *refuse* to see something, if you *refuse* with all the evidence right there before you, you’ve made your own choice to not believe.

You can see that contrasted with the man who believed when Jesus told him that his sons lives, and He accepted it. Here we have a great argument going on. Paul finally stands up and let’s them have it.

Verse 27: “For the heart of this people has grown fat, and their ears are dull of hearing, and they have closed their eyes; lest they should see with their eyes, and hear with their ears and understand with their hearts, and should be converted, and I should heal them” That’s quite a statement. We find this same thing in Matt. 13 where all the parables are given.

Verse 28: “Be it known to you...” Now, this is the most teeth-gnashing, ear-jamming, mind-blowing thing you could ever say to a Jew; and this is one Jew talking to another Jew:

Verse 28: “Be it known to you that the salvation of God has, therefore, been sent to the Gentiles; and they will hear.” That is something! That is so strong when you understand that Judaism feels that if they can just get all world to keep the commandments of God, then the Messiah will come. He’s saying, ‘No, God is going to send it to the Gentiles,’ and the Jews absolutely despised the Gentiles, unless they can use and manipulate them for their own purposes.

At that time they wouldn’t even go into the house of Gentile. Remember the problem that Peter had when he was sent to Cornelius. The first thing Peter said when Cornelius came to the door was, ‘You know how it’s unlawful for a Jew to be in the presence of a Gentile? But God has shown me and sent me.’ He had to preface it with that. Remember the controversy that was in the New Testament Church concerning the circumcision or non-circumcision of the Gentiles, and the tremendous

harangue that they had in Acts 15. Here Paul is really lambasting them.

Verse 29: “And after he said these things, the Jews went away with much debate among themselves.” They were arguing among themselves. Let’s see where this has been given.

I tell you, if you’ve never had the opportunity, try telling someone about the Kingdom of God whom you know that isn’t going to receive it. Just give it to them pretty straight. I mean, make sure it’s someone you’re not going to be doing business with for a long time. You’d better make sure it’s someone who is going to be kind of a passing acquaintance. See their reaction. You’ll get the same thing.

Matthew 13:13: “For this *reason* I speak to them in parables, because seeing, they see not; and hearing, they hear not; neither do they understand.” That is the hardest thing in the world, to get people to understand the real Truth!

Verse 14: “And in them is fulfilled the prophecy of Isaiah, which says, ‘In hearing you shall hear, and in no way understand; and *in* seeing you shall see, and in no way perceive; For the heart of this people has grown fat, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and should hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.’” (vs 14-15). So, we have the same thing here.

We have a certain choice to make. Let’s tie this in with the Scripture that says, ‘None can come unto Me except the Father draw him. But what if the Father starts drawing someone and they don’t believe? *Then they’re not answering the call!*

We have to make our choices. When we make a choice then we come to the point that if *we do see* and *we do hear*, and *we do understand* in our heart, ***then God will convert us and heal us!*** Here again, we’re talking about *spiritual healing!*

There has to be a spiritual healing, which is of the mind and of the heart. I think we’ve seen a tremendous example of this with the controversy that we’ve gone through. Here were people who do not forgive, will not forgive, will never forget. They don’t understand about human nature to think that they will ever stop it by dwelling on the controversy forever and ever. It’s going to have a reverse effect and make people mad.

But what happens when you come to the point that you will not entertain any mercy? *You just become bitter!* It’s really something, and you can see it in action with all the people there.

- They need to have their hearts healed!
- They need to *believe* the words of Jesus Christ!
- They need to understand that the reason that they are in such terrible situations is because they do not *believe* Jesus!
 - ✓ He would heal them!
 - ✓ He would take away the pain!
 - ✓ He would take away the hurt!

Lest they've closed their eyes and their hearts, and this goes for anyone, not just the Jews. But the Jews in particular because *salvation is of the Jews*.

Jesus said, v 16: "But blessed *are* your eyes, because **they see**; and your ears, because **they hear**" Now you know why the unpardonable sin is going to be the Lake of Fire. If we cast away what we know, what we believe, what God has done to heal us, to bring us to the understanding of Jesus Christ, it's a tremendous blessing.

Verse 17: "For truly I say to you, many prophets and righteous *men* have desired to see what you see, and have not seen; and to hear what you hear, and have not heard." That's a tremendous blessing that comes!

Sometime when you're in the car driving and you have a long way to drive, just turn off the radio and sit there and think and meditate and think on this for a while, about what God has done. Don't focus on the things that have happened in your life, from the point of view of disappointments or sickness or things that come along, but focus on the blessings that God has given you: ***The blessing of knowing God's Word!***

How many people could you take the Bible to and say, 'Would you open this and read and explain it to me'? *You would get a blank stare!* They might try it, but they would say, 'It doesn't make any sense to me.'

We could do that here if we just opened up a public poll out here and say, 'Tell me about the Bible.' I don't think it would be too long till we would have either the Buddhists out there, the Hindus or the Jewish Anti-defamation League, and so forth.

Those show some of the blessings that we have in *believing*, and that's something we need to keep on doing.

(go to the next track)

When we come to John 6 we will do in-depth study on what it means *to believe*. Here is an absolutely profound statement:

John 3:36: "The one who believes..." [this

is active belief; that is *believing*, not when it's convenient, but *all the time!*] ...in the Son has everlasting life; but **the one who does not obey the Son shall not see life**, for the wrath of God remains on him."

I don't want to have any circumstances where that is so in my life. I have enough troubles of my own without inviting the wrath of God on me; I really do! Sometimes God requires things of us that we have to swallow our pride, put away our vanity, and ***that's hard to do*** for every one of us.

The next time someone brings up something that you know is not right, and that you know you need to change, but you don't want to admit to that person that *you know* you ought to do it. Maybe you'll go ahead and change your mind and do what you're supposed to later, but you won't admit to that person. You see how hard it is?

Well, picture this in the situation where if we had that attitude toward Jesus Christ. We would get nowhere with Christ! So, ***we have to have this right attitude with Christ in believing!***

John 5

Just a little background about the Feast mentioned in John 5:1: "After these things *there* was a Feast of the Jews, and Jesus went up to Jerusalem." This Feast is not identified as being any of the known Feasts. But it has to be one of those Feasts (Lev. 23:2-34). Those are the Feasts of God.

We know that in the book of John it has this pattern:

- Passover
- then this Feast (John 5:1)
- Passover (John 6)
- Feast of Tabernacles (John 7)—in the fall
- Passover again

We have spring, fall, spring, fall, spring—the way that it's listed out here in the book of John. In *A Harmony of the Gospels* I proposed this Feast (John 5:1) as possibly the Feast of Trumpets, because it talks about the resurrection. It does not indicate that this a prolonged Feast, such as Feast of Tabernacles, where there is a period of time that is listed. This is apparently a one-day Feast. So, I would have to say, in thinking about this again, that this Feast could possibly be The Feast of Trumpets or the Day of Atonement—either one. It talks about the resurrection, and it talks about giving life.

There's also a possibility that this could have something to do with the Last Great Day. However, I'm not sure. I would be inclined to think

that this would be one of the one-day Feasts, rather than the Feast where we would have a prolonged period of time. However, it could be the Last Great Day. Actually, when you think about it, this Feast more portrays the Last Great Day than anything else. Let's think about this for a minute.

If it were the Day of Atonement we would have to ask: Would any of these things be done on the Day of Atonement? *We would have to conclude that probably not!* The Day of Atonement we are told that there should be no work done, *no work at all, nothing done at all!*

On the other hand, the Jews came after Jesus—Who said, 'My Father works'—so it doesn't eliminate the Day of Atonement altogether.

So, it would have to be one of those three; that's the closest we can get: Trumpets, Atonement or Last Great Day. Nevertheless, there's a tremendous message here for us.

Verse 2: And there is in Jerusalem at the sheep gate a pool, called Bethesda in Hebrew, which has five porches. And in these *porches* were lying a great multitude of those who were sick, blind, lame and withered. They were waiting for the stirring of the water" (vs 2-3). So, there was a certain time. It pinpoints it, but it doesn't tell us any reference that we can hang on to.

Verse 4: "For from time to time, an angel descended into the pool and agitated the water; and the first one to enter after the agitation of the water was made well from whatever disease he had."

You know the way people are, and some of the diseases that they would have. You could probably see a pathetic group of people and just picture in a Middle Eastern setting with all the things that would be there: the people, the sickness, the diseases, they're praying and a lot of them were probably praying and crying, waiting and watching. Whenever the water stirred, you can imagine the commotion that took place in trying to get down into the water.

Verse 5: "Now, a certain man was there who had been *suffering with* an infirmity for thirty-eight years." That's an awful long time to have an infirmity.

Verse 6: "Jesus saw him lying *there*, and, knowing that he had been there a long time... [with this sickness] ...said to him, 'Do you desire to be made whole?' And the infirm *man* answered Him, 'Sir, I do not have anyone to put me in the pool after the water has been agitated. But while I am going, another *one* steps down before me.'" (vs 6-7).

You talk about irony of ironies! You talk

about what you could do in the way of a movie, just showing the cruelty and the extreme anguish of people taking advantage of one another. But isn't that the way it is? They're all waiting for the water to be troubled, and the first one in is healed. Guess what? *If you're there you are going to make sure that you're the first one in!* Here's this fellow moving to get down there, but he never get in there. Maybe he's been there 10 years; he's had this disease 38 years. Maybe he's been there off and on for 10 years, trying to get down to get healed. No one would help him!

Verse 8: "Jesus said to him, 'Arise, take up your bedroll and walk.'" The bed was merely one of these rollup pallets. It wasn't any great thing. It's not like we think of today, a bed with a box spring and mattress. Obviously, that would be carrying quite a burden! It's just 'roll up your little pallet and walk.'

Verse 9: "And immediately the man was made whole; and he took up his bedroll and walked. Now, that day was a Sabbath. For this reason, the Jews said to the man who had been healed..." (vs 9-10). Notice this attitude!

- This is why Paul says, '*You are saved by grace.*'
- This is why Paul says, '*You are under grace and not under law.*'

"...It is *the Sabbath Day*.... [probably said with great composity] ...It is not lawful for you to take up your bedroll" (v 10). Here this poor guy is stuck!

Imagine 38 years, and let's just say he was there 10 years and seeing all of these Pharisees pass by in their pompous robes and with their phylacteries and the 'great representatives of God'—which probably didn't even look over the little wall there and look down and see all of these sick people down by the pool. Finally, one is healed! Instead of saying, 'Great! You're healed!'

Imagine how that fellow felt. If you had something that had been bothering you for 38 years and you were healed of it, how would you feel? You would feel great! There would be nothing that you would want to do more than to tell other people, 'Look! I've been healed!' But here come the officials! Aha! It is the Sabbath Day, and "...It is not lawful for you to take up your bedroll." They're almost saying, 'You dirty rat, you don't deserve to be healed. This is the Sabbath Day.' What could he say?

Verse 11: "He answered them, 'The One Who made me whole said to me, "Take up your bedroll and walk.'" Then they asked him, 'Who is the One Who said to you, "Take up your bedroll and walk?"'" (vs 11-12)—the Pharisee Gestapo!

Verse 13: “But the man who had been healed did not know Who it was...” You can imagine! Just picture this like policemen arresting someone: ‘Who was it?’ *I don’t know!* ‘Who did it?’ *I don’t know!* ‘What did he look like?’ *I don’t know!* ‘What did he say to you?’ *Take up your bed and walk!* ‘Well, it’s the Sabbath Day, you broke the law?’

“...for Jesus had moved away, *and* a crowd was in the place” (v 13). Why couldn’t they make a movie of this. You could make a great movie of this!

Verse 14: “After these things, Jesus found him in the temple and said to him, ‘Behold, you have been made whole. Sin no more, so that something worse does not happen to you.’” That’s quite a statement—isn’t it? What was his sin? *It doesn’t tell us what the sin was, but whatever it was it afflicted him for 38 years!*

Here’s also showing that once your sins have been forgiven, we are to “...Sin no more...”; not go out and live in sin.

Verse 15: “The man went away and told the Jews that it was Jesus Who had made him whole. And for this cause, the Jews persecuted Jesus and sought to kill Him, because He had done these things on a Sabbath” (vs 15-16). This really shows a tremendous attitude! They sought to kill Him!

It’s like bringing up a whole brigade of tanks to shoot a fly! It’s really what it is! There’s a fly loose, shoot it! Destroy the whole city and when it’s done, the fly is still flying around the city. Just completely blinded; not being able to understand! “...and sought to kill Him, because He had done these things on a Sabbath.”

We find another account of healing and this was on the Sabbath Day in a synagogue. Here we have the same kind of attitude; the same kind of looking at Jesus.

Mark 3:1: “And again He went into the synagogue, and a man who had a withered hand was there.” You’ve seen people where they have their hands all withered up. How would you like it if you had a hand like that, all withered up. You’ve probably seen those who have had polio and everything shrinks down, their arms are about an inch around and their hands so they can’t move them, all grotesque. If you had a hand like that, or if you know that someone was in the congregation with something like that, you’d certainly want to see them healed.

Verse 2: “And they were watching Him *to see* if He would heal him on the Sabbaths...” What was their attitude? Not that they were watching,

hoping that He would heal him on the Sabbath Day. *NO!*

“...**in order that they might accuse Him**” (v 2). They were looking for an accusation. There are people of attitudes and minds that they look to accuse. That’s all they do. They’re called chronic complainers.

Verse 3: “Then He said to the man who had the withered hand, ‘Stand up *here* in the center.’” You have to understand the way that the synagogues were. The one who did the speaking was in the center. They didn’t have microphones, so they had to centrally locate the one who did the speaking, and the people were all around. When He told the man to come forth, He wanted him to come here, because Jesus was apparently down there in the center of the synagogue.

Verse 4: “And He said to them... [He was preaching to the people and also the Pharisees] ...‘Is it lawful to do good on the Sabbaths, or to do evil?....’ They couldn’t say ‘to do evil’ They would have to say, ‘to do good.’

So, Jesus asked the next question, “...To save life, or to kill?” But they were silent. And after looking around at them with anger...” (vs 4-5). Jesus was mad! I’ve never seen a picture of Jesus mad; they always show Him sad and wimpy! Long hair and this look on His face as if His lip was ready to quiver up and ready to cry. But here Jesus looked around angry! I’ll bet there were some people sitting there saying, ‘*If this is the Christ, He shouldn’t be angry. He has no right to be angry!*’

“...being grieved at the hardness of their hearts, He said to the man, ‘Stretch out your hand.’ And he stretched *it* out, and his hand was restored *as* sound as the other. Then the Pharisees left *and* immediately took counsel with the Herodians against Him *as to* how they might destroy Him” (vs 5-6). Here they were after Jesus! He turned that whole world upside down with the thing He was doing. Here’s just one example. They were after His hide all the time.

John 5:16: “And for this cause, the Jews persecuted Jesus and sought to kill Him... [that means they were looking for an opportunity, planning to kill Him] ...because He had done these things on a Sabbath. But Jesus answered them... [this answer just turned their teeth on edge] ...‘My Father **is working** until now, and I work’” (vs 16-17).

They didn’t understand that to work salvation on the Sabbath Day *is not* labor. They did not understand that. So, Jesus answered them in a way that just really set their teeth on edge! “...‘My

Father **is working** until now, and I work.”

Verse 18: “So then, on account of this *saying*, the Jews sought all the more to kill Him, not only because He had loosed the Sabbath, but also *because* He had called God His own Father, making Himself equal with God.” Quite a statement!

Breaking the Sabbath

Did Jesus break the Sabbath? You would be surprised the number of Protestant that go to this verse to show that you don’t have to keep the Sabbath, because Jesus ‘broke’ the Sabbath.

- What does this mean that Jesus *broke* (KJV) the Sabbath?
- What does it mean?

If He truly broke the Sabbath then Jesus sinned, and if He sinned there is no Savior!

- Whose version of the Sabbath did He allegedly break?

The Pharisees’ version of the Sabbath!

What He did was *loose*—Greek ‘luoo’—the Sabbath Day from the *Pharisaical traditions* that they put upon it. That’s what Jesus did; He *loosed* the Sabbath Day.

Here we find another example of the Sabbath Day, Mark 2:23: “Now, it came to pass that He went through the grain fields on the Sabbaths; and as His disciples made *their way through the fields*, they were picking *and eating* the grain.” Have you ever done that? Have you ever walked through a wheat or barley field and you reach down and pluck off some of the heads of grain and you rub them in your hands and you get all the chaff off. Then you pop it in your mouth and start chewing on it.

That’s the way we used to make gum out in the country. Couldn’t get gum, so we would make gum out of the wheat. That’s where they get gluten. If they made gum out of the things that they should, it would probably be not too bad to chew. But today it’s all made out of plastic vinyl, so kids are chomping on plastic.

Verse 24: “Then the Pharisees said to Him, ‘Look *at them!* Why are they doing that which is not lawful on the Sabbaths?’” What was wrong with plucking a few ears of grain on the Sabbath Day? *One of the Pharisaical laws says that if you pluck the heads on the Sabbath Day you are harvesting!*

I’ve read to you some of the things of the Jewish laws. This one stays in my mind; never will leave: If you spill a bucket of apples on the Sabbath and it’s spread out more than five feet, you can’t pick it up because you’re harvesting on the Sabbath. You can’t put them back into the basket and stand it

upright.

But if it just spills a little bit, you can pick them up and put them back in the basket, and you haven’t broken the Sabbath. But if they’re spread all over the place and you try and do it, then you are harvesting on the Sabbath when you pick them up to put them in the basket. However, you can eat them one at a time and you don’t break the Sabbath! You may be sick as a dog on Sunday!

Verse 25: And He said to them, ‘Have you never read what David did... [you can’t speak against David. He’s saying, ‘Do you really read the Scriptures?’] ...when he was hungry and in need *of food*, he and those with him? How in *the days of* Abiathar the high priest, he entered into the house of God and he ate the showbread, which it is not lawful to eat except for the priests, and he also gave *it* to those who were with him?’” (vs 25-26). That would be a near blasphemous thing for the Pharisees to admit, but David did do that!

God is showing that where there is a need, God will provide! Was it not God’s prerogative to provide for those people if He wanted to, even if it was the priest’s showbread? *Sure it was! It was God’s right to do!* So, He inspired that to be done, and Abiathar said, ‘Here, take the bread.’

Verse 27: And He said to them, ‘The Sabbath was made for man, *and* not man for the Sabbath; Therefore, **the Son of man is Lord even of the Sabbath**’” (vs 27-28). I’ll bet they were just gnashing their teeth! To bad there weren’t dentists in that day where they could provide them with false teeth. I imagine the Pharisees would have been lined up to get all their false teeth. “**...the Son of man is Lord even of the Sabbath.**” That’s really quite a statement! That is just a sledgehammer statement for the Pharisees.

Note the book: *The Tabernacle* by Moshe Levine, which shows the showbread. There was a loaf that represented each one of the 12 tribes of Israel. They were stacked in a certain way where the showbread would be put there and it would be kept fresh for a whole week. The only ones to eat of that were the priests. They could eat of it when it came to certain of the sacrifices and things that they would do; then they would take of the showbread and they would use it.

I imagine that if there was an offering for say the tribe of Asher, they would take of the loaf that was designated for Asher and use that bread in the eating of the sacrifice for that particular time.

When we come to the time of David—and they were renegades, outcasts, being sought of by Saul ready to be killed—he hid there with Abiathar

and there was nothing to eat, but he had to get rid of him and they had to go on their way, so Abiathar gave them the showbread.

It was not lawful for anyone to eat but the priests, but God shows here that in time of need, then God has the right to take these small laws and do with them whatever He wanted. He is not saying that this gives anyone the right or authority to break the Sabbath or do anything they want to on the Sabbath.

John 5:17: "But Jesus answered them, 'My Father is working until now, and I work.' So then, on account of this *saying*, the Jews sought all the more to kill Him, not only because He had loosed the Sabbath, but also *because* He had called God His own Father, making Himself equal with God" (vs 17-18). That was really quite a statement.

Verse 19: "Therefore, Jesus answered and said to them, 'Truly, truly I say to you, the Son has no power to do anything of Himself, but only what He sees the Father do. For whatever He does, these things the Son also does in the same manner. For the Father loves the Son, and shows Him everything that He Himself is doing. And He will show Him greater works than these, so that you may be filled with wonder'" (vs 19-20).

Then it gets into the resurrection and next time we will show this is talking about more than one resurrection.

- John 6
- Leviticus 23:2-34
- John 7

Also referenced:

Article: *More About Simon Magus* (hwalibrary.com)

Book:

- *A Harmony of the Gospels* by Fred R. Coulter
- *The Tabernacle* by Moshe Levine

FRC:bo
Transcribed:9-1-14

All Scriptures from The Holy Bible in Its Original Order, A Faithful Version by Fred R. Coulter

Scriptural References:

- 1) Matthew 10:5
- 2) John 4:20-22
- 3) Revelation 17:1, 5-10
- 4) Revelation 2:18-20
- 5) John 4:25-26, 39-54, 50-52
- 6) Acts 28:20-29
- 7) Matthew 13:13-17
- 8) John 3:36
- 9) John 5:1-16
- 10) Mark 3:1-6
- 11) John 5:16-18
- 12) Mark 2:23-28
- 13) John 5:17-20

Scriptures referenced, not quoted:

- Isaiah 8:19-20
- Acts 8
- 2 Kings 17
- John 2
- Acts 15

Gospel of John VIII Binding & Loosing and Judgment & Resurrection

(John 5)
Fred R. Coulter

Break, Breaking, Broken

What would you do if someone came up to you and said, 'The New Testament records that Jesus Christ *broke* the Sabbath, therefore, you don't have to keep the Sabbath.' They would turn right to John 5. We will see that Jesus Christ, sure enough, *broke* the Sabbath.

John 5:18 (KJV)—because He healed a man on the Sabbath: "Therefore the Jews sought the more to kill him, because he not only **had broken** the Sabbath... [there it is right there saying that Jesus *broke* the Sabbath] ...but said also that God was his Father, making himself equal with God."

We're going to cover the aspect of Jesus breaking the Sabbath, and we'll cover Jesus making Himself equal to God when we get to John 10.

In the *Interlinear: Greek-English New Testament* the word for 'break' the Sabbath—had broken or broke—is 'eluen.' That is a form of the verb 'luoo' and that means *to loose*! It doesn't mean to break from the point of view of destroying, because the interpretation that is given on this—I've seen articles on it and read them—that since Jesus *broke* the Sabbath, therefore, Christians can follow His example because ***we are to follow His example and walk in His footsteps!***

'You can see how the logic will come around. If we break the Sabbath then we're free to keep Sunday.' That's just about exactly the way that the argument goes.

- What does this word 'luoo' mean in the Greek?
- What does it mean to *break* the Sabbath in this particular case?

The meaning of the Greek word 'luoo' means *to loose, to set free, to unbind!* And with certain other combinations of words, it can mean *to destroy*. Generally, the word for *destroy* is 'kataluoo.'

Let's go to another use of the same word in the book of John—the same writer. This gives us a little better interpretation of the use of the word, plus it is also used in relationship to the Law of Moses.

John 7:21 (KJV): "Jesus answered and said unto them, I have done one work, and ye all marvel." Referring back to the healing that He did in

the presence of all the Jews in Jerusalem.

Verse 22: "Moses therefore, gave unto you circumcision; (not because it is of Moses, but of the fathers;) and you on the Sabbath Day circumcise a man. If a man on the Sabbath Day receive circumcision, that the Law of Moses **should not be broken**..." (vs 22-23). In this sense, *loosing the law concerning circumcision*. So, they would do it on the Sabbath.

This means *to loose* or to make *not binding*. By that you could infer that Jesus *loosed the Sabbath* to make the Sabbath not binding. It's the same word: 'luoo.'

- What we have to do is go back analyze what did Jesus really loose?
- Did He loose the Sabbath?

or

- Did He loose something that was a requirement on the Sabbath that the Jews had made?
- What did the Jews say in John 5?

They said that it was 'unlawful for you to carry your bed on the Sabbath.' That was to just roll up the pallet.

- What did Jesus loose?
- Did He loose the Sabbath Day to break it?

or

- Did He loose that requirement of carrying your bed or pallet on the Sabbath?

So therefore, you would not be breaking the Sabbath! We see here that it has to do with *loosing* and with *binding*!

Let's see other Scriptures that have to do with *broken*; a completely different Greek word used in each case. In Matt. 15 it is *to break*, or have *broken fragments*, as it were. And the inference that is given by those who say that the Sabbath was broken by Jesus, they actually say that Christ *abolished* the Sabbath. In other words, He *destroyed* the Sabbath. Whereas, the Greek did not mean that. The Greek meant that He *loosed* the Sabbath. From the context: *loosed the Sabbath* from the requirement that the Jews had that *you shall not carry a burden on the Sabbath*. Of course, that's out of the Book of the Law, too.

Matthew 15:37 (KJV): “And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the **broken meat** [pieces]... [obviously, this means *broken, the broken fragments or pieces*] ...that was left seven baskets full” (vs 37-38). You will observe that the word for *broken* is different in the Greek entirely, but this is a word that is used for *broken* in several places. This is ‘klasmaton’—which means *pieces* or *fragments*, the remainder of what has been leftover from that which is being broken.

Here’s another Greek word that is different, but it means *to be broken into pieces*:

Matthew 21:44: “And the one who falls on this Stone **shall be broken**...” The reason that we’re examining these different words is to show very clearly that *Jesus did not abolish* the Sabbath Day. He did some *loosing* on the Sabbath Day.

Matthew 24:42: “Watch, therefore, because you do not know in what hour your Lord is coming. But know this, that if the master of the house had known in what watch the thief would come, he would have been watching, and would not have allowed his house **to be broken** into.” This means *to dig through, to destroy by removing them*.

Here’s a good example of how you can do a word study yourself to find out the various meanings of the word. Sometimes it gets down to one little word that a whole new doctrine is going to be made, concerning the keeping of the commandments or not to keep the commandments, or whatever it may be.

John 19 becomes important because this shows some physical action that is going to be taken. Here the Greek word, again, is completely different. This is when Jesus was on the cross.

John 19:31: “The Jews, therefore, so that the bodies might not remain on the cross on the Sabbath, because it was a preparation *day* (for that Sabbath was a High Day), requested of Pilate that their legs **might be broken**...” The Greek word is ‘kate’—which is *to destroy, to break*.

There’s a vast difference between *loosing* something, which is translated (KJV) the word *broken* in John 5:18^[transcriber’s correction], where Jesus *loosed* something on the Sabbath. That’s a vast difference from the action of *breaking* someone’s legs. When you break someone’s legs, you destroy! The word there means *to break, irreparable*. The same way with the other one where there were *broken fragments*—they were broken.

Here is another word, which in the *King*

James is translated *broken*. This is the incident where Peter drew in the net:

John 21:11: “Simon Peter went up *to the shore* and drew the net to the land, full of large fish, one hundred *and* fifty-three; and *although* there were so many, the net was not [broken (KJV)] torn”—*to tear or rent!* Here it’s talking about something that was not broken. You have this huge net full of fish and it was straining, yet, it didn’t rip or tear.

This gives us a good sense of the meaning that *if* Jesus *abolished* the Sabbath, *annulled* the Sabbath, or *broke* the Sabbath; that is by not keeping the Sabbath, *destroyed* the meaning of the Sabbath. That’s the general sense that people like to convey with that. That means in examining this, that Jesus did not do that:

- He *did not destroy* the Sabbath!
- He *did not abolish* the Sabbath!

Let’s look at a couple words that are used for *destroy*. There are several other places where it is *broken*. Let’s take another look at it. Again, as you know, this is written by the Apostle John.

Revelation 2:27: “And he shall shepherd them with an iron rod, as vessels of pottery are **broken** in pieces...” The Greek word there is completely different than any of the others. This shows a kind of action to destroy. If Jesus, in fact, did ‘break’ the Sabbath so that it is no longer binding, then He would have had to destroy the Sabbath through that. He did not destroy the Sabbath; He *loosed* the Sabbath.

Let’s look at a word that is used to *destroy*. Since sometimes the word ‘luoo’ in combination with other prefixes can be used to mean *to destroy*.

Matthew 12:14^[transcriber’s correction]: “Then the Pharisees went out *of the synagogue* and held a council against Him *to discuss* how they might **destroy** Him.” In the Interlinear we find that right in the middle of the word ‘les’ which is showing that the ‘le’ is the root of the word—‘apolesosin.’ Notice that it is a completely different rendition or version of the word. Here it was *to destroy Jesus!*

If Jesus wanted to *destroy* the Sabbath, and John wanted to convey the fact that He was destroying the Sabbath, this would have been the perfect word for him to use. Then it would be abundantly clear that the Sabbath would no longer be required or binding.

Acts 6—here is a controversy when Stephen was accused of having taught against the rituals of the temple. This is a very interesting section where

we can find the word *destroy* used again.

Acts 6:14: “For we heard him saying that this Jesus, the Nazarean, will **destroy** this place...” In the Interlinear you can see very clearly the Greek word is ‘katalusei’—*to destroy*.

This is a very clever argument that is used by people who use this verse to show that the Sabbath has been destroyed. They take part of a word that means *to loose* and rather than going through and explaining the other areas where it means to destroy or *do away with* or *to annul*, and people just march right along and say, ‘Oh yes, that’s the way it is.’ ‘

BINDING & LOOSING

Let’s look at what is called in the Bible *binding* and *loosing*. This is what we are talking about in relationship to what Jesus did.

Matthew 16:19: “And I will give to you the keys of the Kingdom of Heaven; and whatever you may **bind** on the earth will have already been bound in heaven; and whatever you may **loose** [‘luoo’] on the earth will have already been loosed in heaven.”

Is Jesus saying here in this sense that *whatever* you bind on earth will be bound in heaven? And whatsoever you destroy on earth will be destroyed in heaven? NO! Whatsoever is *loosed*! The Greek means *whatever has been loosed*, referring back to what God is *loosing*. We’ll see, concerning the Scriptures, that the Scriptures cannot be broken, in the sense that the Word of God is going to be of no effect.

This is what it’s talking about in the case of judgment of a small matter; not doing away with God’s laws altogether. It was a judgment in a small matter when a man was healed and he was told to pick up his bed and to carry it. That was loosing a very small matter. After all, the man was healed! The man was told by Christ to pick it up and carry it.

So, as the Lord of Sabbath, Jesus could tell the man to pick it up and carry it on the Sabbath! He *loosed* that law, which was *one of the traditions* of the Jews that *you shall not carry a burden* on the Sabbath.

Obviously, when the Bible is talking about *you shall not carry a burden* on the Sabbath, that is talking about a *heavy burden*. What if you had a bedroll that weighed 9-lbs. altogether, and it was against the law to carry the bed on the Sabbath? All you mother’s will immediately realize this: What do you do when you have to carry a 15-lb. child around because they’re not big enough to walk. We’ve done

that many times on the Sabbath. Therefore, mothers are breaking the Sabbath when they are carrying their children, *according to the Jews*! Would that be a fair assumption to draw? *Sure*! What if you had twins? Now what do you do? *You’re carrying 30-lbs.!* You better not walk out of the house on the Sabbath.

What Jesus did was *loose* that law that said, ‘You shall not carry a burden on the Sabbath in relationship to the pallet that the man was carrying. Not in relationship to *doing away* with the Sabbath.

We have the same thing here with *binding* and *loosing*. The question comes up: How far can you drive on the Sabbath and not break the Sabbath? Well, that’s a matter of a judgment that we have to make in that particular sense, and whatever then becomes the matter of what is the least amount of effort for the most amount of people.

As a minister I try and carry most of the burden of most of the traveling so that it will not put a burden upon the brethren. I suppose that I could do what Jesus said, ‘The priests labor on the Sabbath, and it’s not counted to them as an unlawful thing.’ That would be an example of *binding* and *loosing*.

Here we have another example, especially referring to what Jesus said. I just imagine that those same people who would like to enforce one part of God’s Word would certainly turn to this section:

John 10:30: “I and the Father are one.’ Then the Jews again picked up stones so that they might stone Him” (vs 30-31). Isn’t that in the Law of Moses, that you take stones and stone the sinner?

Verse 32: “Jesus answered them, ‘Many good works I have showed you from My Father. For which of them are you about to stone Me?’ The Jews answered Him, saying, ‘We will not stone You for a good work, but for blasphemy, and because You, being a man, are making Yourself God’” (vs 32-33). The Jews knew Who Jesus was!

Verse 34: Jesus answered them, ‘Is it not written in your law, “I said, ‘You are gods’”? If He called them gods, to whom the Word of God came (and **the Scriptures cannot be broken**)” (vs 34-35)—the Scriptures cannot be *loosed*! You can’t *loose* the Scriptures from what it says.

When we come down and analyze the difference between the Old Covenant and the New Covenant, God did not change anything in principle. He only changed the means on how to do it. We don’t offer animal sacrifices today because we have the sacrifice of Jesus Christ. Is not the sacrifice of Jesus Christ superior to the sacrifice of animals? *Yes*,

it is!

We do not have the requirement of circumcision for salvation, **but there is a circumcision required for salvation, which is the circumcision of the heart!** Is that not greater than circumcision of the flesh? *Yes, it is!*

Do we have any form of temple worship now? *No!* All of those laws concerning the temple-worship have been replaced with the worship of the Father in Spirit and in Truth.

So, when you lay the Old Covenant and the New Covenant side-by-side, you see that God has not destroyed anything, but *He has improved upon it* in the New Testament or the New Covenant.

- We come to the temple and throne of God in heaven above!
- We worship God in Spirit and in Truth!
- We are concerned with the attitude of the heart and mind, not the letter of the Law!

The letter of the Law is sooner or later going to kill. *God is interested in grace and mercy!*

Let's see clearly what the word 'luoo' in the case of *loosing* something means. Go back and read those sections that have to do with loosing the colt for Jesus to ride on. Remember where Jesus said to go into the town and 'you will see a colt tied there; you *loose* him and bring him to Me.' The word there is 'luoo.'

Did the disciples do exactly what Jesus said? *Yes!* They went in there and they untied him and brought it back to Jesus. He got on it and rode on in on that day when they put the palm branches down and said, 'Hosanna to God in the highest.'

They didn't destroy the colt—did they? They didn't walk up there and say, 'Ah, this is the one,' and leave it in a heap on the ground. Of course not!

Now, this is the case where Lazarus was buried. If you know anything about the burial of the Jewish custom, what did they do? They would wrap him—they wrapped Lazarus because he was dead—in the grave clothes.

John 11:43: "And after He had spoken these things, He cried with a loud voice, 'Lazarus, come forth.' And he who had been dead came forth, his feet and hands **bound**... [the same word for *to bind* (Matt. 16)] ...with grave clothes, and his face **bound** up with a napkin. Jesus said to them, '**Loose** him and let him go'" (vs 43-44). Obviously, they didn't destroy him. They **loosed** him. *They untied the burden of those grave clothes!*

Let's see what Jesus was loosing; this will all tie together with where it said that Jesus 'broke' the Sabbath. If you go through and read this, you know an awful lot of the ministry of Jesus Christ was confrontation with the Jews. He really had some tough things going for Him.

Mark 7:1: "Then the Pharisees and some of the scribes from Jerusalem came together to Him. And when they saw some of His disciples eating with defiled hands (that is, unwashed *hands*), they found fault" (vs 1-2). Here is a critical physical thing. Very small, though—isn't it?

Verse 3: "For the Pharisees and all the Jews, holding fast to the tradition of the elders, do not eat unless they wash their hands thoroughly." This is going to give us an idea as to what Jesus was *loosing*.

Verse 4: "Even *when coming* from the market, they do not eat unless they *first* wash themselves. And there are **many other things**... [here's just a summary, there are many other things] ...that they have received to **observe**... [to do, to follow, to bind upon one another] ...*such as the* washing of cups and pots and brass utensils and tables. For this reason, the Pharisees and the scribes questioned Him, *saying*, 'Why don't Your disciples walk **according to the tradition of the elders**, but eat bread with unwashed hands?'" (vs 4-5).

- we're talking about the *traditions of the elders*
- we're talking about what is *lawful* in relationship to what the Jews would say would be lawful
- we're talking about in John 5 what is *unlawful* in relationship to what the Jews had said was *unlawful*

Verse 6: "And He answered *and* said to them, 'Well did Isaiah prophesy concerning you hypocrites, as it is written, "This people honors Me with their lips, but their hearts are far away from Me. But in vain do they worship Me, teaching *for* doctrine the commandments of men." For leaving the commandment of God, you hold fast the tradition of men, *such as* the washing of pots and cups; and you practice many other things like *this*.' Then He said to them, 'Full well do you reject the commandment of God, **so that you may observe your own tradition**'" (vs 6-9).

This is what He was loosing! He was **loosing them from a traditional teaching**: *you shall not carry your bed on the Sabbath.*

Do a study anywhere in the Old Testament

and find out where it says that it is unlawful for you to carry a bed on the Sabbath. You won't find it! *You won't find any place* where it says that it's unlawful to carry your bed on the Sabbath. What Jesus was doing was *loosing* one of the *traditional teachings* of the Jews.

Let's look at another law that God loosed by example and revelation. This is the account of where God was calling Cornelius, and how He sent Peter over to Cornelius' house. Peter didn't know whether he should go or not, but he went. When he got there, we find:

Acts 10:25: "And as Peter was coming in, Cornelius met him *and* fell at *his* feet, worshiping *him*. But Peter raised him up, saying, 'Stand up, for I myself am also a man.' And as he was talking with him, he went in and found many gathered together. And he said to them, '**You know that it is unlawful for a man who is a Jew to associate with or come near to anyone of another race....**'" (vs 25-28). You can't find that anywhere in the Old Testament.

We are talking about the 'religion' of the Jews, or *Judaism*! Judaism in the main is one of those 'religions' that have been polluted with Babylonianism and all of the things that they added! This was not a Law of God. What did God say concerning the stranger? *You shall have ONE LAW* for you *and* the stranger. So, this was a *law of Judaism*. What was God doing:

"...But God has shown me *that* no man should be called common or unclean" (v 28). God had to reveal that *this tradition* of the Jews of not associating with Gentiles ***was not binding by God!***

Acts 11:1: "Now, the apostles and the brethren who were in Judea heard that the Gentiles had also received the Word of God; and when Peter went up to Jerusalem, those of *the* circumcision disputed with him, saying, 'You... [these were supposed to be converted people] ...went in to men who were uncircumcised and did eat with them'" (vs 1-3).

Here it was creating a problem in the Church. We know that the Church had many problems; we won't get into those at this particular time. But this gives us the basis in the Bible of what Jesus was actually doing. He was *loosing* the Sabbath Day of one of the laws of the Jews that said *you shall not carry your bed on the Sabbath*.

Let's just review that; John 5:10: "For this reason, the Jews said to the man who had been healed, 'It is *the* Sabbath Day. It is not lawful for you to take up your bedroll.' He answered them, 'The One Who made me whole said to me, "Take up

your bedroll and walk.'" Then they asked him, 'Who is the One Who said to you, "Take up your bedroll and walk"?''" (vs 10-12). They were all in agreement that that was one of the laws of Judaism that had to be kept.

This really helps clarify v 18 where it says, that Jesus had *broken* (KJV) the Sabbath Day, It's very obvious that Jesus didn't *break* the Sabbath Day. He did not *destroy* the Sabbath Day. ***He loosed the Sabbath Day from the burden of Jewish tradition!***

Verse 19: "Therefore, Jesus answered and said to them, 'Truly, truly I say to you, **the Son has no power to do anything of Himself, but only what He sees the Father do.** For whatever He does, these things the Son also does in the same manner. For the Father loves the Son, and shows Him everything that He Himself is doing. And He will show Him greater works than these, so that you may be filled with wonder'" (vs 19-20).

Judgment and the Resurrection:

Now we start getting into a very important section in the book of John. I remember when I was on the radio when they had *Religion on the Line*. I was on there four weeks in a row on Sunday. That was very interesting. There was a Catholic priest and a Jewish rabbi and me. The way I got on there was one of the members in Torrance called up and said, 'Why don't you have this fellow on the air, just to answer Bible questions.' I never will forget this Jewish woman who called in; of course, there are a lot Jews down in Los Angeles.

Her 19-year-old nephew had been killed in an auto accident. She was talking to Rabbi Franklin. She was crying and moaning—which rightly she should according to the way the Jews believe—'Why did God take my 19-year-old nephew. He was not at fault in this car wreck, and everything is lost. He had studied to be a doctor and now his life is gone forever.'

So, the rabbi was saying, 'Well, we have to take the evil with the good.' The whole upshot of it was that there was absolutely no hope involved. I remember that when he got done, I said, 'Could I talk to her for just a minute?' He said, 'Yes.' I said, 'I would like to point out to you in your own Scriptures, in Ezek. 37'—which has to do with the second resurrection. I went through and explained the whole thing to her and that gave her some hope. She had to believe it because it was in the Bible that the Jews accept as their Bible. When I got all done saying that:

- yes, he is going to be resurrected
- yes, God is going to raise him
- yes, he's going to have a chance to live

She really got quite excited about that, and then she said, 'Rabbi Franklin, is that right?' He had to admit that, yes, that was true. He opened his Bible and was going along with it there.

This section in John 5 has an awful lot to do with what God is going to do with all the people who have died. We have seen recently how very easy it is to just take parts of a body and, with certain things, you can produce life with the DNA. So, it is no great mystery that God is going to resurrect people.

Verse 21: "For even as the Father raises the dead and gives life in the same way also, the Son gives life to whom He will."

(go to the next track)

Verse 22: "For the Father judges no one, but has committed all judgment to the Son." We're going to see that judgment and resurrection pretty well go hand-in-hand.

We can be thankful that He's committed all judgment unto the Son. What is one of the biggest difficulties and problems that people reiterate when they receive a judgment that is not fair? There are a lot of them that are not fair. One of the biggest judgments is: You don't know, you have never gone through anything like this. That's why Jesus went through everything that every human being would go through, so that:

- His judgment would be correct
- His judgment would be proper
- His judgment would be merciful

Verse 23: "So that all may honor the Son, even as they honor the Father. The one who does not honor the Son does not honor the Father Who sent Him." That's certainly grated against the Jews when He said that.

Verse 24: "Truly, truly I say to you, the one who hears My word, and believes Him Who sent Me, has everlasting life and does not come into judgment; for he has passed from death into life." This is one thing that God wants us to have the concept of. It's a very encouraging thing for us to realize.

We've talked about condemnation, and the ultimate condemnation is the Lake of Fire, where the wicked are burned up. But God wants us to have something spiritually that we know and remember, and that we keep in our mind. That is:

- if we believe on Jesus Christ
- if we believe in God the Father
- if we believe what He says

we have already passed from death unto life! In other words, that is a tremendous encouragement for us. God doesn't want us to go around all the time in fear that God is right there to just knock us down at every little thing, and 'are we every going to make it into the Kingdom of God.' He wants us to know that *we will make it* into the Kingdom of God.

Even though it says that the 'righteous scarcely be saved,' we're still going to be saved! That's the important thing to remember! We don't come under condemnation! That's the thing to really keep in mind.

When we are living our lives—and, of course, we're human beings and do things that are not right—but our attitude is not one that we are out *practicing* evil. There's a vast difference! If you are out *practicing* evil, beware that condemnation will probably come upon you! But if you're trying to do the very best you can, you're living within the grace of God, you're walking within the Light of Christ, *you have passed already from death unto life!* That is in your standing before God. There's no condemnation upon you. "...for he has passed from death into life."

Verse 25: "Truly, truly I say to you, *the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live.*" That's really a profound statement that He is making, especially with the Jews standing there. They had just accused Him and wanted to kill Him, because He made Himself equal with God. He called God *His* Father.

Now He is saying that He is going to call, and the dead shall be raised out of the graves. That is a tremendous power that Jesus has.

Every time I see one of these graveyards, especially where all the soldiers who have died fighting for America, or whatever it may be. You see acre after acre of these white crosses and sometimes you see the Jewish so-called Star of David. It really makes you see how absolutely futile that man's way is, with all these wars! What good are all of those crosses? What good is all this that has gone on? Then to stand there and look at it, and realize that one of these days Christ is going to call and they are all going to be raised out of the grave. What a tremendous thing! "...**those who hear shall live.**"

Verse 26: "For even as the Father has life in Himself, so also has He given to the Son to have life in Himself; and has also **given Him authority...**

[‘exousia’] ...to execute judgment because He is *the* Son of man” (vs 26-27). That’s very fair for God the Father—isn’t it? To give that authority to Jesus Christ? Jesus became human, lived in the flesh, so He understands.

That’s why when we read the Scriptures that say, ‘Let’s go boldly to the throne of grace in time of need, because He has been tempted in all points like as we are, and we are able to find help in time of need.’

Verse 28: “Do not wonder at this, for *the* hour is coming in which **all** who are in the graves shall hear His voice.” That word *all* means *all inclusive!* That is everyone who has been human being—lived and died—is going to be resurrected.

We might insert at this point a little bit concerning all those little babies who have been aborted. Someone sent me some information on abortions, and it’s really quite a shocking picture. It shows the hand of a doctor with a fully formed little baby not much more than about an inch and a half-two inches long right in his hand; ***perfectly formed!***

Now they’re finding more and more that when they go back in time from birth to the development of the child, that it is human a whole lot earlier than the pro-abortionists say that it was human. We can just summarize right here by saying that ***that human life is life at conception!*** Everything that is there for that human life to be is there. The only thing is that it has to grow. ***When there is conception, there is human life!***

What about all of those lives that have died that never became full term enough to be born? Regardless of how they died, if there is life at conception, were they not conceived of God, because God made the conception process? If it is just a matter of growing—this is going to bring an awful lot more people to the point where they can have an opportunity for salvation—is it possible (I believe that it’s possible that God will bring all those people back to life) for that newly conceived individual that has died, whether it be three or five weeks old before it’s born, be resurrected back to life? ***Sure it’s possible!*** Will God do it? ***I’m convinced in my own mind that He probably will!***

Since I don’t know absolutely for sure, I have to give myself a little hedge. How can you be convinced that He probably will? Since none of us have spoken to God on this, we have to just take this step-by-step and think it through.

If that be the case and God resurrects them, it is only logical that when they’re resurrected they will be brought back to a life where they would be at

what we would say is a full-term birth. Then they would have to have an opportunity to live and so forth. We won’t go through all the things concerning the Last Great Day and the second resurrected. But suffice it to say, if that be the case, then those who are going to receive an opportunity for salvation is going to be a tremendous number—isn’t it?

One man made a comment one time referring to the universe and the galaxies there. He said that there is more than enough in one galaxy for every human being that has ever been born. The more they study the universe, the more they’re finding more and more galaxies. It’s absolutely phenomenal! If it’s God’s plan to populate the whole universe with His family and expand the Kingdom of God into the whole universe, then it is not beyond comprehension that all of these individuals who are resurrected and brought back to a time where they can have a second physical life and an opportunity for salvation, that there would be plenty of room for them, plenty of food for them, plenty of people to take care of them. That would just be an absolutely phenomenal thing!

I would have to say that I would have to consider at this point that that, in all likelihood, is part of God’s plan. We can use some other examples, too, to understand. God says, ‘When a sparrow falls to the ground’ God knows it! If there is life that is conceived, Who is the Author of life? Who gives life? ***God does!***

Maybe God has got quite a few surprises in store for everybody. Can you imagine what a tremendous thing that is going to be for all of those who lost children, were never called, that the mother and father be resurrected and then God resurrects the baby and gives it to them, and says, ‘Here, you can raise this baby.’

What about all those women who had abortions? Everyone who has had an abortion—and you can talk to them—they always think back and wonder what it was, a boy or a girl? What would it have looked like? They think about it the rest of their lives! Almost every one of them do. When they die and they’re resurrected and God says, ‘I’m undoing that sin that you committed; here is your baby to raise.’ You talk about a fantastic, glorious time of undoing all the wrongs of the world. That will really be something!

This is what Jesus is talking about, v 28: “...all who are in the graves... [just back to the dust of the earth; it doesn’t matter where it is] ...shall hear His voice and shall come forth: those who have practiced good unto a resurrection of life...” (vs 28-29).

Note: Eph. 2:10—which has to do with the good works that we walk in. To do good means that it is, obviously, following God's laws, motivated by God's Spirit and so forth.

“...and those who have practiced evil unto a resurrection of judgment” (v 29). In the Greek there is not the definite article *the* before *judgment*. We have given here clearly *two* resurrections. This tells us that there is more than one resurrection. If there is more than one resurrection, what does the Bible reveal about these resurrections?

Ezek. 37 talks about the resurrection to a second physical life—the Valley of Dry Bones—where there is a resurrection, bone coming to bone and flesh is put on them, skin is put on them, breath is put in them and God says, ‘I will put My Spirit in you. And this is the whole house of Israel.’

Then it's clear that they're given an opportunity for salvation. That is a resurrection of life, *physical* life. Then we know that it talks about the first resurrection, which is the first resurrection that occurs when Jesus Christ returns. When Jesus says that ‘all judgment given to him’ it means that He's going to share that judgment with the saints; they're going to judge with Christ, but under Him.

Revelation 20:4: “And I saw thrones; and they that sat upon them, and judgment was given to them; and *I saw* the souls of those who had been beheaded for the testimony of Jesus, and for the Word of God, and those who did not worship the beast, or his image, and did not receive the mark in their foreheads or in their hands; and they lived and reigned with Christ a thousand years. (But the **rest of the dead did not live again until the thousand years were completed**)....” (vs 4-5). This tells us when the rest of the dead are going to live.

“...This *is* the first resurrection” (v 5). This also tells us that if it is the *first* that means there is more than one.

Verse 6: “Blessed and Holy is the one who has part in the first resurrection; over these the second death has no power. But they shall be priests of God and of Christ, and shall reign with Him a thousand years.” We know that after the thousand years then is the resurrection called the Great White Throne Judgment.

When a person has committed the unpardonable sin, the sin unto damnation, they are resurrected to go into the Lake of Fire. I've had the question asked of me: Since they've already died, committed the unpardonable sin, why not just leave them dead? Why resurrect them and throw them into the Lake of Fire? *You would have to say that that's a*

fairly logical question! I mean, if they're dead, they're dead. If they've sinned to damnation, just leave them in the grave.

Well, God has decreed that *all* sinners are going to have the final judgment executed upon them at the same time. So, in order to do that, they have a second physical life—it will be very short—long enough for them to understand what they have done, long enough for them to receive the judgment of God, and then be thrown into the Lake of Fire.

Apparently, at the time that they are thrown into the Lake of Fire, God has decreed that that is the end of them. There is no resurrection out of that. There is no life after that. He casts ‘death and the grave’ into the Lake of Fire.

Verse 14: “And death and *the* grave were cast into the Lake of Fire. This is the second death.” God has decreed that there is going to be the second death.

One other thing we need to realize concerning judgment: Since all judgment has been given to Christ there is something that is going on right now; something that is taking place right now in our lives.

1-Peter 4:17: “For the time *has come* for judgment to begin with the household of God...” We are the house, the building of God; part of the house of God.

On the way here we passed a church that looked like they were having a meeting. I would assume that they are Sabbath-keepers. If they're part of the Church of God, could very well be that that's part of the Body of Christ. I know that it has been said in the past that there's only one true church. I'll say one thing very clearly: ***God's version of the true Church is far different than people's perspective of the true Church!*** God knows! The Gospel has been preached wherever and whenever the Church of God has been. If it's never died out, then that means that the Gospel has always been preached. There are those people that are believing the Gospel, who are living by the Word of God, and they are *the house of God!*

“...and if it first *begins* with us, what *will be* the end of those who do not obey the Gospel of God?” (v 17). Then end is going to be the Lake of Fire.

Verse 18: “And if the righteous are saved with much difficulty...” From a human point of view it's a miracle we're all going to make it. From God's point of view it's as good as done. That's a tremendous encouragement to keep in mind.

“...what will become of the ungodly and *the* sinner? For this reason also, let those who suffer according to the will of God commit their souls to *Him* in well doing, as to a faithful Creator” (vs 18-19). As far as God is concerned, it is as good as done!

This is one of those apparent contradictions in the Bible. It's hard, but it's easy! You won't make it, but it's already done! Jesus said, 'Walk in the straight gate, for narrow is the way that leads to life, and few be that find it.' It's difficult, that is true. That's what it's referring to there that the 'righteous scarcely be saved. That has the same implication, so maybe it wasn't exactly a true statement that that's only from a human point of view. It's going to be difficult enough as it is, but God looks at it from another point of view, too.

There are certain things that God knows, and certain things that God can do, and lot of them we don't understand *how* He does it. In some cases we don't even understand *why* He does it. I've had people say to me, 'Why did God call me now? Why couldn't He call me in the second resurrection?' I tell you what, at the resurrection, you ask God; make that your first question.

Romans 8:29: "Because those whom He did foreknow..." God knew us before He called us. How far back was it before He knew us? *He told Jeremiah, 'I knew you when you were conceived.'* What does that tell us about God's power?

"...He also predestinated... [predetermined] ...to be conformed to the image of His own Son, that He [Jesus Christ] might be *the* Firstborn among many brethren."

Verse 30 is one of those things where God calls things that are not as though they are. Here is where God uses the same kind of meaning and phraseology that we've already passed from death to life (John 5). I know I have not passed from death to life in the physical sense as a human being. But before God I have passed from death to life. Before God I'm also glorified. Now, I know that I'm not glorified now, all I have to do is take a look in the mirror. We sure enough know that isn't glorious!

Verse 30: "Now whom He predestinated, these He also called; and whom He called, these He also justified ..." We can understand that, because we're justified before God. In other words all the sins have been made right through the sacrifice of Christ, and we stand before God justified.

"...and whom He justified these He also glorified" (v 30). We're not glorified. I suppose that

in the only sense that we are glorified is having God's Holy Spirit. What does it truly mean to be glorified? *We shall see Him as He is, for we shall be like Him!* (1-John 3). How is Christ? *In full glory!* (Rev. 1). That's what it means to be glorified. I know for sure that there isn't any of us who are glorified. We're just not, but that's how God views us!

Rom. 4 is the account of God talking to Abraham. Abraham didn't live to see what God was going to do for him. He had Isaac and died two years before Jacob was born, so he didn't see Jacob. He saw Ishmael and probably some of the sons of Ishmael—he had 12 sons. Then Abraham had sons through Keturah, and of his family—if you take away all of his slaves and those who worked for him—there were probably 200, including all their kids.

If someone came and said that 'I am going to make your seed as the stars of heaven'.... Here's Abraham on his deathbed and all his children are gathered around him, you could say that God has not fulfilled His promise to Abraham, because there were only 200 offspring. *No!* Abraham never saw it.

Romans 4:17: (Exactly as it is written: 'I have made you a father of many nations.') before God in Whom he believed, Who gives life to the dead, and calls the things that are not **as though they are.**" Why? *Because if God speaks it is!* It's just a matter of it being done. Why? *Because God cannot lie!* If He says so, it *is*, though it may not be accomplished in human terms.

Verse 18: "And who against hope believed in hope, in order that he might become a father of many nations, according to that which was spoken, 'So shall your seed be.' And he, not being weak in the faith, considered not his own body, already having become dead, being about one hundred years old... [God didn't choose someone in his 20s full of life and virility] ...nor *did he consider* the deadness of Sarah's womb" (vs 18-19). Regardless of how good-looking she was, it was still human flesh and she wasn't able to have children.

You would think at 90-years-old and someone comes along and says you're going to have a child... She did laugh! And at 90 there's cause for laughing.

Verse 20: "And he did not doubt the promise of God through unbelief; rather, he was strengthened in the faith, giving glory to God; for he was fully persuaded that what He has promised, He is also able to do" (vs 20-21). What was that promise? What was he able to perform?

Verse 13: "For the promise to Abraham, or

to his seed, **that he should be heir of the world...**" Abraham believed that he was going to inherit the world! Not just Palestine. How would you like it if someone came to you and said, 'I'm going to deed you the title to the Mohave Desert? It's all yours for whatever you want. Would you want the Mohave Desert? *Of course, you wouldn't want the Mohave Desert!* Death Valley at a 120⁰; nothing will grow out there. But if He didn't tell you that 'if you accept My promise,' then I'm going to change it, it will no longer be a desert. That changes the circumstances—doesn't it?

When Abraham was told that he was going to inherit the world, what was he doing? *He was wandering around Palestine! Walking through the desert to Egypt and back!* His offspring were so struck with famine that they had to journey down into Egypt to get grain to survive. Talk about a famine and nothing growing! What if during a famine back east that they all started coming west. We'd be in trouble in the west—wouldn't we? He didn't stagger in unbelief!

Verse 20: "And he did not doubt the promise of God through unbelief; rather, he was strengthened in the faith, giving glory to God; for he was fully persuaded that **what He has promised, He is also able to do**" (vs 20-21).

That's why God can say that *we are glorified!* That's why God can say that *we have passed from death unto life!* This is what we need to keep in mind! The next time you get discouraged and down and out, remember that ***God has already done it!*** If God has already done it, then all we have to do is endure to the end. If we go to God with that kind of faith and belief then this will help us so much more in our relationship with God and with each other. When that is so you can see how this takes away so much of the judgment that people execute one upon the other.

Let's see what God says about that kind of judging. Remember, Jesus said that *all judgment* was given to Him. This is the kind of attitude that we need to have:

Romans 14:8: "For if we live, we should live unto the Lord; and if we die... [because it's given all once to die] ...we should die unto the Lord.... [if you die unto the Lord you're as good as alive] ...So then, whether we live or whether we die, we are the Lord's. *It is* for this very purpose *that* Christ both died and rose and *is* living again, so that He might be Lord over both the dead and *the* living. Now then, why do you judge your brother? Or why do you despise your brother? For **we shall all stand before the judgment seat of Christ**" (vs 8-10). That ties

right in with John 5 that *all judgment has been given unto the Son. **We shall all stand before the judgment seat of Christ!*** No one is going to escape that.

Verse 11: "Because it is written, "For *as I live,*" says *the Lord,* "every knee shall bow to Me, and every tongue shall confess to God." So then, ***each one of us shall give account of himself to God***" (vs 11-12). That's quite a statement! This helps keep everything down to a dull roar, if we just remember that.

How many times have we lived through people picking and plowing through our lives because they were judging us for what we do and don't do, and what *they think* they perceive.

Verse 13: "Therefore, we should no longer judge one another, but judge this instead: Do not put an occasion of stumbling or a cause of offense before your brother." That's a pretty powerful section there.

If Christ has taken all judgment into His hands, and it has been given to Him by God the Father, when we go about and judge people to condemnation, what are we saying? *We don't trust the judgment of Christ!* That's literally what we're saying! We're saying that Christ is incapable of judging.

This is why we need to keep it this way. ***We're all going to stand before the judgment seat of Christ!*** Who knows, by time we come on some person for one thing or another, maybe they have already repented to God about it as deeply as they can. Maybe they've gone through hell and misery on their own. Who knows? *I don't know!* I tell you one thing, I'm not going to ever again take it upon myself to judge someone else's life. ***Let God judge them!***

When it comes down to the final analysis, if they fall, they fall before God, and God is able to pick them up if that's God's desire to do it. We should help them, but we don't have to go push them off the cliff. You can all relate to that; we've done that ourselves! ***Let's leave all that judgment to God!***

All Scriptures from The Holy Bible in Its Original Order, A Faithful Version by Fred R. Coulter (except where noted)

Scriptural References:

- 1) John 5:18
- 2) John 7:21-23
- 3) Matthew 15:37-38
- 4) Matthew 21:44
- 5) Matthew 24:42-43
- 6) John 19:31
- 7) John 21:11
- 8) Revelation 2:27
- 9) Matthew 12:14
- 10) Acts 6:14
- 11) Matthew 16:19
- 12) John 10:30-35
- 13) John 11:43-44
- 14) Mark 7:1-9
- 15) Acts 10:25-28
- 16) Acts 11:1-3
- 17) John 5:10-12, 19-29
- 18) Revelation 20:4-6, 14
- 19) 1 Peter 4:17-19
- 20) Romans 8:29-30
- 21) Romans 4:17-21, 13, 20-21
- 22) Romans 14:8-13

Scriptures referenced, not quoted:

- John 10
- Ezekiel 37
- Ephesians 2:10
- 1 John 3
- Revelation 1

Also referenced: Book: *Interlinear: Greek-English
New Testament* by George Ricker Berry

FRC:bo
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Gospel of John IX

Judgments, Misjudgments, Love of God

(John 5)

Fred R. Coulter

The book of John is full of many, many different topics and we need to take some in-depth studies as we go along. In John 5 we could go through a tremendous in-depth study concerning judgment and resurrection, but will save that for the Last Great Day as a supplemental sermon for the book of John. We'll have quite a few supplemental sermons as we go along.

When we come to John 8 then we will probably do some sermons on where Jesus said, 'You are of your father the devil.' We will cover the whole area of the Jewish question, the Jewish problem, the Jewish ecstasy. Likewise, when we come to John 7:24 where Jesus made the statement, 'Judge not according to appearance, but judge *righteous judgment*,' we will take time and go through a whole sub-series that will cover judgment, justice and things like this, aside from the judgment and resurrection. (note sermon series: *Judge Righteous Judgment*)

In each one of these there is such a wealth of information that is contained in the Bible, and when we put it all together, it could be likened to a sphere or a ball of yarn. If you take a ball of yarn and it's wound up all over the place. To get it round it comes from many different angles to keep it round to wind it up. There is just so much in it; you don't realize that in a ball of yarn how much yarn is contained in there until you undo it and try to straighten it out.

It's the same way with God's Word; it's like a sphere. The more that you learn, the more that you can learn. The more that you understand, the more that you can understand. It all just keeps coming together more and more. Obviously, since it's inspired by God, the depth of the Bible is an eternal thing. You cannot fathom or plum the depths of the Bible. As it says, 'Who has known the mind of God?' *Only God knows the mind of God!*

We can learn with what we have. There are many things that we need to understand, so let's cover just one aspect of some judging, and *wrongly* judging in certain cases. Let's just review what Jesus said concerning judgment, concerning that He Himself was going to be the One Who would judge.

Jesus said in John 5:27: "And has also given Him authority to execute judgment because He is *the Son of man*." This becomes very important for us, because Jesus Christ experienced everything that there was to experience as far as human temptation,

human weakness and everything like that, so that He can be a merciful High Priest for us; that we have a 'High Priest who was tempted in every way like we are' so that we 'can come *boldly* to the throne of grace in time of need.' (Heb. 4)

Verse 28: "Do not wonder at this, for *the* hour is coming in which all who are in the graves shall hear His voice and shall come forth: those who have practiced good unto a resurrection of life, and those who have practiced evil unto a resurrection of judgment. I have no power to do anything of Myself..." (vs 28-30). This is quite a powerful statement in the Greek: *I am not able to do anything of Myself!* In the Greek you have a double negative. In the English you cannot have a double negative: *I have got not nothing*. In the Greek you can have that kind of thing. Greek word meanings:

- 'ou'—not
- 'dunamai'—able, power, capacity
- 'dunamos'—from which we get the word *dynamite*; if you have dynamite, you have power

So, Jesus is saying that *He, of Himself, is not able to do anything*. That's quite something! Even our Savior Jesus Christ Who created the heavens and the earth, when He came to this earth as a human being said, 'I can of My own self—Greek: 'ego'—do anything.' He didn't have the power to do anything. Surely as a human being you have power to do certain things, but when you come down to it, Who gave you that power? Who made it so you could walk? Talk? Think? Work? ***God made it!***

So, in effect, this should be the same thing we should be saying and doing ourselves. We can't do anything of ourselves; only God has given the ability.

- He's given life!
- He's given breath!
- He's given the creation!
- He's given us the world!

It's amazing how people can stand up and say that they don't believe in creation, when they're standing on it. They're using the creation of themselves to say, 'I don't believe in creation.' That's kind of a double negative—*isn't it?* The impossible thing.

Let's see what we need to have in the way of

our attitude, and also here's a little bit of a lesson in judging: James 4:11: "Brethren, do not talk against one another. The one who talks against a brother, and judges his brother, is speaking against *the Law*, and is judging the Law...." We're going cover a few things about *not judging* and what that literally means and what we should do.

When you get to the point that you make judgments about what you think a person is thinking—which may or may not be true; may not even be what is on their mind at all—then you're not only judging your brother, but you're speaking evil of the law. In other words, you're making an evil use of the Law.

Can the Law—which is good and Holy—be put to an evil use? *Yes! If you put it to an evil use to judge someone! Sure it can!*

"...But if you judge *the Law*, you are not a doer of *the Law*; rather, *you are a judge*. But there is *only one Lawgiver*..." (vs 11-12)—which implies there is one judge; Who is that One Judge? *Jesus Christ is!* He said, 'All judgment is given to Me.'

"...Who has power to save and to destroy. Who are you that you presume to judge another? Now listen, those of you who say, 'Today and tomorrow we will go into such a city, and we will spend a year, and we will conduct business and make a profit'" (vs 12-13). This is doing something of yourself!

Notice that James is backing up what Jesus said, v 14: "You do not even know what *will happen* tomorrow! For what *is* your life? It is even a vapor..." That is true. What happened to all those people at Nagasaki and Hiroshima? *They were vaporized! Vanished!*

"...It is even a vapor that appears for a little while, and then disappears. Instead, you *ought* to say, '**If the Lord wills...**'" (vs 14-15). Isn't that what Jesus said? *Not My will be done, but Your will be done.*

When Jesus said that 'of His own self He was not able to do anything' that is literally true. He understood it. Didn't He have to depend on God the Father for everything? *Yes, He did! Everything that He did!* So, it shows us that we ought to have more dependence on God, and more reliance on God; less reliance on ourselves, and especially reliance on our judgment.

"...*'If the Lord wills we will live, and we will do this or that.'*" (v 15). That's the same attitude that Jesus had.

John 5:30: "I have no power to do anything of Myself; but as I hear, I judge; and My judgment is

just because I do not seek My own will but the will of the Father, Who sent Me." There is also another fantastic statement: *seeking the will of God the Father Who is **the Highest!*** You can't go any higher than the universe. God the Father is called *the Highest!*

If you're seeking the will of God the Father, then you don't have your own 'axe to grind.' Everybody has an 'axe to grind.' It would be awfully hard to say that as human beings we can give perfect and righteous judgment. We all have some kind of 'axe to grind' or a 'pet peeve' or something. When we make certain statements, we make the statements *based upon what we believe.*

Jesus didn't! He based His statements on what God the Father wanted Him to do and to say. Therefore, it was correct. Do "...the will of the Father Who sent Me."

Let's see where it calls God *the Judge*. That's one of the offices or duties of Jesus Christ.

Psalms 50:1: "The mighty God, God, the LORD, has spoken and called the earth from the rising of the sun to its going down." All of God's creation: marvelous, wonderful, fantastic!

Verse 2: "Out of Zion, the perfection of beauty, God has shined forth." That's going to be something! I'm sure that's referring to the return of Jesus Christ and the power and glory of Christ and God the Father.

Verse 3: "Our God shall come, and He shall not keep silent..." When Jesus Christ returns it's going to be an awesome event! God **holds his anger back** and is merciful and kind and longsuffering. But when it is time to execute vengeance, judgment and anger, look out, it's going to come! God doesn't enjoy it, but when it comes, *it comes!*

"...a fire shall devour before Him, and it shall be very tempestuous all around Him. He shall call to the heavens from above, and to the earth, **so that He may judge His people**" (vs 3-4). We know that judgment is now upon the house of God. God is judging us. We can be thankful that God is going to judge us in mercy, and that we can always have grace before judgment. The judgment, love and mercy that we need.

Verse 5: "'Gather My saints unto Me... [think about what we cover on Pentecost about gathering all the saints together to God] ...those who have made a covenant with Me by sacrifice.'" We've made a covenant with God by sacrifice. Not an animal sacrifice, but the sacrifice of Jesus Christ. A covenant is an unbreakable relationship and bond.

- Can a person break a covenant? *Yes!*

People can!

- What happens when you break a covenant with God? *You break the bond with God!*

As far as the New Testament is concerned, that's it! ***It is an unbreakable promise by God to you, and by you to God!***

If we look at from the true perspective, ***if God is willing to give us an unbreakable promise***—and we know that God cannot lie, and we know that He's not going to change it—***that He is going to give us eternal life, that should be very inspiring for us to keep our promises then! Keep our covenant with God!***

That does not mean that if we go along and we understand about sin and human nature, that if you are sinning, but not turning your back on God, that you have broken the covenant. To break the covenant means to *end the relationship entirely!* When you're going along and trying to overcome human nature and things like this, when you sin you're not trying to end the relationship. What ends up, as the result of that, is trying to get closer and closer to God so that you can end the sin. He's going to gather the saints unto Him. "...those who have made a covenant with Me by sacrifice." That's the sacrifice of Jesus Christ.

Verse 6: "And the heavens shall declare His righteousness, **for God Himself is judge.** Selah." That's one of the names and titles of God.

Psalms 82:8: "Arise, **O God, judge the earth...** [we're going to see where that takes place; there is a judgment coming on the earth] ...for You shall inherit all nations." That's referring to the time when the Kingdom of God is ruling on the earth.

Psalms 7:8: "**The LORD shall judge the people...** [no one is going to escape the judgment of God] ...**judge me,** O LORD, according to my righteousness, and according to my integrity within me."

- How should we view that in the New Testament?
- What righteousness do we have given to us?

We have the righteousness of Jesus Christ that is given to us! If we are judged according to the righteousness of Christ that is given to us:

- What is the judgment going to be?

This is the whole beauty and inspiration of what Christ has done for us. The judgment is going to be *perfect!* That seems, from a human point of view, very, very strange that God would do this for us. But *He does* do it for us! That's quite a wonderful thing, and He does it—not for us to go out and sin and do

anything we want to—for us as an inspiration, as an act of love that we can draw closer to God and be thankful and grateful for what God has done for us.

Verse 9: "O let the evil of the wicked come to an end, but establish the righteous, for **the righteous God tries the hearts and reins.**" Quite an interesting phraseology—*reins!* We know what the reins of a bridle are for a horse. You hold them in your hands and you make the horse go wherever you want it to go.

Let's view it somewhat this way: That God has, with His Holy Spirit, a means of trying our reins. In other words, how easily led or directed are we of God's Spirit to do the right thing, to do God's will. That's what it's talking about.

There's a man that I know who gave up on God because reins' sounded kind of ridiculous. He found out that part of the root word for *reins* was 'kidneys.' The Hebrew word for *kidney* comes from a very similar word, which is *reins*, and he thought that that was stupid; what do you mean that God tries our kidneys? He just up and gave up on God. *Obviously, he wasn't seeking any understanding!*

Verse 10: "My shield is with God, who saves the upright in heart. **God is a righteous judge,** and a God Who has indignation every day" (vs 10-11). I don't think God is up there in heaven pacing back and forth angry. Not like us human beings. Sometimes we may get some of those mental pictures in mind, but that's not what God is doing. Let's hope not with us. He's going to save the wicked for *their* day.

Psalms 96:13: "Before the LORD; for He comes, for **He comes to judge the earth; He shall judge the world with righteousness and the people with His Truth.**"

There are many basic Scriptures that a lot of these things tie back into.

John 17:17: "**Sanctify them in Your Truth; Your Word is the Truth.**" Let's remember both halves of this verse. Sanctify means *to make Holy, to set aside, to enter into that special relationship.* Who did Jesus say He was? *I am the Way, the Truth, and the Life!* If we are sanctified by God's Word—which is another name and title of Christ: *In the beginning was the Word*—and we're sanctified by Christ, Who is the Word; if we're sanctified through the Truth—which is God's Word—and we're sanctified through Christ: Do you see how closely these come together? The double meaning of what we're saying?

How is God going to judge us? *With His Truth!* It all fits together. Just like that ball of yarn that I mentioned in the beginning, that you keep

rolling up.

Let's see this judgment that comes; let's see how this judgment is going to come upon the world. He's going to judge us with righteousness, and if that righteousness is the righteousness of Christ, then we are presented before God *blameless, harmless, irreprehensible*. In other words, no one can say anything against us!

In Rev. 16 we find something concerning the judgment of God. We find what they are called.

Let's go through the first of the seven last plagues. We won't go through all seven of them, but here in Revelation 16:1: "Then I heard a loud voice from the temple say to the seven angels, 'Go and pour out the vials of the wrath of God onto the earth.'" Remember, it says that God is coming to **judge the world**.

Verse 2: "And the first *angel* went and poured out his vial onto the earth; and an evil and grievous sore fell upon the men who had the mark of the beast, and upon those who were worshiping his image. And the second angel *went and* poured out his vial into the sea; and it became blood, like *that* of a dead *man*; and every living soul in the sea died" (vs 2-3). You talk about a stench for a while on this earth! Can you imagine how that is going to smell after everything in the ocean dies. All of a sudden it's all turned blood red, and every living thing dies; all the fish die and float to the surface. What a stench!

Verse 4: "And the third angel poured out his vial upon the rivers, and into the fountains of waters; and they became blood. Then I heard the angel of the waters say, 'You are righteous, O Lord, Who are, and Who was, even the Holy One, in that **You have executed this judgment**'" (vs 4-5).

From a human point of view, those are not righteous, but from God's point of view *they are*! God knows exactly what He's doing!

Verse 6: "'For they have poured out *the* blood of saints and of prophets, and You have given them blood to drink; for they are worthy.' And I heard another *voice* from the altar say, 'Yes, Lord God Almighty, **true and righteous are Your judgments**'" (vs 6-7).

So, you don't want the judgment of God without Christ being there in your stead. God's final judgment on the earth is terrible!

How is it that God can judge righteously, and yet, do those things? The answer is that this judgment is coming as the result of all the history of human beings. This end-time is going to be so perverse that that is a fit and proper judgment. There

are going to be a lot of people die, but God will give them back life; He'll resurrect them. I tell you one thing, that is something! That is awesome!

Men look at it this way, Romans 3:1: "What then *is* the advantage of the Jew, or what *is* the profit of circumcision? Much in every way. Primarily, in that they were entrusted with the oracles of God" (vs 1-2). If they follow God and follow His way, then it's fine. If they don't, then it's just like anybody else.

Verse 3: "For what if some did not believe? Shall their unbelief nullify the faithfulness of God? **MAY IT NEVER BE!** Rather, let God be true but every man a liar, exactly as it is written: 'That You might be justified in Your words, and might overcome when You are being judged *by men*.' But if our unrighteousness brings to reality God's righteousness, what shall we say? **Is God unrighteous to inflict His wrath?** (I am speaking according to man's view.)" (vs 3-5).

Is God unrighteous to take vengeance? *Of course not!* We have to have, first of all, the understanding of God's plan before we can understand that these judgments are righteous. God alone can handle that.

Verse 6: "**MAY IT NEVER BE! Otherwise, how shall God judge the world?**" Quite a statement! If there is a way that is right—and there is, if there's a way that is true—which there is, then there has to be a blessing for doing what is right and doing what it is true.

What if you did everything you could, you were right with God and then you have someone over here who is a devil-worshiper? He ends up not changing or doing anything, and God accepts him? There wouldn't be any validity for Truth! Everything would disappear; there would be nothing of substance to right and wrong. You had the epitome of right *vs* the epitome of wrong and you end up with God giving you both exactly the same thing. It isn't so! That's why there's going to be the Lake of Fire and 'the weeping and gnashing of teeth,' because there's going to come that ultimate time that will have to be to put the wicked away.

Misjudgments:

Let's cover one other aspect of judgment that we need to realize, and this has to do with misjudgments. We're going to talk about misjudgments. Whenever there are misjudgments it always hurts somebody; whenever you jump to a conclusion.

Here was a misjudgment; several of them, as a matter of fact. This is the parable of the Pharisee

and the publican (Luke 18).

Another example of misjudgment: What if you saw someone run a red light—and people's visual observations may not necessarily perceive things correctly—and you had it built in your mind that a certain person of a certain type is the kind of person who would do something like that?

Example: I've heard of this in San Francisco. Chinese women are the worst drivers in the world. You look over there and sure enough you think that was a Chinese woman, and think, 'Yep! Worst drivers in the world! Ran that red light; knew it!' What is the automatic assumption? *All Chinese women drivers run red lights and are no-good drivers!*

But what if, upon a thorough examination of this, you found that this was a long-haired Indian man, instead of a Chinese woman? And that the brakes had failed, instead of the driver deliberately going through the red light, or the stop sign? Now the circumstances change completely—don't they? This is why we are to not make judgments on people.

Try this the next time you see some situation you don't like: Observe what is going on, but don't make a condemnation of the person's heart, because this is what the Pharisees did:

Luke 18:9: "And to some who trusted in themselves..." There are a lot of people who trust in themselves; they have confidence in themselves, and they think they're better than other people.

"...that they were righteous, and despised others..." (v 9). When you despise someone, you have an 'axe to grind.' That's why Jesus said of His own self He didn't do anything; He did the judgment according to God's will. He sought the *will of God*.

"...He also spoke this parable: 'Two men went up into the temple to pray; the one was a Pharisee and the other a tax collector. The Pharisee stood and prayed with himself in this manner...' (vs 9-11).

We see several things wrong here. In the first place, he's really not praying to God; he's praying with himself. There are a lot of self-prayers if they're in an attitude like this. They don't any higher than the ceiling or any further than your lips.

"...“God, I thank You that I am not like other men...” (v 11). What did Paul prove? *All are under sin—Jews and Gentiles* (Rom. 3)!

“—extortioners, unrighteous, adulterers—or even as this tax collector...” (v 11). Look at him, this tax collector. You probably feel the same way about the IRS if they come banging on the door.

They may be what they are, but what he's doing is comparing himself, his inner self, and how much better he is than anyone else. But he can't possibly be, because he has 'the law of sin and death' in him just like anybody else has 'the law of sin and death.'

The fact that he's not an extortioner or being unjust nor is an adulterer, that doesn't make him any better than any other person. God requires that we keep His commandments. So, if you keep His commandments, fine, but it doesn't make us better.

Verse 12: "‘I fast twice in the week, *and* I give a tithe *of* everything that I gain.’ And the tax collector, standing afar off, would not even lift up his eyes to heaven, but beat himself on *the* chest, saying, ‘God, be merciful to me, a sinner’" (vs 12-13).

Was there a misjudgment made on that person's heart? *Sure there was!* When people get to thinking how great they are, or how they trust in themselves, *they always do that!*

Jesus said, v 14: "I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself shall be humbled; and the one who humbles himself shall be exalted." There's an example of *wrong judgment!*

Remember, if you use the wrong judgment and you make yourself *a* judge, you're judging the Law. Then what happens? *You become absolutely critical of everything!* There are total critics; professional critics.

Matthew 7:1: "Do not condemn *others*, so that you yourself will not be condemned; **for with what judgment you judge, you shall be judged; and with what measure you mete out, it shall be measured again to you**" (vs 1-2). We need to think about that and let that be humbling in every way.

Just know for sure, if you point one finger, there are at least three back to you, maybe four. I found this out, too, that whenever you say something about your husband or wife to their face in a judging way, a short time later you do something just the same or worse! That is true! Always true! Neither one is better than the other. "**...for with what judgment you judge, you shall be judged; and with what measure you mete out, it shall be measured again to you**"

There are such things as persecution, such things as unjust judgment. But we're talking about in the final analysis of everything. Also, this judging has the connotation and meaning of *judging to condemnation*.

It's one thing to stand up in a court of law—and let's go back to the example of running the red

light—and say, ‘Yes, I saw this person run a red light. That is a fact. You saw the person run the red light. But if you say, ‘I know that she ran the red light because she’s a Chinese woman and the worst driver in the world.’ That has nothing to do with it.

That’s a judgment of heart rather than a judgment of fact. The judgment of fact was, yes, the car went through the red light. The judgment of heart was your own bias. This is what Jesus is talking about here. You have those kinds of biases against people; you make harsh judgments on them; don’t worry, *it’s going to come back on you some day, one way or the other!*

Verse 3: “Now, why do you look at the sliver that *is* in your brother’s eye, but you do not perceive the beam in your *own* eye?” Too many times the ones that run out and do all the correction and things, they’re just exactly in that same position. They’re ‘plank-eyes’ and go around looking for splinters. They can’t find them because the ‘planks’ have blinded them. That’s what Jesus is saying.

Verse 4: “Or how will you say to your brother, ‘Allow *me* to remove the sliver from your eye’; and behold, the beam *is* in your *own* eye? *You* hypocrite, first cast out the beam from your *own* eye, and then you shall see clearly to remove the sliver from your brother’s eye” (vs 4-5).

In other words, always give the other person the benefit of doubt. Measure what you do in such a way that you ask what you want back on you. Do you want it back on you? *If you say no, well then, don’t dish it out, because it’s going to come!* We don’t want to have that kind of *wrong judging!*

Let’s see what the *wrong kind of judging* did to the Pharisees. What happens when you get into a spirit and attitude of judging? We saw one of the things they wanted to do in judging Jesus was to kill Him! Why? *Because they judged that He had ‘broken’ the Sabbath because He healed a man and told him to carry his bed!* Completely wrong judgment!

Let’s see what happens, with the wrong judgment, to your own heart and mind. We can see this evolve in every ‘religious’ group.

Example: Let’s take The People’s Temple in San Francisco. When The People’s Temple started with James Jones (Jim Jones) he had a good thing going. He was feeding the poor and taking care of them, much like this Cecil Williams is now. Then they began to set themselves up as more righteous than others. Then they began to despise others. They ended up moving to Guyana and they ended up killing everyone! One thing leads to another, which

leads to another.

Let’s see what happened and what this ultimately leads to with the wrong kind of judgment: John 5:31: “If I bear witness of Myself, My testimony is not true”

(go to the next track)

Verse 32: “There is another who bears witness of Me and I know that the testimony that he witnesses concerning Me is true. You have sent to John, and he has borne witness to the Truth” (vs 32-33).

You can read that in Matt. 3 and Luke 3 about what happened when the Pharisees came to John. He was not too kind. He said, ‘You generation of vipers! You offspring of snakes!’

Verse 34: “Now, I do not receive witness from man, but I say these things so that you may be saved.” Notice that everything that Jesus said is to turn to salvation, whether it is something said in condemnation... Why would Jesus say something in condemnation? *In hopes of there would be repentance!*

Verse 35: “He was a burning and shining light, and you were willing for a time to rejoice in his light.” But they didn’t remain there, because when they went down there was a burning and shining light. Why do men not like the light? *Because their deeds are evil!*

Verse 36: “But I have a greater witness than John’s; for the works that the Father gave Me to complete, the *very* works that I am doing, themselves bear witness of Me, that the Father has sent Me.” Of course, we saw that the main purpose of Jesus’ coming was to *reveal the Father!*

Verse 37: “And the Father Himself, Who sent Me, has borne witness of Me. You have neither heard His voice nor seen His form at any time.”

- no one has gone to heaven
- no one is in heaven
- no one has gone there
- no one has heard the voice of God the Father at any time, nor seen His shape

Love of God:

Verse 38: “And **you do not have His Word dwelling in you...**” They didn’t have the Word of God the Father abiding in them.

“...for you do not believe Him Whom He has sent. You **search the Scriptures**, for in them you think that you have eternal life; and they are the ones that testify of Me” (vs 38-39). These are pretty heavy statements that Jesus is saying! “...search the

Scriptures...” Apparently they weren’t doing that!

Are there ministers today who have completely left the Word of God? *Absolutely! Sure there are!* Let’s see where this leads to.

Verse 40: “But you are unwilling to come to Me, that you may have life.” They wanted to do it their own way. And the Jews, to this day, still want to do it *their own way! You can’t do it any other way but God’s way, and you have to come to Christ!*

Verse 41: “I do not receive glory from men; **but I have known you, that you do not have the love of God in yourselves.**” That’s a very, very profound statement. See what happens, when all of this judging comes along then you leave the love of God! You leave the mercy of God! Jesus says, “...**I have known you, that you do not have the love of God in yourselves.**”

Verse 43: “I have come in My Father’s name, and you do not receive Me; *but* if another comes in his own name, you will receive him.” That’s sure true of people, how they like to follow a person, especially one who will get up and tell them how great they are! How good they are!

Verse 44: “How are you able to believe, you who receive glory from one another...” I always feel that way of some scholars. All these that study the Word of God, they are the ones who end up being atheists. It’s really going to be quite an evident judgment of God that those who spend all their lifelong trying to find the Bible wrong end up believing nothing, and destroy the faith of other people!

Many of these scholars don’t believe anything about God. They go to delve into the Bible and find out what it is, and they end up with more disbelief of God.

- What was it that they ended up with when they left the love of God?
- What was it that they had, that they clung to?

Verse 44: “How are you able to believe, you who receive glory from one another...” All of these great scholars honor one another. The great this, the great that, and so forth.

“...and do not seek the glory that *comes* from the only God?” (v 44). What is that honor that comes from God only? *That’s eventually going to be eternal life!* That’s what He’s talking about. You think you have eternal life and search the Scriptures. The honor should come from God!

Verse 45: “Do not think that I will accuse you to the Father.... [even Jesus isn’t going to do the

accusing] There is *one* who accuses you, *even* Moses... [talk about making them gnash their teeth] ...in whom you have hope. But **if you believed Moses, you would have believed Me; for he wrote about Me.** And **if you do not believe his writings, how shall you believe My words?**” (vs 45-47). Very key thing!

You cannot believe in the true Jesus Christ unless you believe all of the Bible. That which is called the Old Testament—or the Hebrew Bible; that which is called the New Testament—which has been preserved for us in Greek. If you don’t believe Moses, you can’t believe in Jesus Christ.

There are a lot of people who are supposed to be Christians that don’t believe Moses; they don’t believe the words of Moses, the Law of Moses.

It’s really very ironic, because what did Jesus say? *Search the Scriptures, for in them you think you have eternal life! You have eternal life through Jesus Christ!* The Scriptures reveal the way, but here were the ones who ‘handled the Word of God’: the Pharisees, the scribes. They didn’t believe the Word of God! What was it that they believed in more than the Word of God? This is where people become so absolutely fixed on their own authority:

- sitting in the seat of God
- making proclamations as though they are God
- making laws and rules as though they are God

Notice the judgment, Mark 7:1: “Then the Pharisees and some of the scribes from Jerusalem came together to Him.” You will notice through the New Testament that when anything came from Jerusalem it was that which supposedly bore authority. Remember the problems that the Church had when certain came from Jerusalem. Even the Church had a problem with that.

Verse 2: “And when they saw some of His disciples eating with defiled hands (that is, unwashed *hands*), they found fault. For the Pharisees and all the Jews, holding fast to the tradition of the elders, do not eat unless they wash their hands thoroughly” (vs 2-3)—diligently; rubbing and scrubbing clear up to the elbow. “...holding fast to the tradition of the elders...” This is substituting the Word of God for something else.

Here they had the Word of God in one hand, which they should have been following; and then they had the tradition in the other hand. We know what they did.

Verse 4: “Even *when coming* from the market, they do not eat unless they *first* wash

themselves. And there are many other things that they have received to observe... [to hold a practice] ...*such as the washing of cups and pots and brass utensils and tables.*" There are certain things that God wanted them to have clean. That's fine; they needed to be clean, but they took it to a total extreme.

Verse 5: "For this reason, the Pharisees and the scribes questioned Him, *saying*, '**Why don't Your disciples walk according to the tradition of the elders**, but eat bread with unwashed hands?' And He answered *and* said to them, 'Well did Isaiah prophesy concerning you hypocrites...' (vs 5-6). We read about hypocritical judgments (Matt. 7).

"...as it is written, "This people honors Me with their lips, but their hearts are far away from Me"" (v 6). God is interested in where *your heart is!* He's not interested in *a tradition!* He is not interested in something that's going to keep you from coming to God! God doesn't want anything to stop your heart-relationship with God the Father.

Remember, He said, 'I am the One Who tries the heart and the reins.' So, when you get so focused in on these physical things to do, on these dos and don'ts... That's why it says that 'the letter of the Law kills.' *It does!* Especially when it becomes a tradition! **"This people honors Me with their lips, but their hearts are far away from Me."**

Verse 7: "But in vain do they worship Me, teaching *for* doctrine the commandments of men." This is the whole enigma of Judaism. They have the Word of God. They could understand about Christ. Many of them did! But a person can be so close to it that they want to make it *their own*, so they add to it! Pretty soon they left God by adding so many things!

Just exactly the same thing that took place with The People's Temple and Jim Jones. They used to feed the poor and take care of the hungry and the homeless. Then they ran off to Guyana—the other extreme—and committed suicide! All in the name of God!

So, right here, these people had the Word of God, they had Christ standing right there in their presence, and rather than accepting Him, they wanted to kill Him! ***They were worshiping God in vain!*** They were following the doctrines of men.

Verse 8: "For leaving the commandment of God, you hold fast **the tradition of men**, *such as* the washing of pots and cups; and you practice many other things like *this*.' Then He said to them, 'Full well do you reject the commandment of God, **so that you may observe your own tradition**' (vs 8-9). It gets right down to the heart and core of any 'religion.' We could say that to the Catholics; to the Jews. Let's put it this way:

- the Word of God says that to the Catholics
 - the Word of God says that to the Jews
 - the word of God says that to the Buddhists
- ✓ Do they not have traditions? *Sure they do!*

How long did it take the western world to bring Japan into what is called the modern 20th century culture? *It took them pretty close to 70 years!* The last part of it was accomplished in 1945, when Emperor Hirohito had to admit publicly that **he was not** the Son of God. They worshiped him as the Son of God. They had their traditions.

✓ Do the Arabs have their traditions? *Oh sure!*

If you want a justification for something, what do you say? *It is tradition!* There is the song in the musical *Fiddler on the Roof*, Tradition! You listen to that carefully if you have it. It says to the Jew, it tells him who he is, what he is and where he's going and it's *tradition!* Everything is *tradition!* What does it do? "...Full well do you reject the commandment of God, **so that you may observe your own tradition.**"

Verse 10: "For Moses said, 'Honor your father and your mother'; and 'The one who speaks evil of father or mother, let him be put to death.'" Remember what Jesus told them in John 5: *You have one that will condemn you—Moses!*

Verse 10: "For Moses said, 'Honor your father and your mother'; and 'The one who speaks evil of father or mother, let him be put to death.' But you say, 'If a man shall say to *his* father or mother, "Whatever benefit you might receive from me *is* corban" (that is, *set aside as a gift to God*), he is not obligated to help his parents.' And you excuse him from doing anything for his father or his mother" (vs 10-12).

What they did is say, 'Okay, you do not have to take care of your father and mother, but you can give it to the temple. If you give to us—the religious leaders—then it's okay before God if your mother and father suffer.' That's what they were saying.

- That isn't what the Bible says.
- That's not what God wants.

Verse 12: "And you excuse him from doing anything for his father or his mother, nullifying the authority of the Word of God **by your tradition**, which you have passed down; and you practice many *traditions* such as *this*" (vs 12-13).

Then Jesus went on to explain the whole situation here.

Verse 14: "And after calling all the multitude to *Him*, He said to them, 'Hear Me, all of

you, and understand. There is nothing that enters into a man from outside, which is able to defile him..." (vs 14-15). We're not talking about clean or unclean meats; we're talking about washing or not washing hands. Anything that is on your hand that comes from outside to in is not going to defile him before God. It's not talking about to eat pork or not to eat pork.

"...but the things that come out from within him, those are the things which defile a man" (v 15).

Matthew 12:33: "Either make the tree good and the fruit good, or make the tree corrupt and its fruit corrupt; for a tree is known by its fruit. Offspring of vipers... [there Jesus calls them vipers] ...how are you able to speak good things, being evil? **For out of the abundance of the heart the mouth speaks**" (vs 33-34). We're going to see this is exactly what Jesus is talking about in Mark 7.

Verse 35: "The good man out of the good treasure of his heart brings out good things; and the wicked man out of the wicked treasure brings out wicked things. But I say to you, for **every idle word that men may speak, they shall be held accountable in the day of judgment**. For by your words you shall be justified, and by your words you shall be condemned." (vs 35-37).

Jesus makes it very clear in Mark 7. What difference does it make if you wash or not wash your hands? Is that going to make you good or evil? *No!* All of us have been in the Church where, at one time or another, a minister said, 'If your skirt is one inch above the top of the knee you shall not come in here, you're defiling the house of God.' What does that have to do with the heart? ***God is interested in the heart!***

Mark 7:16: "'If anyone has ears to hear, let him hear.' Now, when He went into a house away from the multitude, His disciples asked Him concerning the parable. And He said to them, 'Are you likewise without understanding? Don't you perceive that anything that enters into a man from outside is not able to defile him? For it does not enter into his heart, but into the belly, and *then* passes out into the sewer, purging all food'" (vs 16-19).

I'll just explain, this does not mean making all meats that were unclean in the Old Testament clean for us to eat today. But here it means purging all foods. In other words, if you eat a carrot; it's awfully hard to eat a carrot without having some little teeny speck of something on it. You can wash it as absolutely clean as you want to, but it came out of the ground. So what if you eat a little bit of dirt? Are you going to die? *No!* What if you eat

something and you didn't wash your hands? Does that change or vile your mind somehow? *No!* This is what it's talking about.

Verse 20: "And He said, 'That which springs forth from *within* a man, that defiles the man. For **from within**, out of the hearts of men, go forth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickednesses, guile, licentiousness, an evil eye, blasphemy, pride, foolishness; all these evils go forth from within, and *these* defile a man.'" (vs 20-23).

That's why ***conversion is a process to change the heart! To change the mind!*** Not a set of rules and regulations that you learn by rote. Could they have the Word of God? *Sure! They had the Word of God!* Did they live by it? *No, they didn't live by it!* Jesus said that 'man shall live by every word that proceeds out of the mouth of God!'

What happens when people become all wrapped up in *their own* 'religion'? In other words, they can even take the Word of God and twist it to *their own* perverted use, because they are not worshiping God. What happens when you reach that point?

Jesus said, John 5:42: "But I have known you, that you do not have the love of God in yourselves." Quite a whole different situation— isn't it? What is the love of God? *John gives us the answer in 1-John!* There is nothing more that hurts and destroys people than not having the love of God.

1-John 5:2: "By this *standard* we know that we love the children of God: when we love God..." Obviously, the Pharisees would have had a much different attitude had they loved God. Obviously, they would have been able to recognize and accept Christ if they were loving God.

"...and keep His commandments" (v 2). What was it that the Pharisees did? *They rejected the commandments of God! They made the commandments of God of no effect, through their traditions!*

Verse 3: "For **this is the love of God: that we keep...** [practice and live by] ...**His commandments**; and His commandments are not burdensome." That's the clearest definition of the love of God that we could get anywhere in the Bible.

1-John 4:9—we have another section that tells us the same thing; how we know and understand the love of God: "In this *way* the love of God was manifested toward us: that **God sent His only begotten Son into the world**, so that we might live through Him." Tie that in with that 'God so loved the world that He gave His only begotten Son.' Here it's repeated for us, "...that we might live

through Him.”

Verse 10: “In this *act* is the love—not that we loved God; rather, that He loved us...” God loved us; He called us first. We didn’t have any inkling of the love of God until He called us.

“...and sent His Son *to be the* propitiation for our sins” (v 10). A continual atoning mercy seat for our sins.

Verse 11: “Beloved, if God so loved us, we also are duty-bound to love one another.” That’s something! That’s something we want to keep, to retain, to have right in the forefront of our mind! If there’s anything that is absolutely imperative that we hold onto, here it is!

Verse 12: “No one has seen God at any time....” See how that follows right along in the same context that Jesus was saying?

“...*Yet*, if we love one another, God dwells in us, and His own love is perfected in us” (v 13). John made that pretty clear.

John 3:15: “Everyone who hates his brother is a murderer...” That ties in with misjudgment; the Pharisees who despised. When you despise that means *you hate!*

“...and you know that no murderer has eternal life dwelling within him. By this *very act* we have known the love *of God* because He laid down His life for us: and we ourselves are to lay down *our* lives for the brethren. But whoever has this world’s goods, and sees his brother in need, and shuts up his feelings of compassion from him, how can the love of God be dwelling in him?” (vs 15-17).

That’s why Jesus said that they didn’t have the love of God. They were seeking to kill Him; they were seeking to do Him in!

1-John 2:5: “On the other hand, *if* anyone is keeping His Word, **truly in this one the love of God is being perfected.** By this *means* we know that we are in Him.” We can have that love of God perfected in us. It all begins and ends with Christ. Let’s always keep that proper attitude; let’s keep that in perspective.

I think that has helped us in the things that we have gone through and suffered. It gives us a perspective where we can look back and learn and not make the same mistakes again, and *to really understand that love of God in the proper way!*

Scriptural References:

- 1) John 5:27-30
- 2) James 4:11-15
- 3) John 5:30
- 4) Psalm 50:1-6
- 5) Psalm 82:8
- 6) Psalm 7:8-11
- 7) Psalm 96:13
- 8) John 17:17
- 9) Revelation 16:1-7
- 10) Romans 3:1-6
- 11) Luke 18:9-14
- 12) Matthew 7:1-5
- 13) John 5:31-47
- 14) Mark 7:1-15
- 15) Matthew 12:33-37
- 16) Mark 7:16-23
- 17) John 5:42
- 18) 1 John 5:2-3
- 19) 1 John 4:9-13
- 20) 1 John 3:15-17
- 21) 1 John 2:5

Scriptures referenced, not quoted

- John 8; 7:24
- Hebrews 4
- Matthew 3
- Luke 3

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Gospel of John X The Lesson of the Feeding of the 5,000!

(John 6)
Fred R. Coulter

John 5:46-47 has a tremendous importance for us in being able to understand the Bible. It reveals several things that give us the keys and the clues as to why there are varying degrees of understanding, with various groups that call themselves Christian, or how ever they want to list themselves. And why it is that the Jews—even they have the Old Testament—do not understand the Old Testament.

The New Testament gives us some really important keys, and here's one of them that Jesus said, John 5:45: "Do not think that I will accuse you to the Father...." That's interesting because Jesus had every opportunity to accuse, but He didn't. Many of the things where He did accuse, He did it straight to their faces by giving them warnings. Remember where he said, 'Woe to you scribes and Pharisees,' you do this and you do that (Matt. 23). He gave it in the way of a warning, rather than a condemnation or taking what Satan does. Satan goes before the throne of God and he 'accuses the brethren day and night before God.' Jesus doesn't do the accusing!

"...There is *one* who accuses you, *even* Moses..." (v 45)—showing how God is going to be judging, as well. They claimed that they were following Moses. They claimed that they were the ones who were the preservers of the Scriptures of Moses, which was true, they were.

"...*even* Moses, in whom you have hope. But if you believed Moses, you would have believed Me; for he wrote about Me" (vs 45-46). In other words, you cannot believe Jesus Christ unless you believe Moses.

We can show some other things about how we understand the Scriptures, because, obviously, it's not just where you pick up some book or you're in authority or a scholar—whatever it is—and you automatically understand the Bible.

Verse 47: "And if you do not believe his writings, how shall you believe My words?"

Let's look at some other Scriptures that back up and show how to understand the Bible. In Luke 24 is the first key to understanding the Bible. A person can understand certain parts of it and not understand the whole Bible.

It's interesting that you only understand what you believe. That's all you understand. There is

a key that has to take place. Remember, Jesus said that He was 'the Way, the Truth and the Life.' And He is the Word! So, you're not going to understand God's Word unless Jesus does the revealing and the opening to each person on an individual basis. Christ has to do that.

Here's what He did to His disciples, after Jesus was talking to the two by the way as they were going down to the village after He had been resurrected.

Luke 24:25: "Then He said to them, 'O foolish and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things, and to enter into His glory?' **And beginning with Moses, and from all the prophets, He interpreted to them the things concerning Himself in all the Scriptures**" (vs 25-27). So, Jesus is the One Who has to open their minds to understanding. He did the same thing to the apostles.

Verse 44: "And He said to them, 'These *are* the words that I spoke to you when I was yet with you, that all *the* things which were **written concerning Me in the Law of Moses and in the Prophets and in the Psalms must be fulfilled**.'" This shows the division of the Old Testament, or the Hebrew Scriptures as we know it: Moses/Law, Prophets, Psalms/Writings.

Verse 45: "**Then He opened their minds to understand the Scriptures.**" That's the key! *Christ is the One Who has to open their understanding!*

That's why a lot of people do not understand things either in the Old Testament or the New Testament. The Jews don't understand things in the New Testament because they won't let Christ open their mind! If they would then Christ would open their mind. This is why certain of the Protestants and the Catholics don't understand the Old Testament or the New Testament, because they are not letting Christ open their understanding to it.

Often in prayer we ask that Christ would teach us in spirit. That's the thing that's important. I could sit up here and say I have understanding and I will teach you. But unless God's Spirit is moving me to teach you, and unless you're sitting there with God's Spirit *in* you, so that Christ is teaching you, He is the One Who is teaching you. Here's the key right here: "**...He opened their minds to**

understand the Scriptures.”

Verse 46: “And said to them, ‘According as it is written, it was necessary... [Greek: ‘dei’—ordained, incumbent] ...for the Christ to suffer, and to rise from *the* dead the third day. And in His name, repentance and remission of sins should be preached to all nations, beginning at Jerusalem. For you are witnesses of these things” (vs 46-48).

Now let’s look at some other Scriptures that tell us more about how we are to have this understanding. Let’s see what the Apostle Paul wrote to the Ephesians telling them what he wished that God would do for them. This is why studying the Scriptures is an ever learning, never ending process. Christ has so many things to teach us.

Remember what He told the disciples before He was resurrected? *I have many things to say to you, but you cannot bear them now!* But after the Holy Spirit comes, the Holy Spirit will teach you all things, and you can bear them. We have exactly the same thing here in Paul’s teaching. This tells us how we get the understanding that comes from God:

Ephesians 1:13: “In Whom you also trusted after hearing the Word of the Truth, the Gospel of your salvation; in Whom also, after believing...” There is that belief! So, there’s something you have to do first.

“...you were sealed with the Holy Spirit of promise, which is *the* earnest of our inheritance until *the* redemption of the **purchased possession**, to *the* praise of His glory” (v 14). That is us; we are purchased through the blood of Jesus Christ and His sacrifice and we are not our own. That’s clear New Testament teaching.

Verse 15: “For this cause, I also, after hearing of the faith in the Lord Jesus that is among you, and the love toward all the saints, do not cease to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory may give you...” (vs 15-17). Notice Who it comes from; it all comes from God. It’s true, whatever we have God has given it to us. We literally really don’t own anything.

God has allowed us, in this life, to have title to it—whatever it may be—until we die. There is nothing that we take with us! The rich man doesn’t take any more than the poor man. They’ve tried that by burying rich people in their cars. In China they buried the emperor with all the monuments of the stone horses and stone men. They even found that they have a chest of jewels and food and all this sort of thing. Of course, they have one thing in China that they do, they put out food for the ancestors and

at night the rats take it. Now they have a solution to the rat problem in China, they’re going to eat them.

God is the One Who has to give us understanding! The greatest brain in the world, thinking circles around us in so many things, you hand them the Bible and it’s like it’s a ‘closed book’ (Isa. 29).

“...the Father of glory, may give you *the* spirit of wisdom and revelation in *the* knowledge of Him... [of God the Father and also of Jesus Christ] ...*And* may the eyes of your mind be enlightened...” (vs 17-18).

You’ve all experienced that! When you’ve been reading or studying in the Bible or hearing a sermon or someone talk, or just conversing among yourselves, and all of a sudden DING! a light goes on and things just fall together so clear, where they didn’t before. What do you think is actually happening? *God is giving us the understanding!* We learn and we grow! It says we’re to ‘grow in grace **and** knowledge’ of our Lord and Savior Jesus Christ. This happens, that “...the eyes of your mind [understanding] be enlightened ...”

- Who s the Light? *Christ is the Light!*
- Who is the Word? *Christ is the Word!*

See how all of these things come right back to Christ? Every one of them do.

“...in order that you may comprehend what is **the hope of His calling**...” That’s a tremendous statement in itself. To understand that we’re going to be the sons of God and live with God. That is just so mind-boggling that it’s incredible. *To know what that hope is*, that is stunning!

We go along all week and then on the Sabbath we can sit and contemplate about God’s way. When we really come to understand what God has held out for us, *the hope of the calling*, it is absolutely beyond words. It’s beyond what our human mind can do, say or think! That’s why we have to have our mind opened to it.

“...and what *are* the riches of the glory of His inheritance in the saints” (v 18). This has all got to come from Christ, every bit of it.

Verse 19: “And what is the exceeding greatness of His power toward us who believe, according to the inner working of His mighty power.”

Ephesians 3:16—it comes from God the Father: “That He may grant you, according to the riches of His glory, to be strengthened with power by His Spirit in the inner man... [person or being]

...that Christ may dwell in your hearts by faith; *and* that being rooted and grounded in love..." (vs 16-18). You have to have that attitude of love:

- love toward God
- love toward the brethren
- love toward your fellow man

"...you **may be fully able to comprehend**... [which comes from God] ...with all the saints what *is* the breadth and length and depth and height, and to know the love of Christ, which surpasses *human* knowledge; so that you may be filled with all the fullness of God" (vs 18-19). Those are tremendous and inspiring Scriptures.

In fact, this section right here is my favorite in the Bible. I go back there all the time. If you get to feeling down or overwhelmed you go over some of these Scriptures and just cry out to God and ask Him to help you"

- He's right there
- God is right there
- He will help you
- He will bless you
- He will encourage you
- He will strengthen you

in everything that you do!

How many times did Paul warn the Corinthians: 'O you hard of heart and slow of mind! How long do you disbelieve the Prophets and the Word of God?' Paul really read them the 'riot act' many, many times! I imagine that when Paul came in to preach that he could feel when there was a hostile attitude on one side and a believing attitude on the other side. He was up there preaching and teaching about Christ. You'd see this group of disbelievers over there just growing red, maybe pulling on their beard and how the high priest did; he just ripped his clothes one time. Here are the other group nodding their head.

In Acts 13 they had a riot in the synagogue. Some of the Jews believed with Paul and the Gentiles, and Paul said, 'We'll meet back here next Sabbath,' and the next Sabbath the whole town came. Boy! Can you imagine what that was. There were no loudspeakers, they shouted good back then.

Without that here is what it is, 1-Corinthians 1:18: "For to those who are perishing, the preaching of the cross is foolishness..." If God doesn't grant the understanding it's foolishness!

"...but to us who are being saved, it is the power of God. For it is written, 'I will destroy the wisdom of the wise...' (vs 18-19). Nuclear knowledge is a very good example of how God is going to destroy us with our own wisdom. There

was a program on the nuclear proliferation and the comment was made, 'We have faith in technology.' Look what the faith in technology has done to us! God is going to use that as one of the main teaching instruments at the beginning of the Millennium.

Look at all this technical knowledge, but unless you have the character of God to understand what you're doing, all of this knowledge will destroy you. That's what God is doing. He's taking the wisdom to destroy the wisdom of the wise!

"...and I will nullify the understanding of those who understand.' Where *is the* wise? Where *is the* scribe? Where *is the* disputer of this age? Did not God make foolish the wisdom of this world? For since in the wisdom of God **the world through its own wisdom did not know God**..." (vs 19-21). That's prophetic in itself! All these people claim how wise they are, and they believe in evolution. They don't believe in God.

"...it pleased God to save those who believe through the foolishness of preaching. For *the* Jews require a sign, and *the* Greeks seek after wisdom; but we proclaim Christ crucified. To *the* Jews *it is* a cause of offense, and to the Greeks *it is* foolishness" (vs 21-23).

There were Greeks who didn't believe as well and Jews who didn't believe. Why? *Because they have to have a believing heart, then God will open their heart and mind to understand!* God is One Who has to do it! We find confirmation of that in:

1-Corinthians 2:9: "But according as it is written, '*The eye has not seen, nor the ear heard, neither have entered into the heart of man...*'" How many people want to understand God by turning inward?

It's true: You cannot have identity of who you are unless you identify with God. God is the One Who gives you identity. Most of the those people who don't believe in God are still trying to find themselves. Wouldn't that be something, spend your whole life trying to find yourself?

Anthony Quinn—actor—was interviewed and said he still doesn't know who he is and is still trying to find himself. Look at all the things that he had done. The world looked upon him as very accomplished, very successful, yet, he was so frustrated inwardly that he couldn't find himself.

You can't find it within yourself! You have to find it from God, Who then puts—with His Spirit—within you what is right.

"...neither have entered into *the* heart of man *the* things which God has prepared for those

who love Him.' But God has **revealed**..." (vs 9-10). It comes by *revelation*. Look at Paul, he is a classic example.

Here he was trooping on to Samaria with the order from the high priest, and he got knocked off his horse on the way. Christ had to reveal Himself. What a way to be revealed! It would be almost like going along the highway today and there's a wreck and God is standing right in front of you, and He says, 'What did you do that for? What are you running to do? What are all these machine guns in the back of the car for? Who are you going to put in jail?' That was quite a conversion! God has to reveal them to us!

"...God has **revealed** them to us by His Spirit, for the Spirit searches all things—even the deep things of God" (v 10). It has to come from God!

Verse 11: "For who among men understands the things of man except by the spirit of man which is in him? In the same way also, the things of God **no one**... [Greek: 'anthropos'—man or woman] ...**understands** except by the Spirit of God." That's very important.

Remember how that ties in with John 5:46-48. If you don't believe Moses you can't believe Christ. I'm sure it's kind of one of those circular things. If you don't believe Christ you can't believe Moses. It works both ways!

Verse 12: "Now, we have not received the spirit of the world, but the Spirit that is of God, so that we might know the things graciously given to us by God; which things we also speak, not in words taught by human wisdom, but in words taught by the Holy Spirit in order to communicate spiritual things by spiritual means" (vs 12-13).

How do we grow in knowledge? *Comparing spiritual things with the spiritual!* That's how we do it. It's very important and proper that when we come together, it's not me teaching you. I could sit up here and talk until I'm blue in the face, but unless you have God's Spirit and God is revealing those things to you, as we study; and God reveals those things to me as I study... I study all the time. I study every day and hope that I grow in grace and knowledge. I hope that God will inspire me so I can teach you. But it isn't that I have something that you can come and I can teach you. It's what Christ, with His Spirit, teaches us together.

That's why the Sabbath is a Holy time, a Holy Day. When we get together and Christ is here in spirit, He is the One Who is teaching us. That's where we learn. That's a key important thing.

I have a couple of messages here by a so-called 'Christian' Jew. There are some important

things in here about the Passover and the way they take the Passover, and the parable of the ten virgins and the marriage and things like that. I'm sure that since they have believed in Christ they understand certain things. I'm sure that if they do believe in Christ they probably have God's Spirit enough so that they can understand about salvation. That's how we do it.

There's one thing: you should not be afraid to listen to some messages from other people. They may have certain things that you don't understand, but **with God's Spirit you are to discern** what is right and what is wrong!

This is why, if we live in the grace of God and we have Christ's Spirit, then we don't need someone constantly looking over our shoulder to tell us to do this, that and the other thing. Let God's Spirit lead us. That's the peace we have within our group. God's Spirit leads us, and we don't have to have any of this nonsense of going around and trying to live someone else's life; or try and direct and control them with our thoughts about how they ought to do. It doesn't work that way. If there's something that needs to be solved, then we can solve it together with God's Spirit. If there is something that an individual is wrestling with in their mind in understanding then ask God to help them to understand—and they will!

Things will work out! All too often we were taking the letter of the Law and the letter of the Law kills. That's how you destroy the brethren. You kill them with the letter of the Law. When we come together let's let God's Spirit be here with us. We're certainly not frothing on the floor and waving our hands in the air and speaking in tongues and other things.

Verse 14: "But the natural man does not receive the things of the Spirit of God..." That's a pretty select thing—isn't it? God wants us to understand that we can't take any credit for what we know, or for what God's Word is. We give all the glory to God! All the glory to Christ! He's the One Who is enlightening us with it.

"...for they are foolishness to him, and he cannot understand them because they are **spiritually** discerned. However, **the one who is spiritual discerns all things**..." (vs 14-15).

In other words, is able—through Christ—to discern all things. All things has to do, obviously, with things for salvation. We certainly don't understand about nuclear fission or fusion. We certainly don't understand all the engineering technicalities necessary to build a five story building. Some of us may have some knowledge to

understand it. But this "...all things..." are those things necessary for salvation; all things that God reveals to us. We're able to judge that.

"...but he himself is discerned by no one" (v 15). Why? *Because Christ is our Judge. No man is judging us; Christ is our Judge!* All are going to come before the judgment seat of Christ, and judgment now is upon the house of God!

Verse 16: "For who has known *the* mind of the Lord? **Who shall instruct Him?** But we have the mind of Christ." How? *Because He's given us of His Spirit!*

2-Corinthians 3—we will see something here concerning the Old and the New Testament. I'm not going to go through the whole discussion about the Old Testament/New Testament; Old Covenant/New Covenant.

2-Corinthians 3:12: "Now then, because we have such hope, we use great plainness of *speech*; for *we are* not like Moses, who put a veil over his face, so that the children of Israel could not gaze to the end upon *the glory* that is *now* being set aside" (vs 12-13). Here it can refer to the glory, can refer to the abolishment of the Old Covenant, as well.

Verse 14: "But **their minds were blinded**; for to the present hour **the same veil has not been removed**, *but* remains at the reading of the Old Covenant..." I've read in Jewish commentary. I have the whole *Soncino Text* on the commentary and Hebrew Interlinear with all the minor prophets, starting with Hosea and going all the way through Malachi. In reading through those, it is very clear that they don't have understanding as to what these Scriptures mean. They give their commentary, and their commentary is very clear that they don't understand it.

Why? *Because there is this veil toward Christ.* That at the reading of Moses, whom they do not believe, hinders them from believing about Christ. You have that same veil today. Even on some of these there's still some of the veil—the mental veil—which covers the mind of people who, when they read Moses, they're not willing to believe it.

If you study the four books of the Law—Exodus, Leviticus, Numbers and Deuteronomy—the first book is not a book of the Law, it's the book of Genesis and is included in what is called the Pentateuch. You read those things, and rather than going through like so many people do, they read that with a hatred toward God. How could God do this? They don't believe it.

But if you read it and pray for understanding, and see how good these would be,

think how good the society would be if they ran it according to the laws that we find in those books I just mentioned. It would be fantastic; it would really be good. But because they don't believe it, there is this veil. "...**the same veil has not been removed**, *but* remains at the reading of the Old Covenant..."

"...**which veil is removed in Christ**..." [Christ has to open your understanding to it] ...For to this day, when Moses is read, **the veil lies upon their hearts**" (vs 14-15). I'm sure that's not only in getting rid of the carnal nature with the circumcision of the heart, but it takes away the enmity against God's Word. 'The carnal mind is enmity against the laws of God, is not subject to the laws of God, and neither indeed can be!' (Rom. 8)—because that veil is right there.

Try that sometime with some of your unconverted friends that you know that unless you just give them a few morsels of pabulum that sound rational to them. If you started going through some of these things here you would lose them very quickly and you would find that their phone calls would diminish, your friendship would get thin. The reason is that it's foolishness to them; they have the veil on their minds and Christ has not called them.

Verse 16: "But when *their hearts* turn to *the* Lord, the veil is taken away. Now, the Lord is the Spirit; and where the Spirit of *the* Lord *is*, there *is* freedom" (vs 16-17). This is the liberty that Christ gives us. The main liberty is the freedom from sin through repentance and the remission of sins.

Let's see something else concerning the Holy Scriptures, the very Words of God and how we understand them. That's why it's not to the wise, it's not to the educated, it's not to those who are looked upon in the world as knowing everything. They may have certain knowledge in certain ways, but it takes God's Spirit to put it all together.

Notice what the Apostle Paul said here, 2-Timothy 3:14: "But *as for* you, continue in the things that you did learn and were assured of, knowing from whom you have learned *them*; and that from a child..." (vs 14-15). What does he point to? He doesn't point to himself. **Paul points to God!**

"...you have known the Holy Writings... [the Old Testament] ...which are able **to make you wise unto salvation**..." (v 15). There are a lot of Jews today who think that they have salvation through it, without Christ. But notice what it says:

"...**through faith, which is in Christ Jesus**" (v 15). Then that faith and belief takes away the veil that is over the mind and the heart.

John 6—Lessons of Feeding of the 5,000:

John 6:1: “After these things, Jesus crossed over the Sea of Galilee (*or Sea of Tiberias*); and a great multitude followed Him, because they had seen the miracles that He worked upon those who were sick” (vs 1-2). That would be a great thing today, too; people would follow in droves.

Verse 3: “Then Jesus went up into a mountain and sat there with His disciples. Now, the Passover a Feast of the Jews, was near. And when Jesus lifted up *His* eyes and saw a great multitude coming toward Him, He said to Philip, ‘How shall we buy enough loaves to feed *all* these?’” (vs 3-5). We’re going to learn quite a few lessons out of this; the feeding of the 5,000. There are several lessons for us, but let’s go through the whole account first.

Verse 6: “But He said this to test him, because He knew what He was about to do. Philip answered Him, ‘Two hundred silver coins would not be sufficient to buy enough loaves for each of them to receive a little.’ *Then* one of His disciples, Andrew, the brother of Simon Peter, said to Him, ‘Here is a little boy who has five barley loaves and two small fish; but what are these for so many *people*?’ Then Jesus said, ‘Have the men sit down.’ Now, there was much grass in the place...” (vs 6-10). It was like a slow sloping rolling hill with a lot of grass on it. He made them sit down on the grass.

“...therefore, the men sat down, about five thousand in number. And Jesus took the loaves; and when He had given thanks, He distributed *them* to the disciples, and the disciples to those who were sitting; and in like manner the small fish, as much as they desired. And when they were filled, He said to His disciples, ‘Gather together the fragments that are left over, so that nothing may be lost.’” (vs 10-12). That was really quite an event. You just keep breaking off the bread and there’s more and more and you feed all of the 5,000. A Tremendous thing!

Verse 13: “Then they gathered *them* together, filling twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.” They ended up with more than they started with. There are a some tremendous lessons for us.

Verse 14: “Now, when the men saw the miracle that Jesus had done, they said, ‘Of a truth, this is the Prophet Who was to come into the world.’” They wanted to go ahead and make Jesus king.

Let’s analyze the feeding of the 5,000. A miracle is something that does not take place in the ordinary course of things. I have not yet seen a situation where there has been food that’s multiplied. With our family I wished it were; so do they,

especially on certain things.

(go to the next track)

Think what would go through your mind, and probably what went through the minds of these people who wanted to make Jesus king. If He’s king, ‘hey, folks, we don’t have to work! We just go break off this bread continually, and we’ll have surplus.’

Of course, what is the thing that is given man to do all the days of his life? *To work by the sweat of his brow, and from dust you will return, and you’re going to eat of the dust of the ground by the things that you do!* (paraphrase of Gen. 3).

1. God will provide

So, let’s look at some of the lessons in it. The first and major lesson is that *Christ will always supply*. That’s a major lesson, in spite of the circumstances. I’ve seen this time and again, you get down and the pot looks pretty thin, and there’s hardly anything there. The checking account goes way down and you wonder where it’s going to come from and how is it going to be there? **God opens the door and provides the way!** That’s the first great lesson: **God will always provide!**

2. The physical things are secondary to the knowledge of God

He didn’t want to be king, and obviously, there are many reasons for it. We do need physical things to get along. When you get down to: What am I going to eat? What did Jesus say concerning the physical things? Here’s another example of a ‘good work’ that is *bad*. The hippies all use this Scripture; they all quote the authority of God. ‘We’re hippies because Jesus told us *we should give no thought...*; so we’re not giving any thought.’

Matthew 6:24: “No one is able to serve two masters...” That is sure true; quickest thing that will destroy any kind of job situation is when there are two fighting to be boss.

“...for either he will hate the one and love the other, or he will hold to *the* one and despise the other. **You cannot serve God and mammon**” (vs 24). There are certain things that we are to do with mammon. Even in one case He said that we are to ‘make friends with the unrighteous mammon.’ In other words, to use it properly.

Verse 25: “Because of this I say to you, do not be anxious...”—anxiously concerned, worried, fretting, stewing. What happens when you worry, fret and stew? I’ve done it! You’ve done it! What happens? *You don’t go ask God for it! You don’t go pray and ask God for it, and He’s the One Who is*

able to provide!

As human beings it's stupid— isn't it? But that's the way we work. 'I wonder where it's going to come from? O God, why did you bring us to this point.' We go back and forth and God has never let us down! *Not once!* Don't be anxious and worried about it. On the other hand, God doesn't want you to just lay back under a tree and say, 'Well, God said He would do it, therefore, I don't have to work. I'm just going to lay under this tree and I'm going to watch it pile up.' It doesn't mean that either, because it says, 'If you don't work you shouldn't eat!' and 'If you don't provide for your own, you're worse than an infidel.'

Obviously, all of these Scriptures then balance out and give us an understanding of what this says.

"...do not be anxious about your life *as to* what you shall eat and what you shall drink; nor about your body *as to* what you shall wear. Is not life more than food, and the body *more* than clothing?" (v 25). *Yes, it is!*

Verse 26: "Observe the birds of heaven: they do not sow, neither do they reap, nor do they gather into granaries; and your heavenly Father feeds them. Are you not much better than they?" That's why it's good to get up early in the morning and listen to the birds sometimes. Just get out and think. Whenever the sun is rising around the world there is this tremendous sound: all the birds with their sounds and songs.

You know, it's kind of like glorifying God. Here comes another day and here are all these birds out there chirping around, flying around to get whatever they need. God provides for them. We have on the roof, just under the tile, we have some little finches. We did have some swallows up there but they build these mud huts, so after they hatched we took the hose and hosed them down so we wouldn't have them continually adding onto the house.

Sometime get up early in the morning and take a walk and listen to all the birds and remember this. They're not working, plowing, planting, reaping or gathering; yet, God takes care of them. And then through them, God also takes care of our cats, they also get some birds. "...and your heavenly Father feeds them. Are you not much better than they?"

Verse 27: "But who among you, by taking careful thought, is able to add one cubit to his stature?" You almost can give a whole sermon on that itself. No, you can't do it, so you wear elevated

shoes and high hats, padded shoulders, and then the tall people stoop, because they don't want to be thought of as so tall. You can't do it! You'd love to. How many people, as they're growing up, think they'd like to be 'this person.' They just go around trying to be something they're not. *Can't do it!*

Verse 28: "And why are you anxious about clothing? Observe the lilies of the field, how they grow: they do not labor, nor do they spin; but I say to you, not **even Solomon in all his glory was arrayed as one of these**" (vs 28-29). God looks at things completely different. We go back and re-read the account of Solomon and thin fabulous, fantastic, that's great.

Look what Christ said; just go out and look at the flowers. Get out there with a magnifying glass and look down inside at the design of some of these flowers. It's absolutely fabulous what God has done and created.

Those are just little things; we don't look on them as important things. That's why God uses the example of the birds and the flowers. They're not important things to human beings, but they're important to God. Yet, God's whole plan hinges on what we are doing in His calling; so, it's much more important. ***God will take care of us!***

Verse 30: "Now, if God so arrays the grass of the field, which today is and tomorrow is cast into the oven..." That's sure true; beautiful and green one day, "...and tomorrow is cast into the oven..."

"...shall He not much rather clothe you, O you of little faith?" (v 30). That's a good measurement of our faith! You don't want to go to the other extreme and do like James 2, 'I've got faith and I'm going to be saved' And you don't have any works.

Verse 31: "Therefore, do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we be clothed?' For the nations seek after all these things..." (vs 31-32). If you go over to China and see what they have, you sure would be seeking after all of that. They have to work all their life long for just enough to eat, just enough to be clothed, just enough to keep above the starvation line. What a shame!

"...And your heavenly Father knows that you have need of all these things" (v 32).

Verse 8: "Now then, do not be like them... [with all their public works of religiosity] ...for **your Father knows what things you have need of before you ask Him.**" That's quite a statement!

This whole lesson with the feeding of the

5,000 is teaching us not to have faith in the physical things, which we can see, but to *have faith in the One Who is able to perform the miracle*. That's the important thing! I don't think there are any of us who can say that we have perfect faith. Not one of us!

Verse 32: "...And your heavenly Father knows that you have need of all these things. But *as for you*, seek first... [Greek—'protos' meaning *primarily, always*] ...the Kingdom of God and His righteousness... [which will be imputed to you through Jesus Christ] ...and **all these things shall be added to you**" (vs 32-33). God will take care of what you need.

Let's be sure and understand what we *think* we need and what we *want* may not be what God has in mind to give us. It's not that God is trying to withhold from us, but God knows!

Verse 34: "Therefore, do not be anxious about tomorrow..." That does not mean we're not to plan for the future. We are to plan for the future, but don't be worried about it. It will come out in the long run. One way or the other, ultimately, you could take a look at it and just take a fatalist point of view: put it all in God's hands and one of these days you're going to die anyway. So, why worry all along? Might as well go to the grave happy. Why go with ulcers, diabetes, chewed off fingernails, all this sort of thing? Why go to the grave a nervous wreck?

"...for tomorrow shall take care of the things of itself. Sufficient for the day is the evil of that day" (v 34). That's true! You're going to encounter evil everyday! Ask God to help you get over that day-by-day and seek the Kingdom of God!

Let's look at examples in the Old Testament that show that *God will provide!* That's the key overall thing.

There are times when you get kind of an overwhelming feeling, or you get sort of a picked on feeling, or you feel that you've had enough of your troubles and trials. If you feel so, ask God to help you with it. Elijah felt that way. Remember after he performed a tremendous miracle, and then Jezebel came in wrath and he ran away fearful of Jezebel and went into the mountains and 'O Lord, woe is me!'

If you have heard the music on *Elijah* it is the most baleful song I've ever heard. 'O Lord, just me all alone, *alone alone*.' Elijah sure felt picked on at that point. God says, 'Now now, Elijah, it isn't that way. I've reserved 7,000, so come on, cheer up.'

1-Kings 17:8: "And the Word of the Lord came to him [Elijah], saying, 'Arise, go to Zarephath

which *belongs* to Sidon, and live there. Behold, I have commanded a widow to keep you there.' Then he arose and went to Zarephath, and came in to the entrance of the city, and, behold, the widow was gathering sticks. And he called to her and said, 'Please, bring me a little water in a vessel so that I may drink.' And as she was going to bring *it*, he called to her and said, 'Please, bring me a piece of bread in your hand.' And she said, 'As the LORD your God lives, I do not have a cake, but only a handful of meal in a pitcher and a little oil in a jar. Now see, I *am* gathering two sticks... [this is a pretty meager existence] ...so that I may go in and dress it for me and my son, so that we may eat it and die'" (vs 8-12). That's quite an answer.

Here this poor little widow woman with this picked on attitude. 'I've had it, and who's this guy coming over saying, 'Feed me' when I'm out here picking up sticks and we're going to go home and cook our last meal.

Verse 13: "And Elijah said to her, 'Do not fear, go. Do as you have said. But first make me a little cake of it, and bring *it* to me. And then make for you and for your son, for thus says the LORD God of Israel, "The pitcher of meal shall not be emptied, nor shall the jar of oil fail until the day that the LORD sends rain upon the earth."' And she went and did according to the saying of Elijah. And she and he and her house ate **many days**" (vs 13-15). How long was the famine? *Three and a half years!*

Verse 16: "The pitcher of meal was not consumed, and the jar of oil did not fail, according to the Word of the Lord, which He spoke by Elijah. And it came to pass that after these things... [it goes from bad to worse] ...the son of the woman, the mistress of the house, fell sick. And his sickness was so severe that there was no breath left in him. And she said to Elijah, 'What do I have to do with you...'" (vs 16-18). After all that time dipping out the flour every day and taking oil every day, what was her attitude? *Blamed Elijah for the death of her son!*

"...O man of God? Have you come to me to call my sin to remembrance and to kill my son?" And he said to her, 'Give me your son.' And he took him out of her bosom and carried him up into a loft, where he stayed, and laid him upon his own bed. And he cried to the LORD, and said, 'O LORD my God, have You also brought evil upon the widow with whom I sojourn by slaying her son?' And he stretched himself upon the child three times, and cried to the LORD, and said, 'O LORD my God, please let this child's life come to him again.' And the LORD heard the voice of Elijah, and the life of the child came into him again, and he lived. And

Elijah took the child and brought him down out of the room into the house and delivered him to his mother. And Elijah said, 'See! Your son lives!' And the woman said to Elijah, 'Now *by* this **I know**... [it took all of that, after all the years there] ...that you *are* a man of God, and that the Word of the Lord in your mouth *is* Truth.'" (vs 18-24).

There's another example of this with Elisha; God did almost the same thing when there was famine. But here's another example. What are you going to do? God brings you down to a certain point that you have no alternative but to trust God. Sometimes when we get down to that point that we have no alternative but to trust God, we feel awfully alone. We feel kind of deserted, kind of like this little widow woman. 'Well, I'll go fix my last meal, this is it.'

It's to show us that when we get down to those points then we are to have the faith and trust in God; *He'll provide!* Maybe not in the way that we think. I'm sure that woman didn't think that God would send Elijah. Surely a man as important as that, send him to the king, don't send him to a widow woman.

Remember, even Christ brought that up. He said, 'During the days of the famine, God sent Elijah the learned and the great, but to a widow woman and her son. That would be another interesting study: How many widows has God used in the Bible? I think we would be astounded how many times God has used a widow woman in the Bible. Quite an amazing thing!

Let's see one more example in the book of Haggai. Here's a tremendous example, which I feel is a prophecy of things that are going to happen in the area of Palestine today, if there's a type and antitype. This is the building of the temple.

Lot's of times we just get so busy trying to take care of ourselves that we forget God. This was the lesson that was given to the Jews at that time. They just came out of the tremendous Babylonian captivity, and they were regrouping as a nation. They were going to build a temple, but just felt so busy that they had to go do things for themselves and forget God.

Haggai 1:1: "In the second year of Darius the king, in the sixth month, on the first day of the month, the Word of the LORD came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, 'Thus the LORD of hosts speaks, saying, "This people says, 'The time has not come, the time that the LORD'S house should be built'"'" (vs 1-2). If there's any one thing that is true in

Jerusalem. They say that even to this day. They know that something is going to have to happen before they feel it's time to build the house of God.

I am sure that God is going to send them: the latter day Haggai and Joshua the high priest and Shealtiel the governor, whomever they may be.

Verse 3: "Then came the Word of the LORD by Haggai the prophet, saying, '*Is it* time for you yourselves to dwell in your finished houses... [they're building houses today and populating the west bank] ...and shall this My house lie waste?' And now, therefore, thus says the LORD of hosts, 'Consider your ways'" (vs 3-5). There's going to come a time of trouble with the Jews... God is going to be correcting and teaching them things because the time is going to come when they're going to have to build a temple. All the circumstances will fall right in line.

Verse 6: "You have sown much, but bring in little..." This is what happens when you just concentrate on the physical. You are on a treadmill! Just get on a treadmill and somehow you can't get off. You keep going and the harder you work the less you have. The more you do the less you get back.

"...*you* eat, but you do not have enough; you drink, but you are not filled with drink; you dress, but no one is warm; and he who earns wages, earns wages to put into a bag with holes" (v 6). They've got inflation over there, sometimes 40% a month. In some cases 100% inflation a month. Talk about earning wages to put it in a bag with holes, that's a perfect description of rampant inflation.

Verse 7: "Thus says the LORD of hosts, 'Consider your ways.... [God is going to have to send a prophet whom they will hear] ...Go up to the mountain and bring wood, and build this house; and I will take pleasure in it, and I will be glorified,' says the LORD. 'You looked for much, and behold, it came to little! And when you brought *it* home, then I blew on it. Why?' says the LORD of hosts.... [here's a whole nation suffering] ... 'Because of **My house that is waste**...' (vs 7-9).

They go to the Wailing Wall and they know, through research, that the Dome of the Rock is *not* on the place where the altar was. The altar was in a different location and the temple was at a different angle than they had thought for years. There is good reason to believe that they could build a temple.

When they find the ashes of the red heifers, they will be ready to go. I'm sure that whomever the prophet is going to be, he's going to carry the

message of Haggai to the Jews that they are also going to find the ashes of a red heifer. This will all come together quite quickly when it does happen.

“...and you, **each man runs to his own house**” (v 9). Same story: What will we eat? What will we drink? What will we be clothed with? That clothing means what are you going to put over your head for a roof, too.

Verse 10: “Therefore, the heavens above you have held back the dew...” That’s very important in the Middle East. If they don’t get the dew they don’t get the growth. If the dew is gone, it’s just a mindless desert out there.

“...and the earth has held back its fruit. And I called for a drought upon the land, and upon the mountains, and upon the grain, and upon the new wine, and upon the oil, and upon that which the ground brings forth, and upon men, and upon livestock, and upon all the labor of your hands” (vs 10-11). You talk about a frustrating thing to get to. When you forget and leave God, you’re going to just wring your hands in despair and frustration if you try to solve your problems aside from God; it won’t work!

Verse 12: “Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God and the words of Haggai the prophet, as the LORD their God had sent him. And the people feared before the LORD.” *Fear means to have reverence toward God!*

Verse 13: “Then Haggai, the LORD’S messenger, spoke the message of the LORD to the people, saying, “*I am with you,*” says the LORD.” You need God with you! But you can’t have God with you unless you do the things of God first.

Verse 14: “And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people. And they came and worked on the house of the LORD of hosts, their God.”

The rest of it shows that this is going to be time when God is going to deal with Israel. I’m sure He will give them rest from their enemies while this is taking place. They will build the temple. Then we can draw the spiritual analogy.

- Who are those of the *spiritual temple* of God?
- Are not all the people of God the *spiritual temple* of God? *Yes!*
- What should the people of God be doing to

build that *spiritual temple*? *Take care of the things that have to do with building that temple by growing in grace, knowledge and the love of God!*

Then He will take care of the things that we need. That’s the obvious lesson for us. This is the lesson of the feeding of the 5,000^[transcriber's correction], the lesson of feeding of the 4,000, and what Christ is trying to teach us.

- Who do we need to look to, to give it to us? *Jesus Christ and God the Father!*
- How is He going to do it? *Maybe in ways that we don’t know or think, but He’ll end up doing it anyway!*

Let’s learn to trust God in that way, and learn the lesson of the feeding of the 5,000!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 5:45-47
- 2) Luke 24:25-27, 44-48
- 3) Ephesians 1:13-19
- 4) Ephesians 3:16-19
- 5) 1 Corinthians 1:18-23
- 6) 1 Corinthians 2:9-16
- 7) 2 Corinthians 3:12-18
- 8) 2 Timothy 3:14-15
- 9) John 6:1-14
- 10) Matthew 6:24-32, 8, 32-34
- 11) 1 Kings 17:8-24
- 12) Haggai 1:1-14

Scriptures referenced, not quoted

- Matthew 23
- Isaiah 29
- Romans 8
- Genesis 3
- James 2

FRC:bo
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The Gospel of John XI Miracles from God

(John 6:14-70)

Fred R. Coulter

That Prophet {# 15 this series} is based on this Scripture, John 6:14: “Now, when the men saw the miracle that Jesus had done, they said, ‘Of a truth, this is **the Prophet** Who was to come into the world.’”

We’ll see what Moses said about *That Prophet*, and we will see that the Jews knew that Jesus was coming at that time. I think we need to realize more and more that that segment of that generation was a whole lot more liable for the knowledge of the things that were done than we, looking back, can understand. I will bring the Scriptures all together that they *knew* that this was the Messiah, that they *knew* this was the Son of man, they *knew* that He was the Prophet spoken of by Moses, etc.

Verse 15: “Because Jesus perceived that they were about to come and seize Him, so that they might make Him king...” This is what Jesus meant that He was not a part of this world, though He came and did not deny that He was King of the Jews. We will see that they were looking for a political leader that they could follow. They were looking for a modern type of human savior and so forth. If He would have submitted to that, then all of God’s plan would be lost. I just want you to know how similar that some of these things are, as we go through—with the people coming to Him and saying, ‘do this, do that or do the other thing’—to the attitude that Satan had when he was tempting Jesus.

You might go back and read that section of Matt. 4 and Luke 4 about the temptation of Jesus Christ, as we parallel this along.

“...He withdrew again to a mountain by Himself alone” (v 15). We know in other accounts that He went up there to pray. These were times when He would get up there and pray to God the Father and stay close to God the Father. We’ll see some of the miracles that He was able to do after that as a sign to His disciples. As we go through here, let’s sort of mentally visualize:

- what it would be to be some of the people who saw the miracles
- what it would be to be the disciples in the case of when it what when Jesus left them
- what it was when the people discovered Jesus on the other side of the lake

Verse 16: “Now, when evening came, His disciples went down to the sea; and they went into a ship *and* were crossing the sea to Capernaum...” (vs 16-17). They were on the east side of the Sea of Galilee and were going across to the west side of the Sea of Galilee.

“...for it had already become dark, and Jesus had not come to them. But the sea was tossing because a strong wind was blowing. And after rowing about twenty-five or thirty furlongs, they saw Jesus walking on the sea and approaching the ship; and they were afraid. But He said to them, ‘**I AM**...’” (vs 16-20)—Greek—‘ego eimi’

Faith:

Note sermon: *I AM*; showing all the phrases where Jesus said:

- I AM the Truth
- I AM the Life
- I AM the Way
- I AM the First and the Last
- I AM the Light of the world

“...‘I AM He. Do not be afraid.’ Then they willingly received Him into the ship; and immediately the ship was at the land to which they were going” (vs 20-21).

Let’s see the parallel accounts in Matt. 14 and Mark 6. When we tie all of these events in together, we’ll see a little bit more of the impact that was there.

Matthew 14:22: “And immediately Jesus compelled His disciples to enter the ship and go before Him to the other side, while He dismissed the multitude. And after dismissing the multitude, He went up into the mountain apart to pray...” (vs 22-23). I imagine some of these prayers are really something, and I imagine that when Jesus prayed it wasn’t like it is when we pray.

When we pray, lots of times we have to get out the Bible and read a Psalm and get our mind all cleaned out and try and keep all of the mental deviations from happening when we’re praying. But I’m sure that when Jesus prayed He could more visualize God the Father and it was a very direct interlocking type of prayer between God the Father and Jesus Christ. I’m sure that when He had His public prayers they were very short. You can read

the public prayers of Jesus and they were very, very short.

Jesus said when they resurrected Lazarus that He prayed only for their sake (John 11). That's the only reason He prayed out loud so they would know that it was God the Father Who did it. But I imagine that when Jesus went apart to pray by Himself it was more like direct contact with God the Father than we could ever imagine.

"...and when evening came, He was there alone. But the ship was now in *the* middle of the sea, being tossed by the waves, because the wind was contrary.... [to the way that they were going] ...Now in *the* fourth watch of the night..." (vs 23-25)—between 3 & 6 in the morning; consider that there are 12 hours at night and 4 watches at night; each one would be 3 hours, and this one would be between 3 & 6 in the morning.

"...Jesus went to them walking on the sea" (v 25)—right after He was praying to God the Father. I still, in my mind—when we get through this to see—I wonder what it would be like to walk on water. That would be quite a sensation, and the only one to do besides Jesus was Peter for a very short period of time.

Just imagine yourself as one of the disciples rowing; you've been rowing all night and the wind has been against you, and you're tired and worn out and here's this storm and all of a sudden you see this person walking on the water toward you.

Verse 26: "And when the disciples saw Him walking on the sea, they were troubled and said 'It is an apparition!' And they cried out in fear. But immediately Jesus spoke to them, saying, 'Be of good courage; *it* is I. Do not be afraid.' Then Peter answered Him *and* said, 'Lord, if it is You, bid me to come to You upon the waters.' And He said, 'Come.' And after climbing down from the ship, Peter walked upon the waters to go to Jesus" (vs 26-29).

It took a certain amount of courage to do that, and it took a certain amount of *believing*, and that is the whole key of John 6: *to believe in Jesus Christ and the One Who sent Him!* Peter believed and he walked on the water to go to Jesus.

Verse 30: "But when he saw *how* strong the wind *was*, he became afraid; and *as he* was beginning to sink, he cried out, saying, 'Lord, save me!'" There are many different lessons we could learn in this. Jesus gives us one that we will see.

Verse 31: "And immediately Jesus stretched out His hand and took hold of him, and said to him, 'O *you* of little faith, why did you doubt?'" There's

the lesson of *faith!* What did Jesus say about faith? *If you have faith the size of a grain of mustard seed!*

When we were at Ambassador College we had little clear packets of mustard seed. That was up on the bulletin board, and every day when we went into lunch that was up there. If you have faith as the grain of a mustard seed. Mustard seed is just a pinprick size. If you took a pin and push into some paper and the size of the hole that was left would be about the size of a mustard seed. Every time I saw that, I will never forget that, it just reminds us *IF you have the faith of a grain of the mustard seed*, which tells us ***we all have very little faith!*** It also tells us that *that faith can only come from God the Father and Jesus Christ!*

He told Peter, "... 'O *you* of little faith, **why did you doubt?**'" This is the whole thing that keeps coming back on human beings, is really having that constant surging faith.

Whenever everything is going fine, great, grand, glorious and good, yes, we can have faith. But when things get tough—like Peter out there walking on the water and the waves coming around all the circumstances against you—your faith begins to waver and you begin to sink! That's one aspect of it. One of the lessons is ***the lesson of faith!***

Verse 32: "Now, when they went into the ship, the wind ceased. And those in the ship came and worshiped Him, saying, 'You are truly the Son of God'" (vs 32-33). That was a very powerful and moving experience.

- I wonder what it would have been like to be one of the 12 disciples after they had received the power of the Holy Spirit and were sent out to preach?
- I wonder what it would have been like to stand up and narrate this story as one who had done this?
- I wonder what it would have been like to stand up and relate this story as one who had seen it?
- I wonder what it was like in Peter's mind?

It was a very exhilarating experience, but it was also a very humbling experience, because he had to be shown that he didn't have the faith. I imagine that was a perpetual lesson that he would teach and preach.

In Mark 6:46 we get something just a little bit different: "And after He had sent them away, He departed to the mountain to pray." If you've never had that experience, or you've never been in a situation where you can get into a high hill—I'm sure it was like a high hill—that's a good place to pray. Just get up there and no one is around and you

kneel and pray to God; there's nothing up there except the wind, the birds, whatever; you pray and get close to God. That's why Jesus did that.

Verse 47: "Now, when evening arrived, the ship was in the middle of the sea, and He *was* alone on the land. And He saw them laboring in their rowing..." (vs 47-48).

I don't know how far it was from where Jesus was praying down to the sea, but it just makes you wonder if this was kind of like the supernatural vision that He told Nathaniel when Peter and Andrew brought Nathaniel to Jesus, and Jesus said, 'I saw you sitting under the tree.' I wonder if this was something like that. He had that supernatural vision to look down off the top of the hill, clear across the Sea of Galilee. It shows that they were at least two-thirds of the way across by that time, and just to see them out there working at rowing and toiling.

Verse 48: "And He saw them laboring in their rowing, because the wind was contrary to them. And about *the* fourth watch of the night, He came to them, walking on the sea, and would have passed by them." That would have been even more startling! For the disciples to work all night rowing to get to the other side of the Sea of Galilee and when they get there Jesus stands and meets them. He would have passed them by.

Verse 49: "But when they saw Him walking on the sea, they thought *it* was an apparition; and they cried out, because they all saw Him and were alarmed. And immediately He spoke to them, and said to them, 'Be of good courage; *it* is I. Do not fear.' Then He went up to them into the ship, and the wind ceased...." (vs 49-51).

Can you imagine if you were out there rowing for nine hours, as hard as you could and the wind against you, and as soon as Jesus got in the ship not even a breeze! That's would be a tremendous experience.

"...And they were amazed in themselves far beyond measure, and wondered" (v 51). Can you imagine how you would feel there with Jesus climbing in the ship? I don't imagine the ship was too big; kind of like one of these 8-10 place rowing ships they had for fishing. As soon as He got in and stood up, the wind stopped! Talk about something to tell your children and grandchildren for a long time! "...And they were amazed in themselves far beyond measure, and wondered."

Verse 52: "For they did not understand *the miracle* of the loaves, because their hearts were hardened." It really makes you wonder how hard human nature is. After all that, they believe and were

thrilled, and still "...their hearts were hardened." It's really something what the Bible talks about with human nature. I don't think we fully comprehend, and I think one of the reasons we don't fully comprehend is because in order to understand how bad human nature really, really is, you have to be so tremendously spiritually minded to handle it. We get glimpses of it.

"...their hearts were hardened" (v 52). That makes you recall when Jesus told Peter after he would deny Him three times, 'When you are converted, strengthen the brethren.' I imagine if Peter could really write his own story it would be quite a little bit different, from that internal experience, than what he was inspired to put down here on paper for us.

Let's just keep in mind that all of these people were looking for Jesus. Jesus snuck away from them. The disciples rode to the other side of the Sea of Galilee, to the land of Gennesaret.

John 6:22: "On the next day, the multitude standing *on* the other side of the sea, who had observed that no other small ship was there besides the one into which the disciples had entered, and that Jesus had not gone into the small ship with His disciples, but that His disciples had departed alone." There were down here trying to figure it out. If you got one free meal, two would be better and three would be far better. So, they were down there wondering what would happen.

Verse 23: "(But other small ships had come from Tiberias near the place where they had eaten the bread, after the Lord had given thanks); accordingly, when the multitude saw that Jesus was not there, nor His disciples, they also went in the ships..." (vs 23-24)—their row boats, sailboats; picture all these boats leaving the eastern side of the Sea of Galilee going over toward Capernaum.

"...and came to Capernaum, looking for Jesus. And after finding Him *on* the other side of the sea, they said to Him, 'Rabbi, **when did You come here?**'" (vs 24-25). Notice that He didn't answer them:

Verse 26: "Jesus answered them and said, 'Truly, truly I say to you, you do not seek Me because you saw *the* miracles, **but because you ate the bread and were satisfied**.... [they just wanted the food] ...Do not labor *for* the food that perishes, but *for* the food that endures unto eternal life, which the Son of man shall give to you; for Him has God the Father **sealed**'" (vs 26-27).

Sealed of God:

Who is *sealed*? We know that Jesus was

because He said so. God the Father has sealed Him! That means with God's Spirit! He was set aside of God.

Ephesians 1:13: "In Whom you also trusted after hearing the Word of the Truth, the Gospel of your salvation; in Whom also, after believing, **you were sealed** with the Holy Spirit of promise." So, the same thing happens to us: sealed, set aside, a sign of God put upon us. What is the sign of God that is put upon us today? Let's look at the various things that show that we are sealed with the Holy Spirit

Verse 14: Which is *the* earnest... [the beginning] ...of our inheritance..."

2-Corinthians 1:21: "But He Who establishes us with you in Christ, and Who has anointed us, *is* God, Who has also sealed us and has given the earnest of the Spirit in our hearts" (vs 21-22). It shows that when you are sealed—**receiving God's Spirit**—it is the earnest of the inheritance, which is in our heart: in our mind, our emotions, inward parts. That's what the term 'heart' means.

What are the signs that we have the Holy Spirit?

1. Love One Another

The Christian sign is that 'all men would know that we are the disciples of Jesus (John 13). Too often people fall short of that and take into their hands the prerogative of God to execute judgment and law against other people.

John 13:34: "A new commandment I give to you: that you love one another in the same way that I have loved you, that *is how* you are to love one another."

That's a tremendous thing we all need to be striving for, continually working toward and doing, and to keep that kind of attitude. This is something we need to always be continually working at: *to love one another!* What does it say about love? **Bears all things, hopes all things, believes all things, seeks not its own!**

Lot's of times the things that we perpetrate against other people is just seeking *our own* judgment upon them. I'm sure that's why it says, 'The letter of the Law kills.' But this is what we need to continually strive for. This is what I hope and pray that God continues to bless us with, that we do love each other, we're concerned for each other, with the same love that Jesus has for us.

Verse 35: "By this shall **everyone** know that you are My disciples—if **you love one another.**" *That is the sign that we are sealed with God's*

Spirit!

2. Keeping the Sabbaths

Exo. 21:13 and Ezek. 20, that whole chapter talks about the sign of the Sabbath and the Holy Days and the obedience that we need to do. It is together.

Lots of times people like to take one doctrine, or one tenet and try and make that their champion tenet. There's a great controversy among Jews:

- What does God require?
 - ✓ Does He require the Ten Commandments of Moses?
 - ✓ Does He require the eight conditions of Psa. 15?
 - ✓ Does He require the one condition found in the book of Micah, *to seek God and walk humbly with your God?*
 - ✓ Does He require—as with the Rechabites—not be drinking any wine?

God accepted that!

- What is it that God requires?

All of those go together, brethren! You can't just take one and then build a theology on it, and then have everything the way that God wants. It's more than just one.

The main umbrella is the *love toward each other and the love toward God*; everything else fits in under that.

John 6:28: Therefore, they said to Him, 'What shall we do, in order that we ourselves may do the works of God?'" What was the end result that they wanted to get? *Food!* Isn't this the question that people always ask? What is it that God wants me to do? That's the one that they always ask! What work? What can I do? *Jesus gives them what they should do, and it was hard for them to handle!*

3. Belief:

Verse 29: Jesus answered and said to them, **'This is the work of God: that you believe in Him Whom He has sent.'**" Notice that He did not give a set formula/prescription of laws and commandments to keep. Those are basic and understood.

Why is commandment-keeping alone is unprofitable? *Because there's something greater than just doing a work of a law!* It is the hardest thing to do, and this is the whole key and the crux. **"...This is the work of God: that you believe in Him Whom He has sent."** I've also seen this Scripture perverted. That you better believe 'our one and only apostle, because this is the one whom God

has sent and you better believe on him.' That sets the man up as Christ!

This Scripture means that *you believe on Christ!* What is the hardest thing for people to do? **To believe!** This kind of belief implies more than just saying:

- yes, I believe He existed
- yes, I believe He was a good man
- yes, I believe He is the Son of God

It means belief that *you act upon and live upon that belief!* That you're believe *into*. Verse 29: "Jesus answered and said to them, 'This is the work of God: that you believe in... [Greek: 'eis'—into, that involving belief!] ...Him Whom He has sent.'" John preaches this all the way through, that you can believe, and that belief goes right into. That belief becomes a *spiritual meeting of the mind*, with your spirit, with God's Spirit, with the way that you live, the way that you act and everything combined. That is the hardest thing for them to *believe! To believe!*

Verse 66: "From that *time*, many of His disciples went back and walked no more with Him. Therefore, Jesus said to the twelve, 'Are you also desiring to go away?' Then Simon Peter answered Him, 'Lord, to whom shall we go? You have the words of eternal life; "And we have believed and have known that You are the Christ, the Son of the living God."' Jesus answered them, 'Did I not choose you twelve, and one of you is a devil?'" (vs 66-70). These were the ones that were right with Him.

Verse 29: "... 'This is the work of God: that you believe in Him Whom He has sent.' Therefore, they said to Him, 'What sign will You perform, that we may see *it* and believe You?....'" (vs 29-30). That's always the way human nature is. It taunts you. What are you going to do? Prove it to us? *And He just did!*

"...What work will You do?...." (v 30). Notice how this attitude is so similar to the temptation of Jesus by the devil: 'If you be the Son of God, command that these stones be made into bread. If you be the Son of God, cast Yourself down and prove it to me.' This is what they were saying here:

Verse 31: "'Our fathers ate manna in the wilderness, as it is written: "He [God] gave them bread to eat *that came down* from heaven."'" We are following God, but we don't know about You, so what are You going to do to show that you are God, or from God. God gave our forefathers manna in the wilderness, gave them bread from heaven.

Verse 32: "Then Jesus said to them, 'Truly, truly I say to you, Moses did not give you the Bread

from heaven; but My Father gives you the true Bread from heaven.'" So, He didn't even answer the question again. That is not the question when you view it from God's point of view; the physical things are not the question. That's awfully hard for us physical minded people to really, really comprehend. We do think in physical terms—don't we? We do think:

- What are we going to eat?
- What are we going to drink?
- What are we going to clothe ourselves with?
- Where are we going to live?
- What are we going to do?

We worry about

- heat and cold
- sleep and awake
- life and death

—all these physical things. It's kind of hard for the human mind to put it in the perspective of God's mind, that He can always take care of those things. ***That He will always provide!***

Let's see the lessons that were taught in the Old Testament concerning these things:

Exo. 16 is the beginning of the giving of manna. God the Father was the One Who gave it to them. They went out everyday and gathered the manna. On the sixth day they were to gather twice as much, and they could keep it over for the Sabbath and it wouldn't breed worms and stink—*that's one miracle*. If you got more than what you should on the other days of the week then it would breed worms and stink—*that's the other miracle*.

God is able to provide under all circumstances! There's a lesson there that God will provide for us if we honor Him and keep the Sabbath. Remember that when one went out on the Sabbath to see if there was manna, and God said, 'How long refuse you to keep My commandments.'

They had all this manna all that time. You would think they would be grateful. Human nature is never satisfied; human nature is never grateful. All they did was complain. They complained when they were in Egypt: 'Oh, would that God would get us out of this slavery.' Then they get out there and it's a little hot: 'Oh, would that God have left us in Egypt so that we could die.' They walked through the Red Sea and they praised God: 'Thank God, hallelujah, wonderful, and they walk three days in the wilderness: 'Oh, would God that we would have something to drink.'

Numbers 11: "And the troublemakers in their midst lusted with *great* lust. And the children of Israel also turned and wept, and said, 'Who shall

give us flesh to eat?” I know exactly how they felt:

We drove through the blistering heat of the Sacramento Valley with no air-conditioning and the windows were rolled down. Where are we going to get something to drink? Oh, that we could have something cold to drink! What would taste really the best? Beer wouldn't take good. Pop? *No!* We got some mineral water! I tell you, on a hot, hot day, if you want something that's real thirst-quenching and not leave an aftertaste, drink a little bit of mineral water. We got that and that tasted so good.

I can understand how these people would be in the Sinai. All there was to see was sand and rocks; and the heat. The sun comes up and it's not very kind, it just blisters down on you. And the people said, 'Oh, who is going to give us flesh to eat?' Someone piped up and said:

Verse 5: "We remember the fish, which we ate freely in Egypt..." Just through a net in the Nile River and come out all these fish.

"...the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul *is* dried away. There is nothing at all besides this manna *before our eyes*" (v 5-6).

Why does God call that lusting? *Because God was right with them, leading them, and God would have given them anything that they wanted!*

Instead of complaining and griping—which they were doing; that is natural—as a congregation getting together and coming to Moses and saying, 'Moses, we would really desire of some nice good flesh to eat. We really don't care if it's fish, fowl, whatever. How about if we all get together and we pray and ask God to provide it for us? You go on into the tabernacle and ask God what His desire would be for us?' They could have had a feast set right there in the middle of the desert.

That's why it was lusting! God was with them! God was right there with them, near unto them, *with them in the tabernacle, in the pillar of cloud by day and fire by night!*

Verse 6: "But now our soul *is* dried away. There is nothing at all besides this manna *before our eyes*.' And the manna *was* like coriander seed, and the color of it was like the color of bdellium. The people went around and gathered, and ground it in mills, or beat *it* in a mortar, and baked it in pans, and made cakes of it. And the taste of it was like the taste of fresh oil" (vs 6-8).

So, it was probably pretty wholesome! It would be like having a diet and all there is this liquid protein. You look at it and it has everything in it. Every morning you're going to have this miserable

ole protein shake. After about the third week you're choking this rotten chalky stuff down. YUK!

I guess that's the way they looked at it. But, they had God right there. That's why the fell a lusting!

(go to the next track)

I'm sure that if God were not there and were there not be the miraculous exodus that was taking place, it would not be the ordinary lusting. It would be what you would call the *hungering of the soul* more than anything else. But since God was there to provide, then it became one of those things that was lusting.

Many of the Psalms give a review of this. But let's focus in on what those people were trying to get Jesus to do. They were trying to get Jesus to always provide something for them by a miracle, rather than believing in God. They wanted to believe in the physical things that were produced, and they would only believe because He did that.

Same thing as the children of Israel in the wilderness. God was right there; they'd seen all these miracles; God was able to do anything for them. He set them a banquet, sent them water, sent them fowl. I imagine He could even have created a river with fish in it, and they could just all go fishing. There would be nothing impossible for God to do. That would really have been something; create a river in the middle of the desert and say, 'Okay, you want some fish, and your prayer to Me was acceptable, you're not rebellious, you're not seeking your own, you're not lusting; fine, I'll create a lake temporarily and you can all go out there and fish and we'll have a good fish fry.' I imagine God could have done that, just nothing to it.

In Psa. 78 we, again, have *belief*; and see how this ties right in with the lesson that Jesus was giving:

Psalms 78:22: "Because **they did not believe in God**..." How close can you get to God and not believe in Him? He was right there and they believed not in God.

"...and did not trust in His salvation, though He had commanded the clouds from above, and had opened the doors of heaven; and He had rained down manna upon them to eat, and gave them of the grain of heaven. Man ate the food of angels; He sent them meat to the full" (vs 22-25). Then David goes through and shows another recounting of the exodus. So, God was able to do it.

- Why was it lusting?
- *Because they weren't believing!*
- When does desire become lust?

- *Desire becomes lust when you go take your own means to get it and you don't believe that God can provide the things that you really need, and you want something that God is not going to provide for you!*

And they want it in an inordinate way, and that becomes lust! That's when *desire* becomes *lust*, **when you're not believing in God!**

Psa. 105 gets right back to the theme of what Jesus was teaching and portraying in John 6 about the Bread of heaven, or the Bread from heaven:

Psalm 105:40: "The people asked, and He brought quail, and satisfied them **with the bread of heaven.**" This ties right in with Exo. 16. The people asked—and at that time they didn't ask in a wrong way—and God sent the quail for them. They didn't choke and they didn't die. But the second time, after they already had it, they choked and died because of their lust and greed. They wanted to do it in spite of God. "...with the **bread of heaven.**"

Notice that phrase, which ties right in with John 6, which we're leading up to now, where Jesus is going to show what is the *true Bread from heaven*. That's what they were referring to. They were coming up and saying, 'Well now, God did this for us, what are You going to do for us.' Jesus never answered the question because to answer that question would be to miss the whole point about the real reason for Jesus' coming.

John 6:31: "'Our fathers ate manna in the wilderness, as it is written: 'He gave them bread to eat *that came down* from heaven.'.... [that's what we just read] ...Then Jesus said to them, 'Truly, truly I say to you, Moses did not give you the Bread from heaven; but My Father gives you the **true Bread from heaven.** For the Bread of God is He Who comes down from heaven and gives life to the world.' Therefore, they said to Him, 'Lord, give this bread to us always.' Jesus said to them, '**I AM the Bread of Life...**'" (vs 31-35). Again, He didn't answer the question, because they could not comprehend that life is more than bread, and life is more than raiment, as Jesus said.

What good does it do to have all of those physical things? *Sure it's good to have them*, everybody would love to have them and enjoy them. But if that's all their worth, what good would it do? *It wouldn't do a thing!*

Jesus said, "...**I AM the Bread of Life**; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time" (v 35). Quite a statement.

- I AM—'ego eimi'

- Bread of Life—referring to eternal life
- the one that is coming to Me shall in no wise hunger
- the one who is believing—'eis'—into Me shall in no wise thirst at any time

This is really quite a statement, and this is talking about in this life, and this is also talking about *forever*. Isn't it far more important

- to have the keys to live forever
- than to just have the physical things

I mean, when you really get down to it, we could just take the opposite extreme. What if we were deprived of everything except the bare essentials to live? Like living in the desert? And all we had was manna? But you understood God! You believed in God! You would have eternal life after that! That's far, far more important than anything else.

As Jesus said, 'What would a man trade for his soul, though he gain the whole world and lose his life, what is he?' That's hard for human beings to comprehend. There's always the 'yeah but...: Yeah but, Lord if it's after this....; yeah but, Lord, if it could be that way...' That's just human nature; that's just the way it is.

I know, brethren, that one of the hardest things that will ever be for us is to go without. If you have never had anything, to go without you can survive. But when you come to the point when you have as many things as we do, then it's hard to go without. I do believe that's the story of the Laodiceans—isn't it? Someone asked me recently, 'Do you believe that we're in the age of the Laodiceans?' The only thing I could say was *yes!* I would have to say that we are in the age of the Laodiceans.

Does that mean that we are Laodiceans? *Not necessarily!* **If** we live by the words of God and **if** we love Christ and do the things that He says then we are not a true, full fledge bona fide Laodicean! But for us to go without... Let's just reverse it a little bit: All of you who can remember the days of the depression, when you truly were without, not quite; you had just enough to get along with from hand to mouth, when you had just enough to sustain your life. The United States was not like Ethiopia, we can be sure of that.

What if everything had to be turned back to that time, how would your attitude be toward God? That's the whole lesson that we need to learn here. As long as you are believing in Christ, as long as you are coming to God the Father, as long as you are eating of the true Bread and drinking of the true Drink—which is Christ—**you shall never fail!**

That's the whole key. We could go through and you can review: Deut. 11:18 and chapters 8-10. Moses was giving the final lesson before they went into the 'promised land' about

- why God made them go through the wilderness the 40 years
- why their shoes and clothes didn't wear out and get old
- why when they came into the 'promised land' know that it is not because of *your righteousness*

—for it is God that gives power to gain wealth and prosperity and things like that.

Moses said, 'When you build goodly houses, your cattle have increased and your gold and silver have increased, ***beware lest you forget the Lord your God!***

All of those things all tie in with this in *believing in Jesus!* This is why the book of John is so rich! It's just hard to go through and make progress. Just like with the book of Revelation, you can focus on so many things from all of the Bible in on the book of John. It's just absolutely amazing!

John 6:36: "But *as* I said to you, you also have seen Me, yet, **you do not believe.**" That's the whole lesson all the way through the Bible. They didn't *believe* God! Yet, He was right there.

Verse 37: "All whom the Father gives Me shall come to Me, and the one who comes to Me I will in no wise cast out." Those who truly want to believe, God isn't going to cast them away.

I'm sure that there are some people in the world today who just know the basic rudimentary things about God's Word, who believe in Jesus Christ; and I'm sure they would understand about the Sabbath and keep the Sabbath—there are Sabbath-keepers everywhere around the world. God isn't going to reject them and turn aside. God is going to work with them and deal with them.

Verse 38: "For I did not come down from heaven to do My own will, but the will of Him Who sent Me." What Jesus was telling these people is that He didn't come down to do His own will or the will of the people to Him. He was telling them that He came down to do the will of God the Father!

If He did the will of the people, who said, 'Oh, let's make You king, provide us food forever. Yes, that would be a good work'; and if He allowed them to make Him king, then He wouldn't be doing the will of God the Father. The will of God the Father is to reconcile everything on earth into His Family.

The Will of the Father:

Now let's see what the will of the Father is, v 39: "And this is the will of the Father Who sent Me: that **of all whom He has given Me, I should not lose any...**" That's a tremendous promise. There are a lot of people who are still out there trying to reconcile the problems in their life and God. But if they just believe this promise that He has given here, that He will lose nothing. God is going to bring them back. I think there are a lot of people that, in our own self-righteousness, we would judge as unworthy of being in the Kingdom of God. God is going to have them there. Hopefully, when we're resurrected and have the mind of God, that we'll have the attitude of God, the love of God, we can understand and accept this.

There would be too many 'Christians'—if it were true about St. Peter's gate—standing there with St. Peter and saying, 'Peter, don't let that one in. I know them!' Everyone that God the Father gives Christ, He isn't going to lose one—*not one!* It may be with 2-Cor. 3 that through fire you lose a lot of the frivolous works that have been built, but you are going to be saved. That all ties in with it.

"...but should raise them up in the last day. And this is the will of Him Who sent Me: that everyone who sees the Son, **and believes in Him...**" (vs 39-40). That takes a lot. They were right there, they saw the Son of God! How many people there said, 'Lord, I believe'? Out of that crowd, how many said, 'Lord, I believe'? *Not one!* It's not recorded that even one of them said, 'Lord, I believe.'

"...everyone who sees the Son, **and believes in Him,** may have eternal life; and I will raise him up at the last day.' Then the Jews were complaining against Him because He said, 'I AM the Bread that came down from heaven.' And they were saying... [notice how quickly human nature turns] ...'Is this not Jesus...'" (vs 40-42). I imagine it wasn't said too nicely. You know how people are when they don't get their way.

Have you ever been in a line of people who have been waiting and waiting for something, and then when they get there they don't get it? How is the attitude? How about when you're at a stop light and the car right in front of you breaks down and you're six inches from the bumper and you can't turn around and get around, and the car aside of you won't move and the one behind you won't move. What is your attitude?

It's kind of like Duffy the Driver put out by Walt Disney. He's a nice pleasant guy until he gets behind the wheel of his car and whooom! When you don't get your way, isn't that what happens? This is

what these people did. After Jesus was all done, they said: Who is this guy?

“...‘Is this not Jesus the son of Joseph, whose father and mother we know? Why then does He say, “I came down from heaven?”’ For this reason, Jesus answered them and said, ‘Do not be complaining among one another.’” (vs 42-43).

If you can just picture a whole group of semi-wild Jews out there raising their hands and arguing back and forth, shouting and screaming at each other, wanting bread. ‘Let’s make You king. We know You, what are You saying that You’re from heaven? Your father is Joseph and Your mother is Mary and You’ve lived here all Your life and we know You. Who are You, You upstart!’

The Father Calls and Draws:

Jesus gave them the answer that really should have cooled it, v 44: “No one can come to Me unless the Father, Who sent Me, draws him...” That’s why God has to have it that way; God the Father has to be directly involved in our lives to draw us.

“...and I will raise him up at the last day” (v 44). This really sent them into a tizzy from then on. It really does, it sends people into an absolute tizzy when you tell them that ‘you cannot come to God on your terms.’ ***God the Father has to call you!*** How man religionists say ‘you appropriate Christ to yourself.’ ***Nobody appropriates Christ to himself!***

All these people are around and say, ‘God gave us manna in the wilderness because we are God’s people, the chosen ones.’ Then Jesus says, “**No one** can come to Me unless the Father, Who sent Me, draws him, and I will raise him up at the last day”

Verse 45: “It is written in the prophets, ‘And they shall all be taught by God.’ Therefore, everyone who has heard from the Father, and has learned, comes to Me. **No one has seen the Father except He Who is from God; He has seen the Father**” (vs 45-46). That solves the problem: Has anyone seen God the Father? *No! No one has seen God the Father!* I’m sure that it was not clear like stand perceiving face-to-face.

We can go through the New Testament and see where Stephen saw God with Jesus at His right hand. Did he see God the Father? *No!* He saw a vision of Him. “No one has seen the Father except He Who is from God; He has seen the Father”

Verse 47: “Truly, truly I say to you, the one who believes in Me has eternal life.” Now He’s really in the thick of it, coming thick and heavy.

Verse 48: “**I AM the Bread of Life.**” Very profound statement at this point! With all the backdrop here of ‘we’re the chosen people; God fed us, etc.’ He says, “**I AM the Bread of Life.**”

Verse 49: “Your fathers ate manna in the desert, but they died. This is the Bread, which comes down from heaven so that anyone may eat of it **and not die.**” If you are in Christ, how does God look at you, though you be dead? *You are asleep until the resurrection!* If you are Christ’s, though you die in the flesh—because it’s give to all me once to die—as far as God is concerned, with your name written in the Book of Life, you are not dead. God can resurrect you any time He wants, and He will at the time He so chooses, at the resurrection.

Verse 51: “I AM **the living Bread**... [giving eternal life] ...which came down from heaven; if anyone eats of this bread, **he shall live forever...** [into the ages of eternity] ...and the bread that I will give is even My flesh, which I will give for the life of the world.”

Now, being completely physical-minded, carnal-minded, viewing this just as human beings would do it, cannibalism is the most repulsive thing that there is. For Jesus to say, ‘I give My flesh...’ that is the bread.

Verse 52: “Because of this, the Jews were arguing with one another, saying, ‘How is He able to give us *His* flesh to eat?’ Therefore, Jesus said to them, ‘Truly, truly I say to you, **unless you eat the flesh of the Son of man, and drink His blood, you do not have life in yourselves**’” (vs 52-53). You can imagine the kind of feelings that they had about Jesus saying that you had to ‘eat of His flesh.’

When you tie this all together with all the things that Jesus was and is, you can see how very important that it is to really grasp and believe that, and to understand it.

Verse 54: “The one who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day; for My flesh is truly food, and My blood is truly drink” (vs 54-55)—the true drink; the true food. In other words, more than just the physical existence, which we all understand. What is that beyond the life in the flesh? That’s what He’s concerned about. That is the *true drink and food!*

Verse 56: “The one who eats My flesh and drinks My blood is dwelling in Me, and I in him.” That again, ties right in with where we started about being sealed. If Christ is *in* us! What does it mean to have Christ *IN* You? ***Christ in you is the hope of glory!*** Christ ***in you*** is what motivates you, etc.

The whole Passover is tied in with this. We

could go back and review all the sermons on the Passover, all the meaning, and the Days of Unleavened Bread, but here it comes down to this one key verse:

Verse 57: “**As the living Father has sent Me, and I live by the Father...**” How many times did Jesus say that He came ‘not to do His own will, or to seek His own will, but the will of the Father’?

“**...so also the one who eats Me shall live by Me**” (v 57). How are you going to live your life? *By Christ!* How are you going to have eternal life? *By Jesus Christ!*

Verse 58: “‘This is the Bread, which came down from heaven; not as your fathers ate manna, and died. The one who eats this bread shall live forever.’ These things He said in *the* synagogue as He was teaching in Capernaum” (vs 58-59). Can you imagine what kind of synagogue that was? *and* What kind of reception that must have been?

Verse 60: “Therefore, after hearing *these words*, **many of His disciples** said... [the ones that followed Him; the students that were following Christ] ...‘This is a hard saying. Who is able to hear it?’” Who can bear to hear this kind of message, because they didn’t have the spiritual understanding.

Verse 61: “But Jesus, knowing that His disciples were complaining about this, said to them, ‘Does this offend you? What if you shall see the Son of man ascending up where He was before?’” (vs 61-62). That’s exactly what happened:

They were standing there talking to Him and all of a sudden He ascended up into the clouds (book of Acts). I don’t know how low the clouds were, but we can put them even at a very low station and if He’s up 150 feet He’s just getting to be kind of a small speck, then the angel standing there said, ‘What are you gawking into the heavens for? Go do what Jesus said.’

Verse 62: “What if you shall see the Son of man ascending up where He was before? It is **the Spirit that gives life...**” (vs 62-63). It is the spiritual things that bring life, not the food and drink of this life.

“**...the flesh profits nothing...**” (v 63). That’s the whole lifelong history of everybody’s individual life! Kids grow up and the boys are strong and muscular, and they lift weights and things like this. Nothing phases them. Girls grow up and they all want to know if they’re beautiful and how they look and all this sort of thing.

Then go to the other end of it, clear to the end of life and take a look at it and say, ‘Where was

it all?’ That’s why God has us live a life, and we go through all these different stages of life and of living, so we can understand when we come to a certain point of life, that if there is not something greater and better and of God and beyond this, what good is it all? What has been profited?

“...The words that I speak to you, **they are Spirit and they are Life**” (v 63). That’s why when you read and study the Bible and hear the Word of God, with God’s Spirit *in* you, it does something for you. It really does! It brings that spiritual understanding and that life, that spiritual life.

Of course, these words are just on printed paper. Isn’t it amazing! Here’s a cardboard box that has printing on it, but these words are not Spirit and Life because they weren’t inspired of God. Wherever God’s Word is that has been inspired by Jesus Christ and is the Word of God. When you read it and it’s understood there is a spiritual reaction taking place. It’s not just a book with letters and words in it. It’s a whole tremendous thing that God has committed Himself to do.

Remember Isa. 55 where God says that He ‘casts His bread upon the water and it won’t come back to Him void’? Wherever there’s a Bible. Whenever someone picks it up to read it. Whenever someone wants to know about Christ. They can *if* they follow the things that Christ has said. **These words are Spirit and these words are Life!**

Verse 64: “‘But there are some of you who do not believe.’...” After all that they went through—just in this one chapter:

- feeding of the 5,000
- the remnant of the food that was left over
- going across the sea
- the walking on the water

Then Jesus said, “...there are some of you who **do not** believe.” What did they all say in the boat? *We believe You are the Son of God!*

“...For Jesus knew from *the* beginning who were the ones that did not believe, and who would betray Him. And He said, ‘For this reason, I have said to you, no one can come to Me unless it has been given to him from My Father.’” (vs 64-65)—*no one*—ties in with v 44.

Verse 66: “From that *time*, many of His disciples went back and walked no more with Him. Therefore, Jesus said to the twelve, ‘Are you also desiring to go away?’ Then Simon Peter answered Him, ‘Lord, to whom shall we go? You have the words of eternal life; and we have believed and have known that You are the Christ, the Son of the living

God.’ Jesus answered them, ‘Did I not choose you twelve, and one of you is a devil?’” (vs 66-70).

He’s really saying, ‘No, Peter, you really don’t quite believe, yet.’ We can look at in retrospect and say: How could they walk with Christ, eat with Christ, talk with Christ, and still not understand? We’re not viewing it from the point of view that the Holy Spirit was not yet given. I don’t think we really fully comprehend the blessing and miracle of the Holy Spirit that changes our minds; that we read it and believe it! That’s tremendous!

Verse 71: “Now, He spoke of Judas Iscariot, Simon’s *son*; for he was about to betray Him, being one of the twelve.”

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 6:14-21
- 2) Matthew 14:22-33
- 3) Mark 6:46-52
- 4) John 6:22-27
- 5) Ephesians 1:13
- 6) 2 Corinthians 1:21-22
- 7) John 13:34
- 8) John 6:28-29, 66-70, 29-32
- 9) Numbers 11:4-8
- 10) Psalm 78:22-25
- 11) Psalm 105:40
- 12) John 6:31-70

Scriptures referenced, not quoted

- Matthew 4
- Luke 4
- John 11
- Exodus 21:13
- Ezekiel 20
- Exodus 16
- Deuteronomy 11:18; 8-10
- 2 Corinthians 3
- Isaiah 55

Also referenced:

Sermons:

- *That Prophet*
- *I AM*

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The Gospel of John XII Jesus Kept the Feast of Tabernacles

(John 7)

Fred R. Coulter

John 7-9, and possibly the first part of chapter 10 is where Jesus kept the Feast of Tabernacles. I wanted to cover those chapters during the Feast of Tabernacles, as they applied to the Feast.

John 7:1: “After these things, Jesus was sojourning in Galilee, for He did not desire to travel in Judea...” That’s an interesting term in the way that it has been translated, because John makes a distinction between the people—who obviously were all Jews—and the Jews referring to the leaders. I’m sure that we’ll find that pretty much the same when we go through the book of Acts. Whenever it’s talking about the Jews, it’s talking about the Jewish leaders. Obviously, all the Jews did not feel as the Jewish leaders. We’ll see that very clearly here.

It’s like anything else, once you find something that someone has done that is not right, just like this one from India; you can’t condemn all Indians from what he’s done. They’re not all like that. Likewise, you can’t condemn all Jews because certain Jews do things that are not right.

Jesus would walk there “...because the Jews were seeking to kill Him.... [they sought to kill Jesus quite a few times] ...Now the Jews’ Feast of Tabernacles was near. For this reason, His brothers said to Him, ‘Leave this place and go into Judea, so that Your disciples may see the works that You are doing’” (vs 1-3).

Here’s a very simple Scripture to show that Jesus had brothers and sisters. I’m sure we all know that, but there is a Catholic doctrine that says that whenever you read ‘the brethren’ of Jesus, it’s talking about His disciples. But here it’s talking about ‘brethren’ that are his own brothers, *and* the disciples.

His brethren can’t tell Jesus, ‘You go to the Feast so your brethren can see You’; or you can’t have the disciples saying, ‘Jesus, you go to the Feast and Your disciples will see you.’ It wouldn’t make sense that way.

One of the things that the Catholics have is the ‘doctrine of the immaculate conception’ of Mary, as well as the ‘immaculate conception’ of Jesus. Yet, when you get right down to the Truth of the Scriptures people don’t like to believe it. I’ve shown them right in the Bible, and they say, ‘We believe the Bible insofar as it is accurately translated. Then

you ask them: Who is to say that it’s accurately translated or not? How do you decide? *‘Well, if it doesn’t conform to the doctrine of our church...’* That is not the criteria. ***The doctrine of the Church has to conform to what Jesus teaches!***

Mark 6:2: “Now, when the Sabbath Day came, He began to teach in the synagogue; and many of those who heard Him were astonished, saying, ‘From where did this *Man* get these things? And what *is* this wisdom that has been given to Him, that by His hands many miracles are done also? Is this not the carpenter, the Son of Mary...’” (vs 2-3). This tells us several things: Jesus was a carpenter and Joseph was a carpenter.

“...and the brother of James and Joses and Judas and Simon?” (v 3). The book of Jude was written by Judas, one of the brothers of Christ. James was the one found in Acts 15.

“...And are not **His sisters** here with us? And they were offended in Him” (v 3).

Mark 3:31: “Then **His brothers and His mother** came and were standing outside; *and* they sent to Him, calling Him.” I did figure out by the Scriptures approximately when Joseph died. He died right during the first part of when Jesus’ ministry began. All these instances we find that it talks about Mary and the brethren. It says ‘The Son of Mary,’ and in another place it says ‘the Son of Joseph.’ Right in that timeframe is when Joseph died.

They were out calling for Him; in other words, they sent a message in, v 32: “And the multitude sat around Him; and they said to Him, ‘Behold, **Your mother and Your brothers** are outside; *and* they are seeking You.’ But He answered them, saying, ‘Who is My mother and *who* are My brothers?’ And He looked around at those who were sitting in a circle around Him, *and* said, ‘Behold My mother and My brothers’” (vs 32-34). This is a teaching that in the Kingdom of God it is going to be as the Family of God.

Not only was it just His mother and His brothers out there, but then everyone who was with Him were to become the same. We’ll see how He defines it here.

Verse 35: “For **whoever shall do the will of God, that one is My brother, and My sister, and mother.**” This ties in with what Jesus said, that we

are to follow God in spite of anything that comes along.

John 2:12—this is after the wedding feast they had in Cana: “After this He went down to Capernaum, He and **His mother and His brothers and His disciples**... [this clearly shows the distinction of all of them] ...and they remained there not many days.”

John 7:4: “‘Because no one does anything in secret, but seeks to be *seen* in public. If You do these things, reveal Yourself to the world.’ For **neither did His brothers believe in Him**” (vs 4-5). Later, obviously, some of them did. I don’t know what happened to Simon or the other brother, but they didn’t believe in Him at that time.

Verse 6: “Therefore, Jesus said to them, ‘My time has not yet come, but your time is always ready. The world cannot hate you; but it hates Me because I testify concerning it, that its works are evil’” (vs 6-7).

John 3:18: “The one who believes in Him is not judged, but the one who does not believe has already been judged because he has not believed in the name of the only begotten Son of God. And this is the judgment: that the Light has come into the world, but men loved darkness rather than the Light because their works were evil. For everyone who practices evil hates the Light...” (vs 18-20). It’s interesting what He said here: *the world cannot hate you, but it hates Me*.

“...and does not come to the Light, so that his works may not be exposed; but the one who practices the Truth comes to the Light, so that his works may be manifested, that they have been accomplished by *the power of God*” (vs 20-21).

In 1-John 4 is something else about the world. Sooner or later, when people get to know you and they find out that you’re in this Church and you have a ‘religion’—‘Oh, that’s fine, what church do you go to on Sunday.’ *I don’t go to church on Sunday, I go on Saturday*. ‘Why do you go on Saturday?’ *Well, that’s the Sabbath*. Then you can see something comes right across their eyes. ‘Are you Jewish?’ *No, I’m not Jewish*. Then you have to begin explaining all of these things.

If we really told them, as Jesus told them—and He told them very plainly—because we’re going to see in John 7-9 that these are the most combative chapters in the whole book of John. It gets down to real mud slinging.

If you tell people who do great, ‘good’ works that they’re evil; even Jesus said that of His disciples. He said, ‘You who are evil know how to

give good gifts to your own children. How much more the Father will give to you.’ So, He even called His own disciples *evil*.

1-John 4:1: “Beloved, do not believe every spirit...” This is talking about spiritual kinds of revelation and things that come along. I don’t know what sort of spiritual things are behind this guru up here, but it seems that the spirit power has left. They’ve gone other places.

“...but test the spirits whether they are from God... [notice how these spirits come along: Who do they follow? Who do they go with?] ...because many false prophets have gone out into the world. By this *test* you *can* know the Spirit of God: every spirit that confesses that Jesus Christ has come in *the* flesh is from God” (vs 1-2). He was an ordinary human being.

Verse 3: “And every spirit that does not confess that Jesus Christ has come in the flesh is not from God. And this is the *spirit* of antichrist, which you heard *was* to come, and even now it is already in the world. You are of God, little children, and have overcome them because greater is He Who *is* in you than **the one who is in the world**” (vs 3-4). That’s an interesting statement.

- Who is in the world?
- Who is the god of this world?
- *Satan is the god of this world!*

We will see what Satan does to people’s mind and how he does it. He does it by:

- false teaching
- false preaching
- demon spirits
- false prophets

Verse 5: “They are of... [Greek: ‘ek’—*from*, *originating from*] ...the world...” Why aren’t we of the world? We live in the world, but why aren’t we of the world? There are many things:

- we’re baptized
- we have God’s Spirit
- we’re sanctified by the Truth
- we live by every Word of God
- we’re not trusting in the politicians and things of this world
- we’re trusting in Christ in everything we do

“...because of this, they speak of the world, and **the world listens to them**” (v 5). That’s why you have a Christianity in the world that people accept. They make it easy for them, but actually it becomes hard.

Verse 6: “We are of God; the one who knows God listens to us...” What is it that we judge it by? What do we judge any message by? There are

people who have varying degrees of Truth. But varying degrees of Truth can also be varying degrees of counterfeiting.

It's like the counterfeit money that looks so good, it's almost real, but it wasn't. What do we judge it by? When you hear someone say something, what do you judge it by? We're all here because we had to judge something, otherwise we wouldn't be here. What do we judge everything by? *We judge it by the Word of God!*

In Isaiah 8:20: "To the Law and to the testimony! If they do not speak according to this Word, *it is* because *there is* no light in them." That comes back to John 3:19-20. I think you will notice how many things come right back, time and again, to that one place.

1-John 4:6: "...the one who is not of God does not listen to us...." I'll tell you how quickly you would know that: If you had to go stand in some church, and I don't care what kind of church it would be—Indian guru, Jewish synagogue, Catholic church, Protestant church, the metropolitan church (the church of homosexuals)—and relate all of their sins...

There are those who feed the poor and are recognized politically and all this sort of thing, what if you said, 'You're hypocrites feeding all of these poor.' They wouldn't listen to you five minutes. That's why they hated Jesus. That's why He didn't go up to the Feast at that time; they hated Jesus.

"...By this *means* we know **the Spirit of the Truth** and the **spirit of the deception**" (v 6). The Spirit of Truth comes from God. The spirit of error comes from Satan.

Verse 7: "Beloved, we should love one another because love is from God; and everyone who loves has been begotten by God, and knows God. The one who does not love does not know God because God is love" (vs 7-8).

1-John 5:5^[transcriber's correction]: "Who is the one who overcomes the world? Even the one who believes that Jesus is the Son of God." That's part of overcoming the world.

Verse 19: "We know that we are of God..." Do you know that? Do you know that we are of God? *By the things that we've gone through, yes, we know we are of God!* We have to be of God whether we're all together as a group, or whether we're separated as individuals, wherever we are, we have to know that we are of God! That's not a boastful statement!

"...and *that* the whole world lies in the

power of the wicked one" (v 19). That's where that fight and that competition comes from. It's because of the human nature of pride, vanity, covetousness and so forth.

Galatians 1:3: "Grace and peace *be* to you from God *the* Father and our Lord Jesus Christ, Who gave Himself for our sins, in order **that He might deliver us from the present evil world**..." (vs 3-4). Quite a statement! We have to be delivered in many ways:

- from Satan
- from ourselves
- from the society
- from those who hate us

"...according to the will of our God and Father" (v 4).

Galatians 6:14: "But as for me, MAY IT NEVER BE that I boast, except in the cross of our Lord Jesus Christ, through Whom *the* world has been crucified to me, and I to the world." That's quite a statement when we look at that way. How loyal and dedicated should we be to God? *Just that way!*

Luke 14 is another verse that may present some kind of contradiction where Jesus said, 'Take my burden for it is easy and it is light.' But here we have something that almost looks like a contradiction of it. When we were baptized we should have gone over this and known that this is exactly what God wants us to do, and that we count our lives this way:

Luke 14:25 "And great multitudes were going with Him..." They saw Him healing the sick, casting out demons, curing lepers. You can attract a big following that way. The multitudes were following.

Even one time He was calling the disciples and one of them said, 'I'll come with You, Lord, just as soon as I bury my father and mother,' and Jesus said, 'Let the dead bury their dead.'

What does it mean? *If you have 'the law of sin and death' in you and have not been baptized and do not have the Spirit of God in you, you are as good as dead!* The 'wages of sin is death!' So, the multitude coming along, sure they wanted that. Remember when they got fed with the manna?

They sat down right by the Sea of Galilee; just picture it with nice grassy knolls and hills and Jesus fed the 5,000 and they were all excited and they wanted to have this food. They followed Him, even clear across the Sea of Galilee so that they could have this food. You would want that.

Where there is something good that people want, they will flock to it. Just like with a lottery. They make it sound real nice. It sounds so good, and people are going to come and buy their tickets, because they're going to get something for nothing. This is what was happening here with following Jesus. I wonder how many converts they would have if the Billy Graham campaigns would be run like this.

"...and He turned *and* said to them, 'If anyone comes to Me and does not hate his father...'" (vs 25-26). That's not a contradiction of the Bible. It says that you're to love father and mother, but this means you're to love God more in comparison to.

"...and mother, and wife, and children, and brothers and sisters, and, in addition, his own life also, he cannot be My disciple" (v 26). That's a strong saying.

I don't know how many of you have had situations where your friends, relatives, father and mother sit there crying and begging and boo-hooing for you not to do this, and 'why are you wrapped up in this religion?' You just somehow can't communicate to them what you're doing; you just can't communicate to them. You try everything that you can, and they feel real offended. What is one of the last things they will say, 'Well, you don't love me anymore.' Same thing right here.

We're to hate the evil, the sin, and we are to love God more. How is that to be? *With all our heart, mind, soul and being!* "...father and mother, and wife, and children, and brothers and sisters, and, in addition, his own life also..." Jesus said in another place that if you 'hate your life in this world, you will save it in the world to come.' And once you get to that point:

Verse 27: "And whoever does not carry his cross... [crucified to the world, as Paul said (Gal. 6:14)] ...and come after Me... [Christ isn't going to be coming after us all the time and saying, 'Oh please, won't you...? No! We have to go after Christ] ...cannot be My disciple." Those are pretty strong statements.

One of the things about the Feast of Tabernacles is that we have seven days and then one more in which everyday we get together and go through the Word of God, and that really invigorates us spiritually and charges us all up and gets us ready to say:

- yes, God, that's what we want
- yes, this is what You require
- yes, we'll stick with it the way we should

That's great that we can have that!

Verse 28: "For which one of you, desiring to build a tower, does not first sit down and count the cost, whether he has *sufficient* for *its* completion." There is a building near Hollister but one time we were curious and we went there to look at it. There's a house that has a foundation, it's all framed up and the roof is on it, and that's all the further they were able to go in finishing that house. There it's sitting, and you know there are going to be termites, it's rotting and falling apart.

What Jesus is telling us is the same analogy. If we're going to build the Christian life, we have to count the cost so that we know exactly what it's going to take to finish it.

Verse 29: "Lest perhaps, after he has laid its foundation and is not able to finish, all who see *it* begin to mock him, saying, 'This man began to build, and was not able to finish'? Or what king, when he goes out to engage another king in war, does not first sit down *and* take counsel, whether he will be able with ten thousand to meet him who is coming against him with twenty thousand?" (vs 29-31).

Isn't it true that whenever you make a proposition to someone you always try to make it as good as you can for you. Spiritually speaking, we have to be able to say, 'Is the battle worth it?' I would have to conclude that, yes, the battle is worth it. Whatever the cost may be, that's what God wants us to do.

Verse 32: "But if not, while his *enemy* is still far off, he sends ambassadors and desires the *terms* for peace." Of course, we have to make our peace with God. That's what Paul said, 'Grace and peace to you from God our Father and Lord Jesus Christ.'

Verse 33: "In the same way also, each one of you who does not forsake all that he possesses cannot be My disciple." Then you have the analogy of the young rich man who, when he heard that he had to sell all of his goods and follow Christ, he was very sorrowful and went away.

If he would have followed Christ and said, 'Hey, these things don't amount to too much to me, I'm going to follow You, he probably could have kept them anyway. God wants your heart and mind, and that really is the sum total of what you are. People can take your goods....

For example: Today they can take your house, they can take your car, they can take your clothes, but they can't take your mind. That's what has to be committed to God. If we're willing forsake and leave those things, then we can be His disciples.

All of that has to do with part of the world, the world hating us.

We can go out here and people will treat us nice. It's not that they're going around, 'Oh, that guy is a Christian and I hate him.' That isn't the kind of thing we're running into, but it means that when it gets down between you and God, and you and the world, the world and the people of the world are going to hate you and God.

John 7:8: "'You go up to this Feast.... [Jesus did command them to keep the Feast of Tabernacles] ...I am not going up to this Feast now, for My time has not yet been fulfilled.' And after saying these things to them, He remained in Galilee" (vs 8-9). It doesn't say how long He stayed there, but I imagine that He could get up there a whole lot quicker traveling alone than He could with a whole entourage. They would go by families and caravan.

Remember the account of keep the Passover in Jerusalem, and how they got two days journey away and they found that Jesus wasn't there. So, the whole family would travel in a caravan. They'd line up their donkeys and camels and put everything on them, and the live ones they had dedicated for the sacrifice, they'd take those along. It was quite a thing to go to the Feast.

Jesus stayed back, and v 10: "But after His brothers had gone up, then Jesus also went up to the feast, not openly, but as it were in secret. As a result, the Jews were seeking Him at the Feast..." (vs 10-11). Notice the word *Jews*. Don't, when we read that, keep in mind that every Jew that has ever been. This is talking about *the leaders* of the Jews.

Sometimes it will talk about the Pharisees specifically or the scribes specifically, or the lawyer specifically or the scribes, Pharisees and lawyers together. And then when it's just in general, and He says, 'Jews,' that's referring to the leadership of the Jews. You can go out here and find many good and upstanding Jewish people today. They'll be nice and generous and kind. When you read this it's not talking about those Jews. Those kinds of Jews would be the people.

"...and said, 'Where is He?' Now, there was much debating about Him among the people...." (vs 11-12). Almost all the people were Jews, so it shows the difference between the Jewish leaders and the people.

"...Some said, 'He is a good Man.' But others said, 'No, but He is deceiving the people.' However, no one spoke publicly about Him for fear of the Jews" (vs 12-13). That clearly shows that has to do with the Jewish leadership at the time.

Verse 14: "But then, about the middle of the Feast, Jesus went up into the temple and was teaching. And the Jews were amazed... [the leaders] ...saying, 'How does this Man know letters, having never been schooled?'" (vs 14-15). In other words, 'He's not of our circle, He didn't graduate from our rabbi school, no one ever signed his diploma; how does He know all these things?'

You have the same situation today, almost exactly the same situation. When you come out with something that is so strong and true, they say, 'Who are you to say this?' The human mind is devious, and you can see it in your own children.

Verse 16: "Jesus answered them and said, 'My doctrine is not Mine, but His Who sent Me.'" Doctrine is from the Greek 'didaskalia'—*teachings*. That's all a doctrine is.

Verse 17 is a key to everything we do concerning the Bible. The best way to understand the Bible is to follow what you find in it.

Zig Ziegler is supposed to be one of the great salespeople in the United States, and he's somewhat 'religious' in his own way. On one of his lectures he mentions that on selling something it's just like the objections of people with the Bible. They say, 'We don't understand it. Ziegler says, 'I'm sure that it's not the hard things that they don't understand; I'm sure that they're saying they don't want to keep the simple things.' Of the Ten Commandments, he says, 'These are not the suggestions of God, these are the commandments.' That's what the people don't like.

Verse 17: "If anyone desires to do His will..." That's the only way you're going to understand the Bible, *doing the will of God!* That's why an atheist can never understand the Bible.

- they're not doing the will of God
- they're not believing

They can sit down and read the Bible and they couldn't understand it. It's amazing how God has created and made the Bible! You only understand it as you do it, and you only understand it as you believe, and you believe with the simple things and you go from there. That's the key that God has for understanding the Bible. "If anyone desires to do His will..."

Why would anyone say this? Remember who Jesus is talking to. He's talking to the Jewish leaders.

"...he shall know of the doctrine, whether it is from God, or *whether* I speak from My own self. The one who speaks of himself is seeking his own

glory... [He's talking about them] ...but He Who seeks the glory of Him Who sent Him... [talking of Himself] ...is true, and there is no unrighteousness in Him. **Did not Moses give you the Law, and not one of you is practicing the Law?....**" (vs 17-18-19).

- Weren't they keeping the Feast of Tabernacles?
- Is that not part of the Law of God? *Yes, it is!*
- What is God interested in?

Just like everything comes back to John 3:19-20, every comes back to the heart. You can keep them in the letter; you can keep the Sabbath. Do the orthodox Jews keep the Sabbath today? *Sure they keep the Sabbath! Yes, they do!* But do they know God? *No!*

"...Why do you seek to kill Me?" (v 19). What good does it do to keep the Sabbath if you're a murderer? Unless you repent of being a murderer, it doesn't do you any good!

The Pharisees were the inheritors of the 'religion' of Judaism, and in the book of Malachi they were the ones who came out of the captivity from Babylon. And for about 100 years they really did what was right, when it was under Ezra, Nehemiah and Haggai. You can read in *Josephus* it was called The Golden Age of Judaism. At that time it was not Judaism as we know it today, but it was more following the commands of the Bible. Remember that during the Feast of Tabernacles they stood up there and read out of the Law and they made sense to the people so they could understand it. Most of the people coming back had the Aramaic or the Babylonian version of Hebrew, so only Ezra could read out of the Hebrew and tell them what it meant.

Later, just like everything else, all human societies corrupt! Isn't that true? It just seems to go that way, every human society corrupts.

When we come down to the time of Malachi we find that they were doing the things they shouldn't do. God says for the offering, 'Bring the perfect, the ones without any blemish.' What were they doing? *They were bringing the blind, the blemished!* God said, 'Take it to the governor and see if he'll accept it of you.'

If someone brought an old dilapidated cow to you and said, 'Here I'm giving you a gift of this wonderful cow.' Don't go up and pat it on the back, it might fall over. You would say, 'No, I really don't want this.' That's what God was telling them here.

Malachi 2:1: "And now, O priests, this

commandment is for you." This is the same timeframe, just before the days of Jesus, about 250 years before Jesus. The Jewish leaders were the ones who inherited the system and notice what they inherited.

Verse 2: "'If you will not hear, and if you will not lay *it* to heart to give glory to My name,' says the LORD of hosts, 'then I will send a curse upon you, and I will curse your blessings. Yea, I have indeed cursed them *already* because you do not lay *it* to heart.'" There again, God is interested in the heart. That's why He said to them, 'If you do the will of God, you'll know whether it is the will of God or not.'

Verse 3: "Behold, I will rebuke your seed; and I will spread dung upon your faces, even the dung of your appointed feasts...."

Think about the dung upon the solemn feasts of the Jews. The first dung that they had was the crucifixion of Christ, though it was even prophesied to be. They could have repented of that if they wanted to.

(go to the next track)

Verse 3: "Behold, I will rebuke your seed; and I will spread dung upon your faces, even the dung of your appointed feasts And one shall carry you away with it. And you shall know that I have sent this commandment to you, so that My covenant might be with Levi,' says the LORD of hosts" (vs 3-4).

We just take the same things today; what is our covenant with? *Christ and with the Melchisedec priesthood!* We can draw the analogy out of this with ministers today who are ministers of Christ, and we can see many of the same things apply. I want to put this in context to the Jews who were the scribes and Pharisees during Jesus' time.

Verse 5: "My covenant with him was *one* of life and peace, and I gave them to him *for* fear; that he might fear Me, and he was in awe before My name. The Law of Truth was in his mouth, and iniquity was not found in his lips. He walked with Me in peace and uprightness, and turned away many from iniquity, for the priest's lips should keep knowledge, and *the people* should seek the law at his mouth; for he is the messenger of the LORD of hosts" (vs 5-7),

The word *Malachi* means *the messenger of God!* The priest was to be the messenger of God. Ministers today are to be the messengers of God.

Verse 8: "'But you have departed out of the way; you have caused many to stumble at the Law. You have corrupted the covenant of Levi,' says the

LORD of hosts.” Isn’t that what Jesus just told them (John 7:19)? *Yes!*

How can they say, ‘We represent God! Let’s hold a council over here and figure out how we’re going to kill this Guy.’ Plan it!

Verse 9: “Therefore, I have also made you contemptible and base before all the people, just as you have not kept My ways but have been partial in the Law.” Nothing could describe the Jewish religion, even today, more than that. Most people hold everything they do in contempt.

Even many of the Jews do. That’s why there’s the Orthodox, the Conservative and the Reformed. The Reformed possibly, at heart, more like Christians ought to be in relationship to the Old Testament than the Orthodox are. Everything has to be just exactly right with the Orthodox religion.

Verse 10: “Have we not all one father? Has not one God created us? Why do we deal treacherously, each man against his brother, by profaning the covenant of our fathers?” We can say the same thing today with the New Covenant. How can we, as people or ministers, deal treacherously one with another and say, ‘We’re God’s Church, we’re God’s people’; deal treacherously with one person and turn around the other way and try and smooth it all over with love and kindness when the heart hasn’t changed. Putting on love on the outside does not change the heart.

We’re talking about the Law of Moses and Jesus is talking to the Pharisees, and they sought to kill Him, John 5:39: “You search the Scriptures, for in them you think that you have eternal life; and they are the ones that testify of Me. But you are unwilling to come to Me, that you may have life. I do not receive glory from men; but I have known you, that you do not have the love of God in yourselves” (vs 39-42).

- What is the love of God? *This is the love of God that we keep His commandments!*
- What did Jesus tell them in John 7:19? *That you do not keep the Law of Moses!*

Verse 43: “I have come in My Father’s name, and you do not receive Me; *but* if another comes in his own name, you will receive him. How are you able to believe, you who receive glory from one another, and do not seek the glory that *comes* from the only God? Do not think that I will accuse you to the Father. There is *one* who accuses you, *even* Moses, in whom you have hope” (vs 43-45).

They say, ‘We trust Moses; we have the Law of Moses; we’re the children of Abraham.’

Verse 46: “But if you believed Moses...”

We have to believe the things that Moses wrote, too. They didn’t believe Moses. What do they have? *Their own traditions!* {Note Mark 7:1-22 where Jesus tells them about their traditions. ‘Full well they reject the commandment of God *so they may keep their traditions.*’}

The thing that the Jewish leaders have done have hardened their hearts that they won’t open their hearts at all to the Word of God, to the Spirit of God and to Jesus Christ. Of course, that’s the basis of Christianity.

“...you would have believed Me; for he wrote about Me. And if you do not believe his writings, how shall you believe My words?” (vs 46-47).

2-Timothy 3:15—Paul is writing to Timothy: “And that from a child you have known the Holy Writings, which are able to make you wise unto salvation through faith, which *is* in Christ Jesus. All Scripture *is* God-breathed and *is* profitable for doctrine, for conviction, for correction, for instruction in righteousness so that the man of God may be complete, fully equipped for every good work” (vs 15-17). Now you know why there was such a battle between Jesus and the religious leaders of the Jews.

John 7:19: “Did not Moses give you the Law, and not one of you is practicing the Law? Why do you seek to kill Me?” The people answered and said, ‘You have a demon. Who is seeking to kill You?’” (vs 19-20). Of course, that’s the quickest way to cast doubt and disparagement against someone.

- oh, he’s demon possessed
- oh, stay away from him

I’ve heard that used against people, and in many cases it’s not true. Was it true of Christ? *Of course not!*

Verse 21: “Jesus answered and said to them, ‘I did one work, and you were all amazed. Now then, Moses gave you circumcision—not that it was from Moses, but from the fathers—and on *the* Sabbath you circumcise a man. If a man receives circumcision on *the* Sabbath, so that the Law of Moses may not be broken, why are you angry with Me because I made a man entirely whole on *the* Sabbath?’” (vs 21-23). They were angry that He ‘broke’ the Sabbath. He told the man to pick up his bed and carry it.

John 9:16: “Then some of the Pharisees said, ‘This Man is not from God because He does not keep the Sabbath.’....” That was the Jews, and their leaders taught them the Sabbath. That’s quite a statement that ‘You’re not keeping the Sabbath.’ He

healed a man on the Sabbath.

Remember the time that He healed a man and was angry when He healed him? I imagine that there were some critics back there saying, 'If this is a man of God He shouldn't have that look on His face. If this is a man of God He shouldn't be angry. Why, a man of God is supposed to be kind, nice' and all this sort of thing.

John 7:24: "Judge not according to appearance, but judge righteous judgment.... [Note sermon series: *Judge Righteous Judgment*] ...Then some of those from Jerusalem said, 'Is not this the One Whom they seek to kill? But look, He is speaking publicly, and they are saying nothing to Him. Can it be that the authorities have recognized that this Man truly is the Christ?'" (vs 24-26). He stirred up the whole nation of Judah because of His ministry and everything He did.

Verse 27: "Now, this man, we know where He comes from. But the Christ, whenever He may appear, no one knows where He comes from." *They knew!*

Verse 40: "Now, after hearing these words, many of the people said, 'This is truly the Prophet.' Others said, 'This is the Christ.' But others said, 'Does the Christ then come out of Galilee? Does not the Scripture say that the Christ comes from the seed of David, and from Bethlehem, the town where David was?' Therefore, a division arose among the people because of Him" (vs 40-43).

But back in v 27 it says that they wouldn't know where He's from. You could ask when you go through here and read about these arguments, whose opinion counts? *When it's all said and done, whatever God says or does, His opinion, that's what really counts!*

Verse 28: "Then Jesus spoke out, teaching in the temple and saying, 'You know Me, and you also know where I come from; yet, I have not come of Myself; but He Who sent Me is true, Whom you do not know.'" We're setting the stage here for John 8; we're going to see a knockdown, drag out fight that is really something!

Imagine what kind of reaction you would have if you walk up to an Orthodox rabbi today and look him right in the face and say, 'You don't know God!' If you stir up too much trouble he would have a council to kill you. There are Christian groups in Israel, which I'm sure includes mostly the Church of God, who keep the Sabbath and the Holy Days, and they're getting Jewish converts, and the rabbis are angry and seeking to expel them out of the country.

Verse 29: "'But I know Him because I am

from Him, and He sent Me.' Because of this *saying*, they were looking *for a way* to take Him; but no one laid a hand on Him because His time had not yet come. Then many of the people believed in Him, saying, 'When the Christ comes, will He do more miracles than those that this *Man* has done?' The Pharisees heard the crowds debating these things about Him, and the Pharisees and the chief priests sent officers to arrest Him" (vs 29-32).

The officers were the guards at the temple. They had shifts of guards that were all around the temple and they were to protect it and so forth. So, they sent out the guards to arrest Jesus.

Verse 33: "Then Jesus said to them, 'I am with you yet a little while, and *then* I go to Him Who sent Me. You shall seek Me, but shall not find Me; and where I am *going*, you are not able to come'" (vs 33-35).

Here's a good Scripture to remember that no one can go to heaven. Did Jesus ascend into heaven? *Yes, He ascended into heaven!* Jesus said that when He goes "...you are not able to come." He said that even to His disciples. "...where I am *going*, you are not able to come." He said, 'When I come again, I will receive you unto Myself.'

Verse 35: "Therefore, the Jews said among themselves, 'Where is He about to go, that we shall not find Him? Is He about to go to the Diaspora among the Greeks, and teach the Greeks?'"

We'll look at one Scripture that shows us that the Jews knew where all the 12 tribes of Israel were at that time. You can read the book of *Josephus* and he will acknowledge that even during his day they knew where the other ten tribes were. These are the ones who were dispersed among the Gentiles.

James 1:1: "James, a servant of God and of *the* Lord Jesus Christ, **to the twelve tribes**, which *are* in the dispersion: Greetings!" If you're going to write a letter, you're surely going to know to whom you are writing, and you're surely going to know that it's going to get there. He's writing to the 12 tribes and this went out to the 12 tribes.

John 7:35 shows that they knew where the 12 tribes were. Not only just the Jews there. In thinking about this whole thing with the Jewish question, it's kind of my opinion that the really tremendous musicians who are Jews—and they are absolutely fantastic in music—that they have made and created some of the players of instruments and so forth. They are really outstanding. I wonder if they are not mostly from the tribe of Levi, because the Levites were the ones at the temple: singers, priests and so forth to differentiate them from the 'religious' leaders of the Jews. It's kind of hard to

sort out where all the 12 tribes are, but it just makes me wonder about that.

John 7:36: “‘What is this saying that He said, “You shall seek Me, but shall not find *Me*”; and, “Where I am *going*, you are not able to come”?’ Now, in the last day, the great *day* of the Feast...” (vs 36-37). Whether this is the Last Great Day or the last day of the Feast it doesn’t make it clear one way or the other. I would assume that it would mean The Last Great Day, because it says, ‘Seven days you shall have the Feast of Tabernacles and the eighth day shall be a Sabbath unto you.

I do know that on this day there was the Jewish ceremony called *The Festival* or *The Ritual of Water*, where they would take water in a certain area of the temple and they would pour this water in acknowledgement of God sending water for the crop and acknowledgment of God giving them the water that they had. Of course, when you live in a desert area, water is very important. It’s a very, very needed thing!

So, when Jesus came and started preaching on this Last Great Day, “...Jesus stood and called out, saying, ‘If anyone thirsts, let him come to Me and drink’” (v 37). Immediately we should think of some Scriptures: John 6:63—the words of Jesus are Spirit and Truth.

John 6:35: “Jesus said to them, ‘I AM the Bread of Life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time.’” Here the teachings of Jesus follow right along with “...Let him follow Me and drink” (John 7:37). Here’s the prophecy of what He was teaching here:

Isaiah 55:1: “Ho, everyone who thirsts, come to the waters; and he who *has* no money, come, buy and eat. Yea, come, buy wine and milk without money and without price.” Referring to the true spirituality of God, not just the physical things alone.

Verse 2: “Why do you spend money for *what is* not bread? And your labor for *what* never satisfies? Harken diligently to Me, and eat *what is* good, and let your soul delight itself in fatness. Bow down your ear, and come to Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David” (vs 2-3).

Verse 5: “Behold, you shall call a nation that you do not know; a nation *that* did not know you shall run to you because of the LORD your God, and for the Holy One of Israel; for He has glorified you.” That’s concerning a direct prophecy of Christ; that the nations would come to Christ.

Verse 6: “Seek the LORD while He may be

found; call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon” (vs 6-7). Where do you overcome sin? *Right in the mind!* That’s the first place to overcome sin!

Verse 8: “‘For My thoughts *are* not your thoughts, nor your ways My ways,’ says the LORD. ‘For *as* the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain comes down, and the snow from the heavens, and does not return there, but waters the earth, and makes it bring forth and bud, and gives seed to the sower and bread to the eater, so shall My Word be which goes out of My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall certainly do what I sent it to do. For you shall go out with joy, and be led out with peace; the mountains and the hills shall break out before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn, the fir tree shall come up; and instead of the brier, the myrtle tree shall come up; and it shall be to the LORD for a memorial, for an everlasting sign *which* shall not be cut off’” (vs 8-13).

John 7:38: “‘The one who believes in Me, as the Scripture has said...’” How does the Scripture say we’re to believe in Him? *With all our heart, mind—repent to God!*

“‘...out of his belly shall flow rivers of living water.’” (v 38). Again, this is symbolically speaking of out of His innermost being will flow the Holy Spirit of God.

Verse 39: “But this He spoke concerning the Spirit, which those who believed in Him would soon receive; for *the* Holy Spirit was not yet *given* because Jesus was not yet glorified.”

That’s a tremendous thing! I hope that we can all come to it. It’s a hard point in life to come to, but I hope we can all come to that point in life that we can say that God’s Spirit is sufficient; *God’s grace and Spirit is sufficient!* God can take care of everything else! We don’t have to worry about anything else. God can take care of everything else.

That doesn’t mean that we all just quit working or give up and do nothing and run off to some commune and get long-haired, long-bearded, dirty and disheveled. It doesn’t mean that at all.

It’s kind of like the thing that we ask God to bless us and do something, then we sit back and we don’t do anything so God can’t bless us. We have to get out and do, follow through on that faith. In order to come to this point that we can really have,

spiritually speaking... Jesus gave the promise that 'he who comes to Him shall never hunger and never thirst.' *That is the one who is believing!*

Verse 43: "Therefore, a division arose among the people because of Him. Now some of them desired to take Him... [some would have taken him... [that is the officers sent to arrest Him] ...but no one laid hands on Him" (vs 43-44). I just wonder what sort of spiritual restraint was there, how many angels were there just putting into the minds of these people, 'Don't you dare lay a hand on Him.' It wasn't time!

Verse 45: "As a result, *when* the officers came to the chief priests and the Pharisees, they said to them, "Why did you not bring Him?" The officers answered, 'Never has a man spoken like this man.' Then the Pharisees answered them, 'Are you also being deceived?'" (vs 45-47). I see so many parallels in that:

- if you don't agree with the hierarchy you're deceived
- if you try and do something that doesn't agree with them, you're demon possessed

Verse 48: "'Has even one of the rulers or of the Pharisees believed in Him?... [Nicodemus did] ...But these people who do not know the law are accursed.'" (vs 48-49). Doesn't that sound like some of the things that the leaders hold the people in contempt? *Yes! It did then!*

Verse 50: "*Then* Nicodemus (being one of them, the one who came to Him by night) said to them, 'Does our law judge any man without first hearing from him in person, and knowing what he does?' They answered and said to him..." (vs 50-52). Here's the 'gang attack'; if you don't agree with the majority, sic 'em!

Verse 52: "They answered and said to him 'Are you also from Galilee? Search and see, for no prophet has *ever* come out of Galilee.' And each one went to his house" (vs 52-53).

Let's see what Nicodemus admitted concerning the Jews and the rulers of the Jews.

John 3:1: "Now, there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. He came to Jesus by night... [for fear of the Jews] ...and said to Him, 'Rabbi, **we**... [Pharisees] ...know that You are a teacher *Who* has come from God; because no one is able to do the miracles that You are doing unless God is with him.'" (vs 1-2).

Then they turned around and said that He does these by the spirit of Beelzebub. Now you know why Jesus warned them of committing the

unpardonable sin. If you *know* that He's from God and you turn back from Him, are you responsible for your knowledge, your thoughts and your actions? *Sure you are!*

- Is Jesus the Just Judge? *Yes, He is!*
- Is He going to make any condemnation to someone without really knowing that it is true? *No, He's not!*

So, when we come to some of these hard statements, especially in John 8, we'll see what He did with the situation with the woman who was taken in adultery, and then the man who was born blind. There are several spiritual parallels that we can draw on those.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 7:1-3
- 2) Mark 6:2-3
- 3) Mark 3:32-35
- 4) John 2:12
- 5) John 7:4-7
- 6) John 3:18-21
- 7) 1 John 4:1-6
- 8) Isaiah 8:20
- 9) 1 John 4:6-8
- 10) 1 John 5:5, 19
- 11) Galatians 1:3-4
- 12) Galatians 6:14
- 13) Luke 14:25-33
- 14) John 7:8-19
- 15) Malachi 2:1-10
- 16) John 5:39-47
- 17) 2 Timothy 3:15-17
- 18) John 7:19-23
- 19) John 9:16
- 20) John 7:24-27, 40-43, 28-35
- 21) James 1:1
- 22) John 7:36-37
- 23) John 6:35
- 24) Isaiah 55:1-3, 5-13
- 25) John 7:38-39, 43-53
- 26) John 3:1-2

Scriptures referenced, not quoted:

- Acts 15
- Mark 7:1-22
- John 6:63

Also referenced:

- Book: *Josephus*
- Sermon Series: *Judge Righteous Judgment*

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The Gospel of John XIII The Light of the World

(John 8)

Fred R. Coulter

We want to continue this right in the timeframe of the Feast of Tabernacles, because this is when these events occurred, and there are some very important events for us to understand.

John 8:1: “But Jesus went to the Mount of Olives.” There was a place where He stayed, kind of camped out overnight at the Mount of Olives. You will find that during the ten days before Jesus’ crucifixion you will find that every night He went out to the Mount of Olives and then came back to the temple.

What was out there—if He stayed in someone’s house, or if there was a little camping area that He stayed in, whatever it may be—I don’t know, but at least Jesus had that pattern of going out there. Remember, on the last occasion when He went out that way He stopped by the Garden of Gethsemane, and that’s where He had His final prayer for three hours.

There’s also in the area of the Garden of Gethsemane an olive tree that is purported to be 2,000-years-old. That means that it was there at the time that Jesus prayed. That’s really something if you think about it for a minute. What does an olive tree and olive oil symbolize? *The oil: the Holy Spirit of God, and that was to burn in the temple!* Then you go to Zech. 4 and it talks about the two witnesses who are the two olive trees that stand before the Lord of the Earth.

So, God just takes one simple little thing, and why have that same olive tree still alive 2,000 years later? That’s kind of a witness from God. I’ve never heard of tree any older than 2,000 years. There may be some; I don’t know about some of these Sequoia trees. Anyway, it was right in the garden where Jesus prayed.

In the morning, after Jesus would be out there at the Mount of Olives, v 2: “And at dawn He came again into the temple...” They had a different sleep schedule than we do. All you ‘night owls’ would not exist at that time, because you wouldn’t have electric lights to keep you bright and awake; and music and noise and different things to go on.

When I worked the graveyard shift as a cook, that really got me down after about six months. Working from 1am to 9am is the worst graveyard shift. You can kind of tolerate it from 11-7 because you can get home and get to sleep. But

from 1-9 absolutely kills you. You couldn’t have that during Jesus’ day. They didn’t walk over and flip on a switch and have electric lights. You had, at best, candles, and you had mostly these little dish lamps and they were just open little dishes with the wick stuck in the end and the wick would come out one end and they would fill it with olive oil and they would light the end of the wick and that was their lamp.

Sidebar: The Jews had, on the Sabbath, if you were reading the Scriptures alone and the light was going dim because the olive oil in the lamp was running low, you could not tilt it to make the flame come higher to read. But if there were two of you, one could read and one could tilt, that would be okay. Talk about ‘straining at a gnat and swallowing a camel’!

Verse 2: “And at dawn He came again into the temple and all the people came to Him; and He sat down and taught them.” Here comes a terrific confrontation; this would be a real classic movie scene! If you can kind of keep this in mind and just remember the temple area, the whole area where people would congregate:

- the court of the Gentiles
 - the court of the Israelites
- then you would go inside and there was:*
- the court of the burnt offerings
 - then the Holy of Holies

All around there were different areas where people would gather. There was the custom where different rabbis would get up and speak. Different groups would go over in a corner and listen to this one, and over in another corner and listen to another one. So, they all came to hear Jesus.

Verse 3: “Then the scribes and the Pharisees... [because they wanted to catch Jesus really had to figure out something to really do Him in] ...brought to Him a woman who had been taken in adultery... [you have the evidence right in hand] ...and after setting her in *the* center.” That means Jesus was teaching and all around Him were a lot of people. The scribes and Pharisees came through all of the people and went up into the center area where Jesus was and stood her right in the middle in front of Jesus.

Verse 4: “They said to Him, ‘Teacher, this woman was caught in the very act of committing

adultery. And in the Law, Moses commanded us that those who commit such *a sin* should be stoned. Therefore, what do You say?” (vs 4-5). They couldn't really get Jesus on sinning or by preaching on His own authority. Remember, they came and said, 'We're going to find out where this authority is.' So, Jesus said, 'Okay, I will tell you where I got My authority if you answer Me one question: The baptism of John, was it of men or was it of God?'

So, the scribes and Pharisees thought and thought and said, 'If we say of God or from heaven, then He will say, *Why don't you obey him?* But if we say of men all the people will be against us, because the people believe that the message was from heaven.' In other words, his authority came from heaven and not from man. So, they answered Jesus and said, 'We don't know.'

Here they have to get Him. What would be the thing where they could really get Jesus? *If He went against the Law of Moses!* In order to catch a woman in adultery, you have to do some advance planning and scheming. It doesn't say if a priest enticed her, or they paid someone else to entice her, but you notice only half of the case is here. They only brought the woman!

Verse 6: "Now, they said this to tempt Him, so that they might have *cause* to accuse Him...." Wouldn't they really stood up and shouted it and say, 'This Man preaches against Moses.'

"...But Jesus stooped down *and* wrote on the ground with *His* finger" (v 6). I've heard a lot of people say different things about what He wrote on the ground. I don't know what He wrote on the ground. I know one message He could have written:

- Where is the man?
- the Law of Moses says that they shall *both* be tried

or He could have written

- the sins of each one of the instigators who were bringing this woman

All of those are possible. I don't know what He wrote on the ground, but it must have been pretty convincing.

Verse 7: "And as they continued to ask Him, He lifted Himself up *and* said to them, 'Let the sinless one among you cast the first stone at her.'" Notice that He was very clever in putting it right back on them. 'If you're anxious to carry out the Law of Moses, you do it.'

Verse 8: "And again He stooped down *and* wrote on the ground.... [again, I don't know what He wrote] ...But after hearing *this*, they were convicted *each* by *his own* conscience, and went out

one by one, beginning with the older ones until the last...." (vs 8-9).

This is very interesting because you had all the people around there. I don't know how many of the people knew the different Pharisees and so forth, but they probably knew some of the sins that the Pharisees had done. If there would have been a Pharisee who would have picked up the first stone, then, I'm sure, the multitude would have been against the Pharisees as well as proving Jesus' point.

"...And Jesus was left alone, with the woman standing in *the* center" (v 9). All the people were still standing round about. When it says that Jesus was left alone, apparently they brought in the woman and they got all of the crowded center area where Jesus was; it's just Jesus and the woman, and He's still down there writing on the ground.

I'm going to do that sometime. I'm going to really try to pick up some of the wisdom that Jesus used when He was trapped. I do need that, because when I get trapped I tend to respond in a different way. I get out the Smith and Wesson, the six-hooter, and POW! POW!

Verse 10: "And when Jesus lifted Himself up and saw no one but the woman..." I imagine that she was scared to death! Just imagine how she felt. Her heart pounding and she was wondering and worrying,. Here's this Man, 'is He going to condemn me? Those rats caught me.' Talk about government entrapment, you sure have it here!

"...He said to her, 'Woman, where are your accusers? Did anyone condemn you?' And she said, 'No one, Lord.'...." (vs 10-11). I'll bet she was very happy to say that and rather breathless in doing it.

"...And Jesus said to her, 'Neither do I condemn you. **Go, and sin no more**'" (v 11). He knew it was a sin.

Here's another thing that is very true: When we have our sins forgiven, when we're not judged for sins that we have committed, and we know that we are forgiven, then we're to "...**Go, and sin no more.**"

John 5:14—this after Jesus healed the man that was sick: "After these things, Jesus found him in the temple and said to him, 'Behold, you have been made whole. **Sin no more**, so that something worse does not happen to you.'"

It's very interesting that during the Millennium all Israel is going to be saved. Israel is depicted in the Old Testament as a unfaithful wife, an adulteress. Here in type you have how God is going to forgive Israel, all those who come into the

second resurrection, because this is going to have to be at the time during the second resurrection. He's going to forgive their sins, but He's going to tell them **"...sin no more..."**

John 8:12: "Then Jesus spoke to them again, saying, 'I am the Light of the world; the one who follows Me shall never walk in darkness, but shall have the Light of Life.'" That's quite a profound statement! **"...the Light of Life"** *if* you follow Christ!

Verse 13: "Therefore, the Pharisees said to Him, 'You are testifying about Yourself; Your testimony is not true.' Jesus answered and said to them, 'Even if I testify about Myself, My testimony is true, because I know where I have come from and where I am going. But **you** do not know where I come from and where I go' (vs 13-14). They could have by *believing Him!*

Verse 15: "You judge according to the flesh; I judge no one." Isn't that true? Every time you get in a sticky argument of some kind, you always start out with part of a premise that is true, but it's really, in fact, false because it's not the whole story.

Isn't this thing that arguments with kids are made of? There was a comedian that was telling about his family at home, and one of the brothers would come down in the morning and sit at the breakfast table and make an ugly face and then one of the other little kids would look at him and say, 'He looked at me!' Both are a false premise. One made a face and the other one is trying to get the other one in trouble. It's a false premise, but it's still true! That's how you get involved in a lot of these carnal arguments.

Many times a judge will tell you, 'I can't do this, or that, because the law doesn't say so one way or the other.' That's why we have the legislature of the temple of Satan's system to try and produce all the laws. They're generating laws all the time; if there isn't a law they can't make a judgment.

Well, that's exactly what the scribes and Pharisees were doing. They came back judging after the flesh and caught the woman entrapped in adultery to try and bring physical circumstances on her for her part in breaking the law. Yet, that's not the whole story.

Verse 15: "You judge according to the flesh; I judge no one. Yet, if I do judge, My judgment is true, for I am not alone; but I and the Father Who sent Me. And it is written in your law that the testimony of two men is true. I AM *One* Who bears witness of Myself, and the Father, Who sent Me bears witness of Me.'" (vs 15-18). Then they get into

the whole argument concerning the Father.

Many things will turn right back to John 3:18-20, that if you hate the Light you won't come to it because your deeds are evil and you don't want your deeds exposed. If you come to the Light and walk in the Light and in the Truth, Jesus said that ***He was the Light!***

I want you to pay special attention in John 1 to the connection between the Word—where it says that Jesus was the Word—and the words 'created everything that there was.' Let's see about the Light of the world.

John 1:4: "In Him was life, and the life was the light of men. And the Light shines in the darkness, but the darkness does not comprehend it. There was a man sent by God, whose name *was* John. He came for a witness, that he might testify concerning **the Light**... [Jesus said, 'I am the Light of the world'] ...so that through him all might believe. He [John] was not the Light, but *came* that he might testify concerning the Light. The True Light was that which enlightens everyone who comes into the world. He was in the world, and the world came into being through Him, but the world did not know Him. He came to His own, and His own did not receive Him" (vs 4-11).

Stop and think about it for a minute; remember, the Word created everything that there was and nothing came into existence except that the Word had created it. What was the first thing that was created? Jesus said that ***He*** is the Light of the world. We know that after Satan's rebellion:

Genesis 1:2: "And the earth was without form and void, and darkness *was* upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, 'Let there be light.' And there was light. And God saw the light that *it was* good; and God divided between the light and the darkness" (vs 2-4). There are many, many things you can draw in analogy concerning this:

- God created light
- the Light is Truth
- Jesus is the Light of the world

Differentiate that from darkness. Who is the author of darkness? *Satan the devil!* If you walk in darkness, you're walking in sin. All of those things you can just amplify and think about just out of this one verse.

Let's see another analogy: *When God is with you there is Light!* When God was starting to bring the children of Israel out of Egypt and He separated the children of Israel from the Egyptians:

Exodus 10:21: “And the LORD said to Moses, ‘Stretch out your hand toward the heavens, that there may be darkness over the land of Egypt, so that one may even feel the darkness.’” You talk about something that creeps and crawls on your flesh! Have you ever been in a cave? You go down and they tell you about how many millions of years it took to make these various formations.

I never believed any of those things, that it took that long, so I said, ‘What if the temperature of the water was changed? What if it was very hot water at the time when these were made? Would it not be made a lot quicker? You see the geysers and hot springs and they build up real quickly. We hold onto the rail going down and they turn off the lights. Almost every cave trip you take they turn off the lights. What they want you to do is see if you can see your hand. Bringing it right up to your nose you can’t see it. Nothing! Black!

Just think of that kind of darkness, the kind that crawls all over you that can be felt, and you can’t get away from it. I don’t think it is sticky or gooey, but it sure makes your skin crawl! **“...so that one may even feel the darkness.”**

Verse 22: “And Moses stretched forth his hand toward heaven. And there was a thick darkness in all the land of Egypt three days.” I don’t know about you, but if you have stay in bed for three days and you’re not sick, about the end of the first day and night you’re ‘fit to be tied.’ Can you imagine how restless and scared they were getting on into the third day?

Notice that God was with the Israelites, v 23: “They did not see one another, nor did any rise from his place, *for* three days....” Not like today with your Black and Decker flashlight. I imagine it was so thick and heavy that even when they would light their little candles that all it would do is light about two inches around and they couldn’t see anything. It was a *thick* darkness. I don’t know if it put out the candles or what.

“...But all the children of Israel had light in their dwellings.” (v 23). In a sense, in analogy, the same thing is in our lives. We live in a world that is full of *spiritual darkness*. The world is going about not knowing where it is, but there is Light in our lives. All during the 40 years that the Israelites were wandering in the desert they had this:

Exodus 13:20 “And they moved from Succoth and camped in Etham at the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud to lead them in the way, and by night in a pillar of fire to give them light, to go by day and night” (vs 20-21). All during the 40

years that was there; the Light of God was there, symbolic of Christ! Quite an interesting parallel in all these things when you really think about it.

Psalms 27:1: “**The LORD is my light** and my salvation...” God is going to lead the way; Christ is the Light! He said, ‘I am the Light of the world!’ In other words, if there’s any Truth, any goodness, any thing in this world, it’s going to have to be traced back to Christ! Jesus said to the scribes and Pharisees, ‘The light in you is darkness’ and He warned us that the light in us better not be darkness.

“...whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?” (v 1). Then David goes all the way through here showing how that God:

- protects him
- watches over him
- delivers him out of the hand of the enemy

The conclusion is, v 14: “Wait for the LORD; be of good courage, and He shall make your heart strong; yea, wait, I say, *wait* on the LORD.”

This is the fantastic and marvelous thing about the Bible: The Bible is a continuously self-improving book. There’s no other book like it on earth.

Psalms 119:105: “Your Word is a lamp to my feet and a light to my path.”

- What was inside the temple to burn perpetually? *The lamp of God!*
- Who is the Word of God? *Christ is the Word of God! He is the Light of God!*

And Christ—Who is the Word—gives light, which is also contained in God’s Word!

- Who inspired the Word of God? *Jesus Christ did!*

See how all of these just come right back and tie together; it’s really fantastic! “Your Word is a lamp to my feet and a light to my path.”

Verse 130: “The entrance of Your words... [into the mind] ...gives light; it gives understanding to the simple.”

How is Jesus Christ going to return? All of these tie together. I thought that was rather fascinating in preparing for this sermon how all of these things just fit together so tremendously.

Luke 17:22: “Then He said to the disciples, ‘The days will come when you shall desire to see one of the days of the Son of man, and shall not see it.’” I think about that a lot and I think about during the time of the apostles—you can read this in Paul’s writings—they pretty well thought that Jesus was

going to return during their day. All of these other people who were the ones being:

- against Christianity
- changing Christianity
- bringing in false Christianity
 - ✓ the Lord is in your heart
 - ✓ we will prove all these apostles were false
 - ✓ we're really the true apostles, the false ones saying their true and the true ones saying they're false

One of the things that they taught was that Christ is going to return 'in our lifetime.' Even the last part of the book of John, and remember it went around as a rumor among all the brethren, which then was obviously perpetuated in all the Churches. What did Jesus tell John?

Jesus told Peter, '*Feed My sheep,*' and 'you're going to die by crucifixion' in so many words. And Peter said, 'If that's going to happen to me, what's going to happen to him?' pointing to John. Jesus said to Peter, '*What is it to you if he lives until I return? You feed the sheep.* You do what you're supposed to do.' And from that day on it went out that Christ would return in the lifetime of the Apostle John. This gave everybody a lot of hope, because who was the last remaining apostle? *The Apostle John!*

When John was given the vision of Revelation he did see in vision and lived to see the return of Christ. But when John died, can you image how many of those *false Christians* would say, 'See, we were right! John is dead! And Jesus didn't return! Now, *we* have the true doctrine! This doctrine over here is too Jewish; you don't have to keep the Holy Days and the Sabbath and all of that. We have the true doctrine.'

When Christ returns it's going to come a little differently, but I imagine that there were many days during that time, all those years up until the death of John, that the apostles were desiring one of the days of Jesus Christ. I wonder how many sermons that were given years later where the apostles would say, 'I just wish that you had been there when thus and such took place. I just wish you had been there when Jesus taught us these things. Maybe you would believe even more.'

That's why Jesus said that there was a 'blessing for those who believe on Him and have not seen Him.' They were desiring "...to see one of the days of the Son of man, and shall not see *it*."

Verse 23: "And they shall say to you, 'Look here,' or, 'Look there.' Do not go, neither follow

them. For as the light of day, whose light shines from *one end* under heaven to the *other end* under heaven... [the sun] ...so also shall the Son of man be in His day."

So, when Christ reveals Himself, it's going to be **light!** Tremendous! Let's compare light and righteousness, because if you have the Light of Life, you have the righteousness of Christ.

Psalms 37:1: "Do not fret yourself because of evildoers, and do not be envious against the workers of iniquity, for they shall soon be cut down like the grass; and wither as the green herb. Trust in the LORD, and do good; dwell in the land, and cherish faithfulness. Delight yourself in the LORD, and He shall give you the desires of your heart" (vs 1-4). Who is the Bread of Life? *Christ is the Bread of Life!*

Psalms 34:8: "O **taste and see that the LORD is good...**" How? *Through His Word!* This gives understanding. "...blessed is the man who takes refuge in Him."

Psalms 37:5: "Delight yourself in the LORD, and He shall give you the desires of your heart. Commit your way unto the LORD..." (vs 5-6). I'll guarantee you one thing, no one is ever going to understand a thing about God if they hate God. God just won't do it.

But how much more can you understand about God if you delight in God, and delight in His way? What does it say about the Sabbath Day? {note Isa. 58—if you will call the Sabbath the delight of the Lord, you will be blessed.} When you see some of those Scriptures you wonder why on earth there's such a big argument over whether to keep the Sabbath or not. It would seem very simple:

- if you delight yourself in the Sabbath
- if you do the things that delight God
- if you delight in the Lord

Verse 4: "Delight yourself in the LORD, and He shall give you the desires of your heart." Where as compared to the wicked who lust after it and take it, who steal and rob.

Someone was telling me about an ad; you write in to get this special implement that you can hang your clothes anywhere, in any room, in any climate—any garment—it will fit and all you have to do is send \$15.95. You send \$15.95 and you get back a nice bright galvanized 16-penny nail!

That's how the *workers of iniquity* do things! Technically, it's true. You can take this nail and put it up anywhere and you can hang things on it. But for \$15.95 you get a quarter of a cent nail.

If we delight in God and if we trust in Him, "...He shall give you the desires of your heart" provided they're not based on lust, that they're based on the things that are right.

Verse 5: "Commit your way unto the LORD; trust also in Him, and He will bring it to pass. And He shall bring forth your righteousness **like the light**, and your judgment like the noonday" (vs 5-6). That's why it say we don't wait for the praise of men; let the praise be that which only comes from God, from God's Spirit, from His glory. "...your righteousness **like the light**, and your judgment like the noonday."

Verse 7: "Rest in the LORD, and wait patiently for Him; do not fret yourself because of him who prospers in his way, because of him who carries out wicked schemes."

Let's take this *righteousness and light*; Christ is the Light of the world. Let's see the righteousness we need to have, and that comes by *faith*! I hope we are growing more and more in faith as we go along, and stronger and stronger in the spiritual conviction of God's way.

The Apostle Paul was writing about the kind of righteousness that he wanted. Let's just get the comparison:

Philippians 3:3: **"For we are the circumcision, who serve God in the spirit and rejoice in Christ Jesus, and do not trust in the flesh."** To have no confidence in the flesh, but to have confidence in Christ.

Verse 4: "Though I might also have *reason* to trust in *the* flesh. If any other thinks he has *cause* to trust in *the* flesh, I *have* much more." There apparently were Jews going around saying, 'I'm of this tribe and I've done this' and so forth.

Verse 5: "Circumcised on *the* eighth day; of *the* race of Israel..." Later in John 8 we will see what the Pharisees did. They emphasized *who* they were, rather than *what* they were. Before God who you are makes no difference. It is *what* you are. You may be, as Paul was, all of these things in the flesh, but unless you belong to Christ—and that is *what you are*—it doesn't matter *who* you are.

"...from *the* tribe of Benjamin, a Hebrew of Hebrews; with respect to law, a Pharisee... [that means he was blameless] ...with respect to zeal, persecuting the Church; with respect to righteousness that *is* in law, blameless. Yet, the things that were gain to me, these things I have counted *as* loss for the sake of Christ. But then truly, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I

have suffered the loss of all things, and count *them* as dung; that I may gain Christ and may be found in Him, not having my own righteousness, which *is derived* from law..." (vs 5-9).

And that's what it was; you do this, that and the other thing. All the things that God says to do we should do, that's fine, but that doesn't make us anything great. It has to be Christ.

"...but that *righteousness*, which *is* by *the* faith of Christ, the righteousness of God *that is* based on faith" (v 9). If our righteousness is going to shine as the Light—and Christ is that Light—Whose righteousness do we need? *We need the righteousness of Jesus Christ!* I hope we can understand this more and more as we're going along.

1-Corinthians 1:30: "But you are of Him in Christ Jesus, Who was made to us wisdom from God, even righteousness, and sanctification, and redemption.... [Christ has made all these things for us] ...So that, as it is written, 'The one who glories, let him glory in *the* Lord'" (vs 30-31). That's a tremendous thing, that we can have the righteousness of Christ, Who is the Light, and our righteousness will shine as the Light. ***When we come before God we are viewed as God views Christ!***

I know that is a very hard concept to get. I know that a lot of people—and that's what the Apostle Paul was accused of—say, 'Let us sin that grace may abound.' ***NO!*** He said, 'God forbid!' But we have the righteousness of Christ given to us. It is imputed!

(go to the next track)

Righteousness is given to us ***provided that we believe!*** When you go to God when you have sinned you confess your sins to God and you *believe* that they are forgiven (John 1). You *believe* that they are covered with the blood of Christ.

If they are, Whose righteousness is standing in your place? ***The righteousness of Christ!*** Really think on that for a minute. That should help us really have more of the joy of God, because Christ took the burden of sin. We don't have to carry the burden of sin. How many times have we gone around, 'Oh, woe is me'? ***We carry the burden of sin!*** We don't have to carry that; Christ carried that. That's a tremendous thing.

Not that we should go out and say, 'Christ has done it, therefore, I don't have to do anything.' ***NO!***

- we have to *seek God*
- we have to *walk in the Light*
- we have to do the things that *please Him*

- we have to delight in *the Lord*
- we have to delight in *His way*

All of those things are *coming to the Light!*

- Christ is the Light
- Christ is our righteousness

1-John 2:8 shows what kind of response should be for us as brethren: “Again, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light [Christ] is already shining.” That is the true way of Christianity. The darkness is Satan’s way.

It’s amazing how all of these things just continually tie together.

Colossians 1:12: “Giving thanks to the Father, Who has made us qualified for the share of the inheritance of the saints in the Light... [Christ is the Light of the world] ...**Who has personally rescued us from the power of darkness...**” (vs 12-13). When you think of that, or read that, just think of that thick darkness of Egypt. Egypt is personified as sin! The Pharaoh with his serpent is personified as Satan!

“...and has transferred *us* unto the kingdom of the Son of His love; in Whom we have redemption through His own blood, *even* the remission of sins” (vs 13-14).

1-John 2:8: “...because the darkness is passing away and the true Light is already shining. Anyone who claims *that* he is in the light, but hates his brother, is in the darkness until now” (vs 8-9). It gets right down to our own mental attitudes all the way around.

Verse 10: “The one who loves his brother is dwelling in the light, and there is no cause of offense in him. But the one who hates his brother is in darkness, and is walking in darkness, and does not know where he is going because the darkness has blinded his eyes” (vs 10-11). The darkness can come upon those people who then, instead of following Christ and living the way that they ought to, can turn from Light.

It’s just like we’ve talked about many times, you can be in the light, but you can be walking the other way and the light can be on your back, not in your eyes. Pretty soon you can walk away from the light and clear into utter darkness. That’s what happens when you have hatred take hold of your life like that.

Now we’re going to start getting into this verbal battle between Christ and the Pharisees. After

Jesus said:

John 8:18: “‘...and the Father, Who sent Me bears witness of Me.’ Then they said to Him, ‘Where is Your Father?’ Jesus answered, ‘You know neither Me nor My Father. If you had known Me, you would also have known My Father.’ Jesus spoke these words in the treasury *while* teaching in the temple; but no one arrested Him because His time had not yet come” (vs 18-20). So, all during the Feast of Tabernacles they were seeking to arrest Him.

Verse 21: “Then Jesus said to them again, ‘I am going away; and you shall seek Me, but **you shall die in your sin...**’” That could be literally forever, if you die in your sins, it is over with.

“‘...Where I am going, you are not able to come.’ Therefore, the Jews... [the scribes and Pharisees; the leaders] ...said, ‘Will He kill Himself? *Is* that *why* He says, “Where I am going, you are not able to come?”’” (vs 21-22). Just arguing; carnal-minded.

This is where it starts really getting heated, v 23: “And He said to them, ‘You are from beneath; I am from above. You are of this world; I am not of this world. That is why I said to you that you shall die in your sins; **for if you do not believe that I AM, you shall die in your sins**’” (vs 23-24). {note the sermon: *I AM That I AM*} That’s a take off of Exo. 3 where He says, ‘I AM that I AM.’ Jesus was telling them Who He was. He told them Who He was all along.

Verse 25: “Then they said to Him, ‘Who are You?’ And Jesus said to them, ‘The One that I said to you from the beginning. I have many things to say and to judge concerning you; but He Who sent Me is true, and what I have heard from Him, these things I speak to the world.’ *But* they did not know that He was speaking to them of the Father. Then Jesus said to them, ‘When you have lifted up the Son of man, then you yourselves shall know that I AM, and *that* I do nothing of Myself. But as the Father taught Me, these things I speak. And He Who sent Me is with Me. The Father has not left Me alone because I always do the things that please Him’” (vs 25-29).

Tie that in with Psa. 37 about doing the things that delight God. *Jesus always did the things that pleased the Father!* That’s what we need to do, too; always do those things that please Him.

Verse 30: “As He spoke these things, many believed in Him. Therefore, Jesus said to the Jews who had believed in Him...” (vs 30-31). These were once willing to sit there and glow in Jesus’ presence. Then He really put the clamps on a little bit more:

“...‘If you continue in My Word, you are truly My disciples’” (v 31). Again, His Word: He is the Word and the Word was the Message of God, and the Message was about Jesus Christ **Who is the Word! If you believe that Word then ‘you are My disciples, indeed!’**

Verse 32: “And you shall know the Truth...” In other words, He’s saying that if you don’t do that you won’t know the Truth.

“...and the Truth shall set you free” (v 32). Make you free of what? We’re a society based upon freedom, but what are we doing? *We’re enslaving ourselves with all kinds of chains of bondage!* What does He mean to be made free? *He explains it!*

Verse 33: “They answered Him, ‘We are Abraham’s seed...’” As I said before, *it doesn’t matter who you are!* So what if they’re Abraham’s seed?

“...and have never been in bondage to anyone...” (v 33). They didn’t understand what He was saying. At that time the whole nation of Judea was in bondage to the Romans. They were a conquered nation! They were *enslaved* to the Romans!

“...What do You mean by saying, ‘You shall become free’?” Jesus answered them, ‘Truly, truly I say to you, everyone who **practices** sin is a servant of sin’” (vs 33-34). You live a life of practicing sin. There’s a great distinction there between living and practicing sin. How many here are living and practicing sin? How many still sin? *We all sin!* There’s a difference.

If you are living in and practicing sin, that’s your way of life. But if you’re living a life of righteousness:

- led by Jesus Christ
- led by the Light of the world
- led by God’s Word
- led by God’s Spirit

then you are *not practicing sin!* But if you sin—because you’re not perfect; no one is—and *if we confess our sins He is faithful and just to forgive us our sins!* There’s a vast difference. “...everyone who **practices** sin is a **servant** of sin.” The Greek word for *servant* is ‘doulos,’ which is *slave*. We’re not enslaved to sin. We do sin because of human nature, but we’re not enslaved to it.

I suppose you could just follow on down to the degrees of enslavement that would be. You hear stories of these cocaine addicts and they really get down into the depths of being enslaved. Cocaine is their master! They must have it, and they must sin to

get it, and they must continue with it.

Then we have stories of how horrible and bad it is, and then we have people advocating legalizing cocaine and marijuana. What on earth kind of society would we have if they legalize it. It would absolutely wipe out the whole society, and the whole society would be a slave to it.

Verse 35: “And the servant does not live in the house forever; *but* the Son lives forever.” Why? *Because the Son owns it!* You can have someone come and work in your house, but they don’t live there. They can stay a while but they go home.

How would it be if you have a lot of work to do on the house and don’t feel up to it and it’s overwhelming. You contract with someone to come in and be your servant. That’s what you do, you buy them for their services to come and clean your house. What if they came in bag and baggage and moved in and say, ‘I’m going to live here.’ There’s a vast difference. *Christ owns the house!*

Verse 36: “Therefore, if the Son shall set you free, you shall truly be free.” Free from what? *Free from the domination of sin!* Let’s examine that just a little bit.

I want us to have the whole thought flow, because this is going to have to be taught all during the Millennium. There’s still going to be human nature, but Satan won’t be there. *Satan will not be there!* It’s going to be a whole lot easier to deal with, but there’s still going to be free moral agency, and people can still reject God and harden their heart. That will still be possible. So, what I want us to do is understand this full operation.

Romans 6:1: What then shall we say? Shall we continue in sin, so that grace may abound? **MAY IT NEVER BE! We who died to sin,** how shall we live any longer therein? Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death? Therefore, we were buried with Him through the baptism into the death; so that, just as Christ was raised from *the* dead by the glory of the Father, in the same way, we also should walk in newness of life. For if we have been conjoined together in the likeness of His death, so also shall we be *in the likeness of His* resurrection. Knowing this, that our old man was co-crucified with *Him* in order **that the body of sin might be destroyed...** (vs 1-6).

It’s a process; day-by-day the outward man perishes, but the inward man grows. We destroy sin!

“...so that we might no longer be **enslaved to sin**” (v 6). That ties right in with ‘whosoever is practicing sin is the servant of sin.’ The same word

serve/enslave. When you are enslaved to sin, you are in bondage. Christ said that if you *believe Him*, if you *follow Him*, ***you will be made free for the Truth will make you free!***

Verse 7: “Because the one who has died to *sin* has been justified from sin.” Freed from *serving* sin. You’re not totally perfect. Before God, because of the righteousness of Christ, He looks at you as completely perfect. But you know, God knows—and He has made it clear in His Word—that we still have sin to overcome, but it doesn’t rule our lives; it doesn’t have dominion over us.

Verse 8: “Now, if we died together with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more; death no longer has any dominion over Him. For when He died, He died unto sin once for all; but in that He lives, He lives unto God. In the same way also, ***you should indeed reckon yourselves to be dead to sin...*** [that bondage to sin] ...but alive to God through Christ Jesus our Lord. Therefore, ***do not let sin rule in your mortal body by obeying it in the lusts thereof.*** Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God as those who are alive from the dead, and your members *as* instruments of righteousness to God. For ***sin shall not rule over you...***” (vs 8-14).

That’s how you are free from that bondage. It won’t have rule and dominion over you!

“...because you are not under law, but under grace” (v 14). That’s what God’s grace is all about; *within* God’s grace we are to keep His laws, but all of your law-keeping will never make you perfect, because *only Christ can make you perfect! If you seek to be perfected by law, then you will soon become the slave of sin!*

- Did the Pharisees keep the laws of God?
Yes, plus all of their own!

So much so that they were wrapped up in it and worshipping law instead of God!

- Did they seek, by this law-keeping, to make everything perfect? *Yes!*
- Did it work? *No!*

Christ said that they were the *slaves of sin!*

- Were the scribes and Pharisees sinning?
Yes!

They were planning and plotting and figuring out how they could kill Jesus! If you have murder in your heart you’re a sinner, you’re practicing sin!

John 8:36: “Therefore, if the Son shall set

you free, you shall truly be free. I know that you are Abraham’s seed; but you are seeking to kill Me, because ***My words do not enter into your minds.*** I speak the things that I have seen from My Father... [now it’s going to start getting kind of nasty] ...and you do the things that you have seen from your father.’ They answered and said to Him, ‘Our father is Abraham.’ Jesus said to them, ‘If you were Abraham’s children, you would do the works of Abraham. But now you seek to kill Me, a Man who has spoken the Truth to you, which I have heard from God; Abraham did not do this. You are doing the works of ***your*** father’” (vs 36-41). The carnal mind just comes right back again.

“...Then they said to Him, ‘We have not been born of fornication....’” (v 41). That tells you they knew an awful lot about Jesus Christ—didn’t they? *They sure did!*

“...We have one Father, *and that is God.*’ Therefore, Jesus said to them, ‘If God were your Father, you would love Me, because I proceeded forth and came from God. For I have not come of Myself, but He sent Me. Why don’t you understand My speech? ***Because you cannot bear to hear My words***” (vs 41-43). Why?

Verse 44: “***You are of your father the devil...***” That’s awfully strong. There’s no other place in the Bible that says that. Here is where we get to the perfect candidate for Satan’s instrumentalities. They hate Jesus. They have the Law of God. You cannot say that they have some pagan thing. They actively work against Jesus and they actively serve Satan the devil! What kind of combination could you get that would be anymore perfect for serving the devil.

“...and the lusts of your father you desire to practice. He was a murderer from *the* beginning, and has not stood in the Truth because there is no Truth in him. Whenever he speaks a lie, he is speaking from his own *self*; for he is a liar, and the father of it. And because I speak the Truth, you do not believe Me. Which *one* of you can convict Me of sin? But if I speak *the* Truth, why don’t you believe Me?” (vs 44-46). Then He labels it right out:

Verse 47: “The one who is of God hears the words of God. For this reason you do not hear, because ***you are not of God.***” You talk about ‘cutting to the quick.’ You talk about cutting, just absolutely slaying those Pharisees right on the spot. They said, ‘We’re Abraham’s children.’ Aren’t they the people of God? *Yes!* He says, ‘You’re not of God; you are of your father the devil!’

Hebrews 4:12: “For the Word of God [Christ]...” Remember in Rev. 1 that it says, ‘Out of

His mouth goes a two-edged sword'?

"...*is* living and powerful, and sharper than any two-edged sword... [we see that happening in John 8] ...piercing even to the dividing asunder of both soul and spirit, *and* of both *the* joints and *the* marrow, and *is* able to discern *the* thoughts and intents of *the* heart." That's how God judges every person. He doesn't judge on physical circumstances, but the thoughts and intent of the heart. That's pretty powerful!

That's what Jesus was doing here. He was telling them exactly who they were, what they were doing, how they were doing it, and their responsibility in it. Let's see their answer; instead of saying, 'Let's repent; oh yes, that's true':

John 8:48: "Then the Jews answered and said to Him, 'Are we not right in saying that You are a Samaritan...'" There's no lower epitaph that can be given to anyone by a Jew than to call them a Samaritan. That would be like calling a true redneck Southerner a Yankee. There could be nothing more low.

And not only that, "...and have a demon?" (v 48). Same thing! When you can't resist the Truth, then you accuse of being demon possessed. Let's see what they did; what was it that they were doing?

They didn't hear the words of God, because they're not of God. Why were they not of God? *Because they wouldn't listen to His words!*

Jeremiah 6:10: 'To whom shall I speak, and give warning, that they may hear? Behold, their ears *are* not circumcised, and **they cannot hearken...**' How does that work. Have you ever talked to someone and they just cannot hear what you're saying? They hear the words, but this blank stare comes over their mind and you just cannot penetrate it. It's exactly what the Pharisees were doing right there.

"...Behold, the Word of the LORD is to them a reproach..." (v 10). Weren't they reproaching the Word of God when Christ was speaking? *Yes!*

"...they have no delight in it. Therefore, I am full of the fury of the LORD; I am weary with holding in; pour it out on the children in the street, and on the assembly of young men together. For even the husband with the wife shall be taken *as well as* the aged with fullness of days. And their houses shall be turned over to others, together *with their* fields and wives; for I will stretch out My hand on the inhabitants of the land,' says the LORD" (vs 10-12).

That's what happened to the whole Jewish

nation at the destruction of Jerusalem in 69-70 A.D. God sent the Romans out and He stamped them into the ground, ground down the temple, chased the whole group of them over to Masada. You know what happened to the tale of Masada. He did exactly that.

Verse 13: "For everyone from the least of them even to the greatest of them is greedy for gain; and from the prophet even unto the priest everyone deals falsely."

Verse 17: "Also, I set watchmen over you, *saying*, 'Hearken to the sound of the ram's horn.' But they said, '**We will not hearken.**' Therefore, hear, you nations, and know, O congregation, what *will happen* to them. Hear, O earth; behold, I will bring evil on this people, even the fruit of their thoughts **because they have not hearkened to My words, nor to My law, but have rejected it**" (vs 17-19).

That's exactly what they did with Jesus Christ. It said, 'Behold the Stone, which the Lord has chosen and the builders have rejected.' They rejected Christ.

Here's what happens when you won't listen. This is exactly what we see happening to the Pharisees:

Proverbs 21:29: "**A wicked man hardens his face...**" He just sets his will that he is not going to give in. You can see this every time you talk to any Jew about Christ, one who is a real 'dyed-in-wool' religious Jew, it's just like taking fingernails on a chalkboard. They just harden themselves.

Proverbs 28:13: "He who covers his sins shall not prosper, but whoever confesses and forsakes *them* shall have mercy." Sounds just like New Testament doctrine.

Verse 14: "Blessed *is* the man who fears always... [revere, worship and fear God always] ...but he who hardens his heart shall fall into mischief. *Like* a roaring lion and a ranging bear, *so is* a wicked ruler over the helpless people" (vs 14-15).

That's exactly what happened when the Jews rejected Christ. Remember, they said that 'His blood be on our head and on our children's head.' Let's see how they continued exactly in that same way. Their hard-heartedness and their hatred and just collective evil... When I say 'they' I'm not saying *all* Jewish people; I'm saying the rulers of the Jews: scribes, Pharisees, etc.

Here's when Stephen was hauled up before all the council of the 'religious' leaders in Jerusalem. He went through and explained the whole story, you might say the Torah story about God's people; how He began with Abraham, Isaac and Jacob. Then the

children of Israel and bringing them out of Egypt, bringing them into the 'promised land.' How they reject God and turned their backs on God time and time again. Then he got done saying all these things and here's what Stephen was inspired to say:

Acts 7:51: "O stiff-necked and uncircumcised in heart and ears!... [Jer. 10:6, about *uncircumcised* ears; uncircumcised in the heart] ...You do always resist the Holy Spirit; as your fathers *did*, so also *do* you." This was really getting to them!

Verse 52: "Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Righteous One, of Whom **you have become the betrayers and murderers**; who received the law by *the* disposition of angels, but have not kept *it*" (vs 52-53)—and you were the ones who had God's Law!

Verse 54: "And when they heard these things, they were cut to their hearts..." But they didn't repent! They all got up and ran to Stephen:

"...and they gnashed their teeth at him" (v 54). You talk about being 'biting mad!' There have been times when I've been angry and gritted my teeth. But not 'biting mad' where you go out like a mad dog and gnash. They got up and gnashed on him. That means they grabbed him by the arms and legs and bit him like a wild frothing dog!

Verse 55: "But he, being filled with *the* Holy Spirit, looked intently into heaven *and* saw *the* glory of God, and Jesus standing at the right hand of God. And he said, 'Behold, I see the heavens opened, and the Son of man standing at the right *hand* of God'" (vs 55-56). That made them even more mad! Here they are biting him and God gives Stephen this vision and he says, 'Behold, I see God, and Jesus at the right hand of God!' Then they got madder!

Verse 57: "Then they cried out with a loud voice, *and* stopped their ears, and rushed upon him with one accord, and cast *him* out of the city... [talk about a mob] ...*and* stoned *him*...." (vs 57-58). If you're going to stone someone, you're going to hurt them. You're not going to get little pebbles.

"...And the witnesses laid down their garments at the feet of a young man called Saul. And they stoned Stephen, who called upon *God*, saying, 'Lord Jesus, receive my spirit.' And he fell to his knees *and* cried with a loud voice..." (vs 58-60). Notice his attitude; you have to admire this attitude.

If someone came out for me like that I don't know if I could say that I would have this attitude. There would have to be an extra measure of God's

Spirit to have this attitude. Here's he's being gnashed upon, stoned and drug out, cast out of the city:

"...*and* cried with a loud voice '**Lord, do not lay this sin to their charge.**' And after he had said this, he died" (v 60). That's quite an attitude; the same attitude of Jesus Christ. When Christ says that we are *free from sin* let's rejoice in Christ. Let's not be in anyway hard-hearted as these scribes and Pharisees were.

Let's continue with the love of God and the enjoyment of each other!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 8:1-11
- 2) John 5:14
- 3) John 8:12-18
- 4) John 1:4-11
- 5) Genesis 1:2-4
- 6) Exodus 10:21-23
- 7) Exodus 13:20-21
- 8) Psalm 27:1, 14
- 9) Psalm 119:105, 130
- 10) Luke 17:22-23
- 11) Psalm 37:1-5
- 12) Psalm 34:8
- 13) Psalm 37:5-6, 4-7
- 14) Philippians 3:3-9
- 15) 1 Corinthians 1:30-31
- 16) 1 John 2:8
- 17) Colossians 1:12-14
- 18) 1 John 2:8-11
- 19) John 8:18-36
- 20) Romans 6:1-14
- 21) John 8:36-47
- 22) Hebrews 4:12
- 23) John 8:48
- 24) Jeremiah 6:10-13, 17-19
- 25) Proverbs 21:29
- 26) Proverbs 28:13-15
- 27) Acts 7:51-60

Scriptures referenced, not quoted:

- Zechariah 4
- John 3:18-20
- Isaiah 58
- Exodus 3
- Revelation 1

Also referenced: Sermon: *I AM That I Am*

FRC:bo
 Transcribed: 11-12-14 Corrected: 12-29-14

The Gospel of John XIV Pride and Vanity

(John 8 & 9)
Fred R. Coulter

Let's review part of the confrontation that they had in John 8:41: "'You are doing the works of your father.' Then they said to Him, 'We have not been born of fornication. We have one Father, *and that is God.*' Therefore, Jesus said to them, 'If God were your Father, you would love Me, because I proceeded forth and came from God. For I have not come of Myself, but He sent Me. Why don't you understand My speech? Because you cannot *bear* to hear My words'" (vs 41-43).

This shows how that that has to do with whether people are willing to listen or not, and how the most important thing for us is that we always be willing to listen to what God has to say to us. Let's not be hard-hearted like the Israelites and the Jews were.

Then Jesus said, v 44: "You are of *your* father the devil, and the lusts of your father you desire to practice. He was a murderer from *the* beginning, and has not stood in the Truth because there is no Truth in him. Whenever he speaks a lie, he is speaking from his own *self*; for he is a liar, and the father of it." Satan is the adversary; he is the great deceiver. What is one the ways to deceive?

Note these Scriptures:

- Rev. 12:9—Satan is deceiving the whole world
- Isa. 14—Lucifer was cast down because he said, 'I will exalt my throne; I will become like the Most High; I will be above the stars of God
- Ezek. 28—Satan was sinning because he got lifted up in his pride because of his beauty

Lies come from pride. I think we're going to see when we do a little more on human nature that much of human nature comes because of pride. Let's look at what Satan told Adam and Eve, and maybe we can learn a little more out of it.

Genesis 3:1: "Now, the serpent was more cunning than any creature of the field which the LORD God had made. And he said to the woman, '*Is it true that God has said, "You shall not eat of any tree of the garden?"*'" Here is the beginning of his lie and his deception. Here's one thing to note and realize: ***Whenever a lie is told, as much of the truth as possible is put in there so it's more acceptable***

until a person gets to a point that they will believe anything that they are told! Think about that for a minute.

Every time we deal with something with our children they try and cover up something that they have done, first of all by telling us something that is basically true, but it's meant to get our mind off the track. When we tell lies we do the same thing—don't we?

Here Satan was challenging Eve and he said that God said, 'You shall not eat of every tree of the garden.' Well, what's the first thing that you're going to do when someone tells you something like that? *You're going to respond right back!* This is how he got Eve to respond back.

Verse 2: "And the woman said to the serpent, 'We may freely eat the fruit of the trees of the garden...'" That's exactly what he wanted her to do; he wanted her to begin talking. Then he could trap her.

Verse 3: "'But of the fruit of the tree which *is* in the middle of the garden, God has *indeed* said, 'You shall not eat of it, neither shall you touch it, lest you die.'" And the serpent said to the woman, 'In dying, you shall not surely die!'" (vs 3-4). In a sense that was a true statement; if you want to be technical. That's exactly how Satan is; he gets very technical and he takes a point, which is true temporarily, and says, 'No, that isn't the way it is.'

We know that in Gen. 5 that it says that Adam lived to be 930-years-old. He didn't die when he ate the fruit, neither did Eve. So, Satan's statement here was temporarily literally true.

When God said, Genesis 2:17: "But you shall not eat of the Tree of *the* Knowledge of Good and Evil, for in the day that you eat of it in dying you shall surely die." Analyze that statement carefully. He said that "...in the day that you eat of it in dying you shall surely die."

It does not mean in the very day that they ate the fruit that they would die that day. But ***'the wages of sin is death.'*** When you sin, you are as good as dead! That's why God said it the way that He did. Satan comes along and says:

Genesis 3:4: "...you shall not surely die! For God knows that in the day you eat of it, then your eyes shall be opened..." (vs 4-5). Was it a true

statement that their eyes were opened. That is a true statement, their eyes *were* opened! God knew that they would. See how cleverly Satan brings this about.

“...and you shall be like God, deciding good and evil” (v 5). There is the lie! They would know good and evil, but they would not be as God.

There are several ways of looking at this:

- The Hebrew word for *God* is ‘Elohim’; the same word for ‘in the beginning God [Elohim] created the heavens and the earth.’
- The other way of looking at it is: *you shall be as gods*—the same word as used in Exo. 20, which says ‘You shall have no other gods before Me.’

Did Satan consider himself *God*? That was the whole purpose of his rebellion, that he was to become God. So, in fact:

- could it be that Adam and Eve would have their eyes opened to become as a god, as Satan considered himself a god, to know good and evil?

I just leave that with a question mark! You can’t dogmatically say that, but obviously, they were not *as God* with character so that they could never do anything that was evil.

Verse 6: “And when the woman saw that the tree *was* good for food...” Tie that in with

- 1-John 2:16^[transcriber’s correction]—the lust of the eyes, lust of the flesh
- Eph. 2:3^[transcriber’s correction] where the desires of the mind and flesh...

Lots of times people can define lust as you’re lusting after something in a passionate way, but sometimes just the lust of the mind and the desires of the mind also become what we would call *lust* or *covetousness*. She saw that the tree was good for food, and I imagine that she thought that if this isn’t good for food then it would probably taste bad.

It’s like everything else, something that looks bad, *you think* it’s going to taste bad. You see something that looks good, *you think* it’s going to be good; **but it isn’t!** That’s just the way that this world’s system is.

For example: Here’s all this beauty that God has created out here, and then you think about all the evil that goes on with all the people that are out here. You go over here to Reno, Nevada, and I am absolutely amazed how people are hypnotized by

those gambling machines; they just sit there one after the other. It’s really mind-boggling, and they think it’s really good.

We went over to one of the restaurants and there was an older couple walking in ahead of us and the wife says to the husband, ‘You just got to win this time.’ So, it makes you wonder what happened before. People look at that and they think that is good. Some of those people are pushed around in wheelchairs so they can go pull the arm and gamble away their money.

Looks good! But it isn’t good! All that looks good is not good. Evil sometimes looks good, and good sometimes does not look good. That’s why we need God’s commandments to define it for us.

“...and that it was pleasing to the eyes, and a tree to be desired to make *one* wise...” (v 6). That’s the whole secret of the occult. Everything of these secret organizations and the occult is to make you wiser and wiser and reveal more and more. It’s exactly the same premise here.

“...she took of its fruit and ate. She also gave to her husband with her, and he ate. And the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made coverings for themselves” (vs 6-7). You know the rest of the story and what happened.

Satan—who is the father of liars—took something that was wrong, took something that was true but with a different application than what God meant. That’s how Satan was able to deceive.

Job 41 talks about the leviathan, and in part that has to do with Satan. Obviously, it comes down to Satan in the 34th verse. It seems so much like the Chinese dragon that the Chinese depict with smoke and fire coming out of his nostrils and so forth. This doesn’t look like a whale, you can’t say it’s a whale, but is typical of a dragon. When you think of a dragon going through the oceans, or water, then you recall in Rev. 17 where it says that the ‘woman who sits on the beast, sits on many waters and these are people, nations and tongues. There can be quite a few parallels and spiritual analogies.

Job 41:34: “He beholds every thing that is high... [above human intelligence] ...he *is* a king over all the children of pride.” Lies work because of lust, covetousness and pride.

It says in Proverbs that ‘pride goes before a fall.’ When there is pride you can be setup to be deceived. Who is the king over all the children of pride? *Satan!* When there is pride then there is something you want, or something to defend, or something to appeal to—all the avers of human

nature.

But notice here it's talking about Edom, Obadiah 3: "**The pride of your heart has deceived you...**"

- if Satan is the father of lies—which he is
- he fell because of *his own pride*—which he did
- when Adam and Eve ate of the Tree of the Knowledge of Good and Evil and it opened their eyes so they could know good and evil—which it did

Then apparently, when that *law of sin and death* was passed on to them, part of *the law of sin and death* then is ***pride!*** That is how Satan is able to deceive people.

Let's take a look at two countries during WWII, the Japanese and the Germans. The Japanese worshiped the emperor. They would do just incredible things out of *pride*. They would not surrender, but they would commit suicide. That's why when Douglas MacArthur went in there that he told everyone not to wear suits and ties, just kakis and open collar because 'the do not deserve any honor.' He did that to *break their pride*. He said, 'We will execute your emperor unless he renounces his authority as god, and you change your religion that you do not worship the emperor, and you renounce war altogether. So, they put quite a few conditions on the Japanese.

How are the Japanese getting back at us? *Through trade!* I don't believe for one minute that it's out of the goodness of their heart that they're doing it. They will conquer us by that. They really will do it. I think they sat down and said, 'They beat us with war, let's beat them with trade.' Of the top ten banks in the world, six are in Japan.

The thing I want to emphasize is that "**The pride of your heart has deceived you...**" Let's see how *pride is a tool of Satan*. 1-Tim. is talking about anyone who is to be an elder.

1-Timothy 3:6: "Not a novice, lest he become conceited [pride] and fall into *the same condemnation as the devil*." What was the condemnation of the devil? *Because of pride he was lifted up!* This is why God brings upon us the trials and difficulties we go through.

Maybe *if* we can learn the lesson on overcoming pride and overcoming sin where it starts, we won't have so many difficult lessons to go through. Every once in a while you've got to say, 'God, please! Enough!'

The way that I think we can accomplish that is not figuring how smart and good we are, but

getting closer to God and figuring out what God wants us to do. There's a difficult way and a there's an easy way. I prefer the easy way, but somehow human nature just doesn't want to go along with that. So, let's hope that somehow we can get it somewhere in the middle.

Verse 7: "It is mandatory that he also have a good report from those *who are outside the Church*, lest he fall into reproach and *the snare of the devil*." That's the traps that he will setup; obviously, that's the blackmail kind of information that will come along later to haunt a person, and so forth—***all of those based upon pride!***

2-Thess. 2 talks about the one who is coming, the wicked one, the mystery of iniquity. 2-Thessalonians 2:9: "*Even the one whose coming is according to the inner working of Satan, with all power and signs and lying wonders*." The wonders are going to take place, you're going to see them. But for what purpose?

You see some of these magician shows and the hand is truly faster than the eye. Sometimes they will be doing these things and if you have a camera that takes pictures at a very fast speed then you can catch them in all their little tricks and see what they're doing with their hands.

There are going to be these "...signs and lying wonders," and people are going to look at them and say, 'Yes, it did take place!' Satan is the father of liars (John 8:44).

Verse 10: "And with all deceivableness..." That means there's going to have to be a great deal of true premises that are involved. Just remember the temptation of Satan the devil with Christ. He came and said, 'If You're the Son of God, change these rocks into bread.' Did Jesus have the power to change it into bread? *Yes, that was a true statement!*

Then Satan said, 'If you be the Son of God cast Yourself down from this pinnacle and the angels of God will hold You up' and he properly quoted the Scripture. But was it wrongly applied for lustful means? *Yes!* Jesus said not to *tempt God!* This is going to be something, spectacular:

"...of unrighteousness in those who are perishing because they did not receive the love of the Truth, so that they might be saved. And for this cause, God will send upon them **a powerful deception** that will cause them to believe *the lie*" (vs 10-11). Just exactly what is going to come about, I don't know. We've speculated and said many, many different things. But I've learned over the years that many of these speculations may only have a degree of Truth in them, or it may not come out exactly as we have thought. But it's going to really be

something!

Let's consider for a minute some things that Satan did. We don't have it in Scripture, but we know that Satan obviously had to inspire some of these things.

John 8:45—Jesus said: "And because I speak the Truth, you do not believe Me." We just read that where if you don't have a love for the Truth, you're going to be given over to a lie.

Verse 46: "Which *one* of you can convict Me of sin? But if I speak *the* Truth, why don't you believe Me? The one who is of God hears the words of God. For this reason you do not hear, because you are not of God" (vs 46-47). Here were the Jews who were supposed to be the people of God. Here were the leaders, the Pharisees who sat in the seat of Moses, and Jesus said, "**...you are not of God.**"

Verse 48: "Then the Jews answered and said to Him, 'Are we not right in saying that You are a Samaritan and have a demon?'" Let's think about all of the things of apparent truth that could be said about Jesus by the Jews to reject Him as the Messiah. Obviously, you're not going to read the Scriptures that say:

- He was smitten for our sins
- He was marred more than any other man

What you're going to do, if you're Satan inspiring this, you're going to say 'that applies to another thing, that applies to another time.

I've read some of the Soncino Commentaries of the Old Testament that the Jews put out, and Soncino is supposed to be the best commentaries that the Jews have. When it gets down to anything that even looks like it's telling about Christ, they just completely avoid it.

- they knew that it was a virgin birth, only they said it was 'fornication'
- they knew that He was born in Bethlehem, *but they said*, 'We don't know where You're from'

Then Satan comes along. Remember that I said that the best way to tell a lie is to tell as much truth as you can. How can you convince the Pharisees that Jesus was not the Christ? *Well, if Christ comes He's going to be a conquering hero! He's going to relieve us from all of our enemies!*

He did not do it. If Christ comes—if He is the Christ—then He is going to follow the Law of Moses, because we are the ones who are the recipients of the Law of Moses. They're not telling you that they have their tradition over here, which is

contrary to the Law of Moses. They're convinced that whatever they do is the Law of Moses.

- Are they the seed of Abraham? *Yes, the are!*

That's true point, they can claim that.

- Were the people of Israel chosen of God? *Yes, they were!*

They didn't choose God, God chose them! They can say, 'We are the chosen of God.' And what a lot of deception you can through with that.

- because we sit in the seat of Moses
- because we are the chosen of God
- anything we say or do comes with the authority of Moses, which then is the authority of God

All the other people are rejects.

Here's another one why they reject Christ: *because there is only one God!* And that argument is still one that the Jews use today. They say, 'How can Christ be the Messiah when there is only one God? You say there's the Father and the Son, and there cannot be the Father and the Son because there's only *one* God. How can there be one God when there are two? So, obviously anything you're teaching us as Christianity has got to be wrong, because it doesn't agree with us.'

See, that's the perfect kind of closed-mindedness that is based on a premise of truth that you can use to deceive. Very, very clever how Satan has done that.

Another one: If Jesus is the Messiah He wouldn't have allowed Himself to be crucified, because it says, 'cursed is everyone who hangs on tree. If the Messiah is from God He wouldn't be cursed.

Would He be cursed? *You'd have to say, of course not, He wouldn't be cursed; He would be blessed!* But that isn't true. If He bears the sins of the world, He actually takes upon Himself a curse. So, you can see that if you have a satanic inspiration behind this, how you can just lock those minds in. Their pride will deceive them. Do you think they were willing to give up? That they would be willing to give up their authority?

Now you know why Christ didn't chose any of the Pharisees to become apostles. Can you imagine what Christianity would have been like? That's why He went down on the Sea of Galilee and He chose fishermen. He chose those who weren't 'religious' so they wouldn't get all hung up on these things.

The only one He called who was a Pharisee

was Paul. He had to take Paul out in the desert for three years to get all this nonsense out of his mind. Jesus had to let him go so far as to be killing people who were true Christians in order to soften his heart enough so when He started dealing with Paul he would repent.

Then God went one step further, and the Jews say it to this day: 'Jesus we can understand, but Paul we don't forgive.' Paul taught that circumcision did not have to be for salvation. I tell you, if there's any one thing that you can get a hold of as Satan, just put the screws to that and make a convincing case. In a court of human law, Satan would win his case, because they do not deal in *spiritual Truth*, they only deal in carnal facts.

- Did not God tell Abraham that everyone who was not circumcised would be not a part of the seed of Abraham?
- Didn't God say that no one could partake of the Passover unless they were circumcised?

If you don't accept Christ and you don't accept Paul, you have won your case hands down that Judaism has got to be the one and only religion; 'We are *the* chosen people, we are *the* seed of Abraham, and anybody else is an upstart. Therefore, this Jesus is a Samaritan and has a demon.'

We've known these things all along, but maybe we haven't focused in on them like that to see how subtle that Satan can be.

I hope from this that I can learn some lessons with discussions with people, because they will do the same thing. They will bring up a point which is true, or sounds true, for the purpose of doing something else. That means I'm going to ask a whole lot more questions and I'm going to be thinking a whole lot more, and as the Scriptures say, consider the end of the matter.

Now you'll understand why John 8:48: "Then the Jews answered and said to Him, 'Are we not right in saying that You are a Samaritan...'" They could make a case that Jesus was a Samaritan, because he came from Nazareth, not too far from Samaria. That was where the Galileans were. After all 'we Jews of any note are here in Jerusalem.'

I think it's interesting that the only one whom Jesus chose out of Judea was Judas. What significance that has, I don't know, but I'm sure that there's some significance to that.

"...and have a demon?" Jesus answered, 'I do not have a demon. But I honor My Father, and you dishonor Me. Yet, I do not seek My own glory; there is One Who seeks and judges'" (vs 48-50)—

which then is God the Father. Of course, they didn't understand that at all.

Verse 51: "Truly, truly I say to you, if anyone keeps My words, **he shall not see death forever**." If you think about it, you can die, but you won't be dead forever.

Verse 52: "Then the Jews said to Him, 'Now we know that You have a demon. Abraham and the prophets died...'" The Pharisees believed in the resurrection; the Sadducees did not. [transcriber's correction; see Acts 23:8]

"...yet, You say, 'If anyone keeps My words, he shall not taste of death forever.' Are You greater than our father Abraham who died? And the prophets, *who* died? Who do You make Yourself *to be*?" (vs 52-53). That's exactly the same thing that the Jews say to this day. This is a true statement to this day.

Matthew 28:11: "And as they were going, behold, some of the guard went into the city *and* reported to the chief priests all the things that were done. Then, after gathering together with the elders... [they always have an assembly and counsel and have it all planned out and get their stories straight] ...and taking counsel, they gave a large sum of money to the soldiers, saying, 'Tell *everyone*...' (vs 11-13). Here's manipulation behind the scenes. They would get out and say, 'We say...' *NO!* They'll figure it out and have someone else do it and 'we'll pay you but don't tell anyone we pay you, and you say...'

"...Tell *everyone* that His disciples came by night and stole Him while you were sleeping. And if the governor hears *of* this, we will persuade him to release you from responsibility'" (vs 13-14). So they won't be court martialed.

Verse 15: "And they took the money *and* did as they were instructed; and this report has been spread abroad among the Jews to this day." That was a true statement when Matthew was written, but it was prophetically true even down to our day, and they still believe it.

John 8:54: "Jesus answered, 'If I glorify Myself, My glory is nothing. It is My Father Who glorifies Me, *of* Whom you say that He is your God. Yet, you have not known Him; but I know Him. And if I say that I do not know Him, I shall be a liar, like you. But I know Him, and I keep His Word. Abraham your father... [Jesus acknowledge that Abraham was their father] ...was overjoyed to see My day; and he saw *it*, and rejoiced.' Then the Jews said to Him... [now they had the evidence] ...'You are not even fifty years *old*, and You have seen Abraham?'" (vs 54-57). Then Jesus laid a heavy one

right on them. This one here just really got to them.

Verse 58: “Jesus said to them, ‘Truly, truly I say to you, before Abraham was born, I AM.’”—‘ego eimi’—I AM that I AM! I existed!

About that time, you know what they did, v 59: “Then they picked up stones to throw at Him.... [they were mad!] ...But Jesus concealed Himself and went out of the temple, passing through the midst of them, and in this manner departed.”

We’ll see some other things about this kind of attitude and blindness and so forth in just a minute.

John 9

John 9:1: “Now, *as Jesus was passing by*, He saw a man who was blind from birth. And His disciples asked Him, saying, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ Jesus answered, ‘Neither did this man sin, nor his parents; rather, *this blindness came* so that the works of God might be manifested in him’” (vs 1-3). Let’s just stop here for a minute and think about a couple of things:

If we liken the woman who was caught in adultery in type to Israel sinning—in spiritual adultery and going away from God—then Jesus’ forgiveness of her caught in adultery is a type of forgiveness that God is going to give to Israel at the second resurrection.

- What else is going to happen on the Last Great Day?
- Are not all the other nations going to be resurrected?
- Were they blinded?
- Whose fault was it that they were blinded?
- What if you’re born into the society—any society—and never knew about God?
 - ✓ Never understood about God?
 - ✓ Never heard about God?
 - ✓ Never heard the Truth?
 - ✓ Then you were resurrected to a lake of fire?

God looked down and said, ‘I’m going to throw you into the Lake of Fire and you’re going to burn up because you’re sinners.’ *But, Lord, I never knew You! No one ever told me!*

- That would surely be unjust, wouldn’t it?

God has allowed this world to be blinded by Satan the devil and it is not the people’s fault, necessarily. That’s part of Satan’s sin where all those are put on the Azazel goat; all of Satan’s sins are put on him. Now what are you going to do?

That’s why there’s a second resurrection, to give them an opportunity for life!

If the woman caught in adultery could be symbolic to Israel, then could not this man who was born blind be symbolic of all the rest of the nations? *Could very well be!*

- Was it their fault?
- Was it their parents’ fault? *No!*
- Were they blinded? *Yes!*

(go to the next track)

2-Corinthians 4:1: “Therefore, having this ministry, according as we have received mercy, we are not fainthearted. For we have personally renounced the hidden things of dishonest gain...” (vs 1-2). It gets back to the mental attitude, the pride, the covetousness and the lust of human nature.

“...not walking in *cunning* craftiness, **nor handling the Word of God deceitfully...**” (v 2). That’s a profoundly interesting statement. It is possible to take the Truth of God and handle it deceitfully and preach a false gospel. That’s how clever and fantastic that Satan is. That’s really something!

- Is Judaism a false religion?
 - ✓ based upon substantially the Truth of God?
 - ✓ based upon a false premise that says that anything you do in the seat of Moses is right?
- Is not Catholicism based upon the Word of God but handled deceitfully?
 - ✓ we have a pope who has authority to do exactly the same thing that the rabbis do
 - ✓ they where the same kind of hat

“...handling the Word of God deceitfully...” That is absolutely astounding when you realize that. You can deceive *by improperly applying* the Truth.

I think a good example is how a judge dealt with the fact that he overlooked the implication of everything involved. That is handling something that is true in a way that turns out false.

You have to be really *spiritually mature* to understand that. There wouldn’t be too many Churches of God that I could make a statement like that to, without having someone gnash their teeth out in the audience. Because Truth is truth, but the one handling it is the question, not the Word of God.

“...but by manifestation of the Truth, we are commending ourselves to every man’s conscience before God. But if our Gospel is hidden, it is hidden to those who are perishing; in whom the god of this

age has blinded the minds of those who do not believe..." (vs 2-4).

Let's understand what this is telling us. If the god of this world—Satan—is the one who is blinding their mind and *the Word of God is being handled deceitfully*, does that not prove what we just said? Didn't Paul say in Gal. 1 that some are coming preaching another gospel? "In whom the god of this age has blinded the minds of those who do not believe..."

You can take this young man who was born blind as symbolic as the rest of the world who has been blinded by Satan the devil.

"...lest the light of the Gospel of the glory of Christ, Who is *the* image of God, should shine unto them. For we do not preach our own selves, but Christ Jesus *the* Lord, and ourselves your servants for Jesus' sake, because *it is* God Who commanded *the* light to shine out of darkness, Who shined into our hearts *the* light of the knowledge of the glory of God in *the* face of Jesus Christ" (vs 4-6).

Those are really some profound statements right there when you just think about it. I think lots of times when we go through and study the Bible we just read it without stopping to think, or meditate. When you study the Bible, stop and think and meditate and ask: What does this mean? How can this be applied? I think we'll be amazed how much we can learn out of the Bible this way.

Ephesians 2:2: "In which you walked in times past according to the course of this world, according to the prince of the power of the air, the spirit that is now working within the children of disobedience; among whom also we all once had our conduct in the lusts of our flesh, doing the things willed by the flesh and by the mind, and were by nature *the* children of wrath, even as the rest of *the* world" (vs 2-3). How did we get in this condition? *Because we were deceived by this society, which has been deceived by Satan!* We'll show how this blindness takes place:

Ephesians 4:17: "So then, I declare and testify this in *the* Lord **that you are no longer to walk even as the rest of the Gentiles are walking, in the vanity of their minds...** [getting back to vanity and pride again] **...having *their* understanding darkened**, being alienated from the life of God through the ignorance that is in them, **because of the hardness of their hearts**" (vs 17-18).

When that blindness is lifted from these people, when Satan is removed and bound, then when the second resurrection takes place and these people are resurrected into a society where there is

no longer Satan to be there, they're given:

- new bodies
- new minds
- spiritual vision
- physical vision

That's going to be a tremendous thing! The only thing they'll have to contend with is *their own pride!* Those who continue in their own pride will not make it into the Kingdom of God.

We could go through all kinds of other Scriptures; I'll list them so you can read them:

- Matthew 15:1-14—how the traditions of the Jews blinded their understanding to the Truth of the commandments of God
- Romans 11:25—blindness, in part, has happened to Israel
- Matthew 13:13-17—the blindness happened because they weren't willing to listen and see and they hardened their hearts
- Luke 4:16-19

Let's show that during the salvation, the Millennium, blindness is going to be taken from all the Gentiles then; and at the second resurrection when all of those who never had an opportunity for salvation are resurrected and God is going to take away the blindness from their hearts.

Isaiah 42:5: "Thus says the LORD God, *He* who created the heavens and stretched them out, spreading forth the earth and its offspring; He who gives breath to the people upon it and spirit to those who walk in it. 'I the LORD have called You in righteousness, and will hold Your hand, and will keep You, and give You for a covenant of the people, for a Light to the Gentiles; **to open the blind eyes...**'" (vs 5-7). The other Scriptures that I referred to here were all the spiritual blindness that took place because they were deceived of Satan the devil.

"...to bring out the prisoners from the prison, those who sit in darkness out of the prison house. I *am* the LORD; that *is* My name; and My glory I will not give to another, nor My praise to graven images" (vs 7-8).

John 9 has got to be one of the funniest parts of the book of John; this is another classic movie thing that you could do:

John 9:3: "Jesus answered, 'Neither did this man sin, nor his parents; rather, *this blindness came* so that the works of God might be manifested in him.'" That's what's going to happen to all the rest of the people of the world. The glory of God is

going to be manifest in them when they have the blindness removed.

Verse 4: “I must work the works of Him Who sent Me while it is still day. When *the* night comes, no one is able to work.” There are certain periods of history when that has happened.

Verse 5: “‘As long as I am in the world, I am *the* light of the world.’ After saying these things...” (vs 5-6). He did it in such a way that obviously it would offend the Pharisees. In Matt. 15 you will see where the disciples came and said, ‘In saying that, Lord, you offended the Pharisees.’ And Jesus said, ‘Are you also without understanding?’

“...He spat on *the* ground, and made clay of the spittle, and applied the clay to the eyes of the blind man” (v 6). That’s not a very sanitary way of doing it, but that’s what He did.

Verse 7: “And He said to him, ‘Go *and* wash in the pool of Siloam’ (which is, by interpretation, ‘Sent’). Then he went and washed, and came *from there* seeing.” Now here starts the funny part:

Verse 8: “Therefore, the neighbors and those who had seen him before, *and knew* that he was blind, said, ‘Isn’t he the one who was sitting and begging?’ Some said, ‘It is he.’ But others said, ‘He is like him.’.... [can’t depend on eyewitnesses] ...He said, ‘I am *the one*.’ Then they said to him, ‘How were your eyes opened?’ He answered and said, ‘A Man called Jesus made clay, and applied *it* to my eyes, and said to me, “Go to the pool of Siloam and wash,” and after I went and washed, I received sight.’” (vs 8-11). Just a simple, simple thing.

Verse 12: “Then they said to him, ‘Where is He?’ He said, ‘I do not know.’ They brought him who *was* once blind to the Pharisees. Now it was *the* Sabbath when Jesus made the clay and opened his eyes. Therefore, the Pharisees in turn also asked him how he had received sight. And he said to them, ‘He put clay on my eyes, and I washed; and *now* I see.’ Then some of the Pharisees said, ‘This Man is not from God because He does not keep the Sabbath.’.... [it’s work; obviously you are mortaring on the Sabbath] ...Others said...” (vs 12-16).

He even split the ranks of the Pharisees—there were Pharisees who believed (Acts 15)—and He caused the Church no end of trouble, because they couldn’t get rid of all their Pharisaism.

“...‘How can a man who is a sinner do such miracles?’ And there was a division among them. They said to the blind man again, ‘What do you say about Him since He opened your eyes?’ And he said, ‘He is a prophet.’ However, the Jews did not believe *this* about him, that he was blind and had received

sight, until they called the parents of the one who had received sight” (vs 16-18). ‘We’re not going to believe you.’ He said that he was the one, and others said he was the one. The Pharisees said, ‘Let’s get his parents, they ought to know.’

Verse 19: “And they asked them, saying...” They can probably see the council up there and the multitude in back. Some of the Pharisees were for Jesus and others were against Jesus. They didn’t want to be kicked out of the synagogue so there was some fear. I’ve been before councils like that and I kind of know what that’s like.

“...‘Is this your son, who **you say** was born blind? How then does he now see?’” (v 19). Now it’s not a matter of fact that he was born blind, but whom “...you say...” that was born blind.

Verse 20: “His parents answered them and said, ‘We know that this is our son, and that he was born blind. But how he now sees, we do not know; or who opened his eyes, we do not know. He is of age; ask him. He will speak for himself.’” (vs 20-21). ‘We wash our hand so this matter.’

Verse 22: “His parents said these things because they were afraid of the Jews; for the Jews had already agreed among themselves that if anyone confessed Him *to be the* Christ, he would be put out of the synagogue.” When we get into more of this study of the Jews we’ll see how in a book by Samuele Bacchiocchi that the hatred of the Jews toward the Christians was that if any man came into the congregation and said that Jesus was the Christ they were thrust out. They were kicked out; disfellowshipped; excommunicated.

Verse 23: “For this reason, his parents said, ‘He is of age; ask him.’ Therefore, they called a second time *for* the man who had been born blind, and said to him, ‘Give glory to God. We know that this Man is a sinner’” (vs 23-24). Have you ever heard it where someone was asked to come forward and say something to credit somebody and discredit somebody else.

Verse 25: “Then he answered and said, ‘Whether He is a sinner, I do not know. One *thing* I do know, that I was blind, *and* now I see.’ And they said to him again, ‘What did He do to you? How did He open your eyes?’ He answered them, ‘I have already told you, and you did not listen. Why do you want to hear *it* again? Do you desire to become His disciples, too?’” (vs 25-27). This man really spoke back!

Verse 28: “Then they railed at him and said, ‘You are His disciple, but we are Moses’ disciples.’” Some of these councils must have been something!

Verse 29: “‘We know that God spoke to

Moses. As for this Man, we do not know where He has come from.' The man answered and said to them, 'This is truly an amazing thing...' (vs 29-30). Talk about being inspired of God; I'm sure God just inspired him as the promise was given to the disciples, 'When hauled before councils in the synagogues, God will inspire right then.'

"...that you do not know where He has come from, yet, He has opened my eyes. Now, we know that God does not hear sinners. But if anyone is God-fearing and is doing His will, He hears him. From the beginning of the world it has never been heard of that anyone has opened *the* eyes of *one* who was born blind. If this *man* were not from God, He could do nothing.' They answered and said to him, 'You were born wholly in sin, and you are teaching us?' And they cast him out" (vs 30-34). They cast him out! They picked him up and bodily carried him out!

Verse 35: "Jesus heard that they had cast him out; and when He found him, He said to him, 'Do you believe in the Son of God?' He answered and said, 'Who is He, Lord, that I may believe in Him?' And Jesus said to him, 'You have seen Him, and He is the One Who is even now speaking to you.' Then he said, 'Lord, I believe.' And he worshiped Him" (vs 35-38).

Can you imagine how he felt right there at that point, looking Jesus right in the face? *That must have been something!* You talk about having an experience that would stand the hair up on the back of your neck straight up. That must have been one of those experiences. "...And he worshiped Him."

Verse 39: "And Jesus said, 'For judgment I have come into this world so that those who do not see might see, and those who see might become blind.'" How were the Pharisees made blind. ***They were deceived by their own pride and vanity!***

- Who was the king over them? *Satan the devil!*
- Who was the father of their diabolical religion? *Satan!*

They have the Truth of the Scriptures, and inasmuch as they apply the Truth of the Scriptures to their lives, they're following God. I don't want anyone taking this as a blanket condemnation of all Jews; it isn't! It's the Jewish leaders who developed all of these things.

Verse 40: "And those of the Pharisees who were with Him heard these things... [they knew the whole thing that was going on] ...and they said to Him, 'Are we also blind?' Jesus said to them, 'If you were blind, you would not have sin. But now you

say, "We see." Therefore, your sin remains'" (vs 40-41).

Quite a lesson, that whole chapter of John 9!

Questions:

Review of John 9:41: "Jesus said to them, 'If you were blind, you would not have sin.'" In other words: Did they have the Word of God there? *Yes, they did!* He's telling us that they saw, they knew and understood, and they refused. They refused, but they knew. They said, 'We don't know,' but they really knew.

They were supposed to be the ones who said, 'We see.' If a person were truly blind, if they were truly spiritually blind, not from just their own determination alone, but through no fault of their own then they would have no sin imputed to them in the same way. In other words, ***the one who knows to do good and does it not, to him it is sin!***

Jesus said to the servant who sins, and knows he sinning, 'shall be beaten with many stripes.' The one who sins and does not know it is sin, 'shall be beaten with few stripes.' This is what it is talking about.

I hope that I clarify that a little bit more in the sermon: *That Prophet*. Knowing that Christ was *the Christ* and knowing that *He was coming*:

- they knew
- they understood the prophecies
- they were looking for Him

When they went out to John the Baptist and asked, 'Are you the Christ? Are you *the* Prophet?' Why would they ask John unless they didn't understand certain things?

So, "...If you were blind, you would not have sin..." We could also take another part: *if they were physically blind* and had not seen all the things that they had seen; then obviously, they would not have sinned. *They knew!*

"...But now you say, "We see." Therefore, your sin remains'" (v 41). In other words they're saying, 'We see because we're Moses' disciples. We see because we keep the Law of Moses.' Which, in fact, was not really keeping the Law of Moses, as Jesus pointed out to them.

'We know that this Man is of the devil,' referring to Christ, that He's demon possessed. 'Didn't we say truthfully that You are a Samaritan?' They knew better.

I would have to say that that's what that is referring to there. If it were a matter that they truly

blind, but they weren't. A person can blind himself to something, but he's not truly blind. You can hide your eyes from something, but you've already seen it. Even if you hide your eyes you know where it is. That's what the Pharisees were doing here.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 8:41-44
- 2) Genesis 3:1-4
- 3) Genesis 2:17
- 4) Genesis 3:4-7
- 5) Job 41:34
- 6) Obadiah 3
- 7) 1 Timothy 3:6-7
- 8) 2 Thessalonians 2:9-11
- 9) John 8:45-53
- 10) Matthew 28:11-15
- 11) John 8:54-59
- 12) John 9:1-3
- 13) 2 Corinthians 4:1-6
- 14) Ephesians 2:2-3
- 15) Ephesians 4:17-18
- 16) Isaiah 42:5-8
- 17) John 9:3-41

Scriptures referenced, not quoted:

- Revelation 12:9
- Isaiah 14
- Ezekiel 28
- Genesis 5
- Exodus 20
- 1 John 2:15
- Galatians 1
- Matthew 15:1-14
- Romans 11:25
- Matthew 13:13-17
- Luke 4:16-19
- Acts 15

Also referenced:

Commentaries: *Soncino Commentaries*

Sermons:

- *I AM that I Am*
- *That Prophet*

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The Gospel of John XV “That Prophet”

Fred R. Coulter

In part 14 of this series I covered the part where the blind man was given sight by Jesus Christ, and he told the Jews and John 9:28: “Then they railed at him and said, ‘You are His disciple, but **we are Moses’ disciples.**’” Remember what Jesus said before and in other places, ‘Had you believed Moses you would have believed Me.’

Let’s find out about Christ in relationship to those three Scriptures in John—which we’ll cover later—where they asked about or said that Jesus was **that Prophet!** First of all let’s begin in Heb. 3 where we have a comparison between Moses and Jesus Christ. There are several other comparisons that are there between Moses and Jesus, but here’s one that is very clear drawing the analogy between the two covenants.

Hebrews 3:1: “Because of this, **Holy brethren**, partakers of **the heavenly calling...**” That says an awful lot right there. We are of God; Christ is our sanctification, etc. It is true that God the Father is the One Who calls us, and it is “...*the heavenly calling...*” It’s not an early calling, just something here on the earth.

“...consider the Apostle and High Priest of *the faith* we profess—Jesus Christ” (v 1). He is *the apostle!* If anyone says that they are *the apostle*, you might have a little argument with Christ.

Someone asked me what makes a person an apostle? I’d have to look into that and go through it a little bit more, but I’m sure it’s not by proclamation. I’m sure it is by ordination, and a specific work and calling to do, and they have to have the signs of an apostle. That’s what Paul said, ‘I’ve shown the signs of an apostle among you, and Jesus Christ is *the Apostle!*’

“...and High Priest of *the faith* we profess—Jesus Christ, Who was faithful to Him Who appointed Him... [the One Who appointed Him was God the Father] ...even as Moses *was* in all His house” (vs 1-2). There’s the comparison between Moses and Jesus.

We also have in Rom. 5 that says that Moses was the figure of the One to come: Jesus Christ. So, Moses was a type of Jesus Christ.

Verse 3: “For He has been counted worthy of greater glory than Moses...” How much glory was Moses counted for? How much glory did God give to Moses? Especially in the light of where the Jews said, ‘We be Moses’ disciple.

“...even as He Who built the house has so much more honor than the house *itself*” (v 3). That’s really true. You can build a beautiful and fantastic house, but the one who designs it is greater than the one who built it, because the one who designed it is the one who drew the plans, conceived of it, thought of it, gave the plans to the builder to build according to his specifications. Therefore, the designer and architect is greater than the house.

Verse 4: “For every house is built by someone, but He Who built all things *is* God. Now on the one hand, Moses *was* faithful in all his house, **as a ministering servant...** [notice the difference, but what a mighty servant he was] ...for a testimony of those things which were going to be spoken afterwards” (vs 4-5). Then everything in the Old Testament was a type of what was going to come in the New Testament.

Verse 6: “But on the other hand, Christ *was faithful* as *the* Son over His own house; Whose house we are, if we are truly holding fast the confidence and rejoicing of the hope firm to *the end.*” Christ is the Son over the house.

Sometimes you may see a movie where it shows a huge mansion where they have a lot of servants and some of them are very dedicated and so forth, then the children are born into the family. There have been cases where the servants have been jealous of the children, because the children, in many cases, end up being spoiled brats, especially of the rich.

Many times those loyal servants get to thinking, ‘Who is this kid to own all of this?’ That’s why Christ said that all who came before Him ‘was a thief and robber.’ Christ is a Son over His own house. Much different than being a servant in a house. “...Whose house we are... [we’re the building, the temple of God] ...if we are truly holding fast the confidence and rejoicing of the hope firm to *the end*” (v 6).

Let’s see one of the miracles that Jesus did and what the people said of Him. This is one of my favorite accounts of healing in the New Testament:

Luke 7:11: “Now, it came to pass on the next *day that* He went into a city called Nain; and many of His disciples went with Him, and a great multitude. And as He drew near to the gate of the city, behold, *one* who had died was being carried out, an only son to his mother, and she was a widow... [that’s a pretty tragic consequence] ...and a

considerable crowd from the city *was* with her. And when the Lord saw her, He was moved with compassion for her and said to her, 'Do not weep'" (vs 11-13). That's a very moving and touching scene that took place.

Verse 14: "And He came up to the bier *and* touched *it*, and those who were bearing *it* stopped. Then He said, 'Young man, I say to you, arise!'" That would make you stand up and take notice!

Verse 15: "And the dead man sat up and began to speak..." Probably said, 'What's going on here? Where am I? What happened? What are you crying for, mom?' And I imagine that all the people were awestruck.

"...and He gave him to his mother" (v 15). Can you imagine how she felt, being a widow already losing her husband and he was the only son. That must have been really tremendous.

Verse 16: "Then fear seized everyone, and they glorified God, saying, '**A great Prophet has risen up among us**'..." Remember the Pharisees said, 'They hold Him to be a prophet.'

"...and, 'God has visited His people.' And this report about Him went out into all Judea and all the country around" (vs 16-17). Did they know about Christ? *They really knew! They really knew about:*

- what He had done
 - approximately when He would come
- some of the conversations and questions indicate that:
- it was time for the Messiah to be there
 - ✓ you have the story of the priest Zacharias and his wife Elizabeth
 - ✓ you have the prophecy that He gave in the temple
 - ✓ you have the whole fact that all the priesthood must have known that Zacharias was deaf and dumb for nine months until John the Baptist was born
 - ✓ then Zacharias began to speak, naming him John

They knew that when John was coming to baptize that something was up. Remember the case of the wise men who came in at Jesus' birth? They came into Jerusalem and they found out from the scribes where the Messiah was to be born. They said He was to be born in Bethlehem of Judea. They went to Bethlehem and found Christ. There were a lot of indications that they knew that this was Christ's time.

Verse 24: "Now, after the messengers of John had left, He began to speak to the multitudes concerning John..." because they came and said,

'Are you the one?'

Verse 19: "And after calling two certain disciples, John sent *them* to Jesus, saying, 'Are You He Who was to come, or are we to look for another?' And when the men came to Him, *they* said, 'John the Baptist has sent us to You, saying, "Are You He Who was to come, or are we to look for another?"' Now in the same hour, He healed many of diseases and scourges and evil spirits, and He granted sight to many *who were* blind. And Jesus answered *and* said to them, 'When you have gone, relate to John the things you have seen and heard: that *the* blind receive sight, *the* lame walk, *the* lepers are cleansed, *the* deaf hear, *the* dead are raised, *and* the Gospel is preached to *the* poor. And blessed is everyone who shall not be offended in Me'" (vs 19-23). That's quite a statement there, too.

Verse 24: "Now, after the messengers of John had left, He began to speak to the multitudes concerning John: 'What did you go out into the wilderness to gaze at? A reed shaken by *the* wind? But what did you go out to see? A man dressed in soft clothing? Behold, those who *dress* in splendid clothing and live in luxury are in the palaces. But what did you go out to see? A prophet? Yes, I tell you, and ***one more excellent than a prophet***. This is he concerning whom it is written, "Behold, I send My messenger before Your face, who shall prepare Your way before You." For I tell you, among *those* who have been born of women there is not a greater prophet than John the Baptist..." (vs 24-28).

That's putting John a pretty high plateau, especially after we see the office of Moses and what he did. That's really a very high plateau.

"...but the one who *is* least in the Kingdom of God is greater than he.' (v 28). In the parallel account in Matthew and Mark it says, 'John did no miracles.' That's really quite a situation that Jesus talking about.

Verse 29: "Now, all the people and the tax collectors who heard this justified God *because* they had been baptized *with* the baptism of John. But the Pharisees and the doctors of the law had set aside the counsel of God concerning themselves, *and* had not been baptized by him" (vs 29-30). Then He goes on and takes on the Pharisees in quite a straightforward manner.

I suppose this is true in many, many different ways. Things always look better or greener on the other side of the fence, or things look greater or more glorious when they're removed. After Jesus had done all these things He gave a parable of the Kingdom of Heaven:

Matthew 13:57: "And they were offended in Him. Then Jesus said to them, 'A prophet is not

without honor, except in his *own* country and in his *own* house.” A person has honor wherever they go except in their own country and their own house.

I imagine many times that those closest to an individual involved, you get to see their humanity, you might say, but it was hard for them to believe that Jesus was really a prophet of God.

Let’s see what Jesus said of the Old Testament concerning Himself. The Old Testament was that which testified of Jesus Christ.

Luke 24:25—this is when Jesus came down and talking to the two disciples as they were on the road Emmaus: “Then He said to them, ‘O foolish and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things, and to enter into His glory?’ And beginning with Moses, and from all the prophets, He interpreted to them the things concerning Himself in all the Scriptures” (vs 25-27).

You talk about a lesson that they had there just before dinner. He probably didn’t even have to get out the scroll, just tell them exactly where it was. This one said this, and this other one said the other thing. Why? Who was the One Who inspired all the things concerning the prophecies about Jesus Christ? *Jesus Himself!*

Verse 44: “And He said to them, ‘These *are* the words that I spoke to you when I was yet with you, that all *the* things which were written concerning Me in the Law of Moses and *in the* Prophets and *in the* Psalms must be fulfilled.’ Then He opened their minds to understand the Scriptures” (vs 44-45). So, it’s a miracle to understand the Bible. Christ has to open your mind to understand it. It’s not just a matter of reading it like an ordinary book. You can’t do that. So, He opened their minds to understand it.

Deuteronomy 18:15—here is one of the prophecies that Moses brought; let’s analyze this a just a little bit: “The LORD your God will raise up unto you a Prophet... [a specific Prophet, and the word Prophet is in a sense a title] ...from the midst of you, of your brethren, One like me. To Him you shall hearken, according to all that you desired of the LORD your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, so that I do not die.’ And the LORD said to me, ‘They have spoken well what they have spoken. I will raise them up a Prophet from among their brethren, *One* like you, and will put My words in His mouth. And He shall speak to them all that I shall command Him. And it shall come to pass, whatever man will not hearken to My words which He shall speak in My name, I will require *it* of him’”

(vs 15-19).

The Jews knew this prophecy. They were well aware of this prophecy. What was the office of Moses? Before we understand about the Prophet like unto Moses, we have to understand what the office of Moses was. Moses had quite an office; God gave it to him.

Of human beings, until Jesus Christ, it was the most powerful office that had been on the earth. That’s why the Pharisees said, ‘We be Moses’ disciples.’ They also knew about that prophecy and they deliberately overlooked it.

Exodus 4:16: “And he [Aaron] shall be your spokesman to the people, and he shall be for a mouth to you. And **you shall be to him instead of God.**” That’s really quite a statement. *Moses had a God-like office!* We will see how powerful that that was. That’s a pretty heavy statement. Talk about someone having authority.

Exodus 7:1: “And the LORD said to Moses, ‘See, **I have made you a god** to Pharaoh....’” What was Pharaoh supposed to be? *Pharaoh was supposed to be the incarnation of God!* Now you know why the confrontation between Moses and Pharaoh was so dramatic. It was a confrontation between Moses—who was in a God-like office, with the power of God behind him—and Pharaoh who was in a god-like office with Satan the devil’s power behind him. Here was a direct confrontation right here.

“...And Aaron your brother shall be your prophet” (v 1). We also have in this—with Moses and Aaron—a type of God the Father and Jesus Christ. Moses being in the office of God, Aaron being in the office of a prophet.

We have a very similar relationship between Christ, the Son of God, and John the Baptist who ‘*no greater prophet has arisen among men!*’ Was he not the messenger or spokesman to prepare the way for Jesus Christ. So, you can see many, many parallels as we go along here.

Exodus 11:3: “And the LORD gave the people [Israel] favor in the sight of the Egyptians. And the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.” After all these plagues had come and the last one was announced that it was going to come—the death of the firstborn—Moses really had a tremendous powerful office and was executing it by command.

I don’t know if the movie *The Ten Commandments* quite portrays it exactly that way, but they show it pretty good; they did a pretty good job on the movie. Let’s see what Moses did, which we will see that Jesus Christ did something very

similar:

Exodus 24:27: "And the LORD said to Moses, 'Write these words for yourself, for in accordance to these words I have made a covenant with you and with Israel.' And he was there with the LORD forty days and forty nights. He neither ate bread nor drank water...." (vs 27-28). He didn't have to because he was right in the presence of God. Wouldn't that be something!

"...And He wrote upon the tablets the words of the covenant, the Ten Commandments. And it came to pass as Moses was going down from the mountain of Sinai, the two tablets of the testimony being in Moses' hand as he went down from the mountain, Moses did not know that the skin of his face had become luminous through His speaking with him" (vs 28-29).

I don't know what that would look like. I kind of have in mind a phosphorus-type glow in the dark, but I don't think it was that dull. I think it was quite bright. If you stand out in the sunshine, in order for your face to be shining it would have to be really quite bright.

I don't know if it was bright like a headlight of a car. I just can't get in my mind exactly how it was that Moses' face looked like. But in the Sinai peninsula they didn't have very many cloudy days. The sun shined every day. Moses didn't know that while he talked his face shined.

Verse 30: "And Aaron and all the children of Israel saw Moses, and behold, the skin of his face had become luminous. And they were afraid to come near him." That must have been just really something! Being 40 days and nights in the presence of God! What other man has been 40 days and nights in the presence of God? *No other man!*

Was Jesus in a greater office than Moses? *Yes, He was with God face-to-face!* Not only did His face shine, but His whole countenance shined.

Verse 31: "And Moses called to them. And Aaron and all the rulers of the congregation returned to him, and Moses talked with them. And afterward all the children of Israel came near. And he commanded them all that the LORD had spoken with him in Mount Sinai. And Moses finished speaking with them, and he put a veil on his face. But when Moses went in before the LORD to speak with Him, he took the veil off until he came out...." (vs 31-34).

It doesn't tell us how long that his face shined. I don't know if it shined all during the time that they were wandering through the wilderness. I kind of doubt that it shined all the time that they were in the wilderness, counting all the rebellions

and things that went on. But needless to say, at this point, when he went in to talk to God he took the veil off until he came out.

"...And he came out and spoke to the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face had become luminous. And Moses put the veil upon his face again until he went in to speak with Him [God]" (vs 34-35).

It doesn't say how long his face shined, but what other human being... God spoke to the prophets—didn't He? But none of them were in the office of Moses. You have Isaiah, Jeremiah, Ezekiel, Elijah, Elisha, all of the other prophets—called the minor prophets—Daniel. God dealt with Daniel in a very special way, but he sent angels to do it.

But here, Moses talked with God face-to-face and his face shined. Quite a tremendous thing! With that in mind:

Deuteronomy 34:5: "And Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And He buried him... [apparently God did the burying] ...in a valley in the land of Moab, opposite Beth Peor. But no man knows of his grave to this day" (vs 5-6). You can remember the account in the book of Jude where it says they were 'arguing over the body of Moses.'

Can you imagine what kind of 'religion' that Satan could have used if he had the body of Moses? You go into some of these Catholic churches and they have their so-called saints in the caskets. There's one in Mexico that is buried in a glass casket and it's preserved in honey and, therefore, won't decompose or anything. Nothing can decompose in honey. Imagine what it would have been if Satan could have gotten Moses' body, or even his bones or relics. Just think about the Catholic Church and what they do with all of their saint-worship and all of their relics and bones. The Catholic Church is not sanctified until it has some sort of relic; either a bone or part of a garment of a saint.

I can just imagine that there would have been a statue of Moses, that you would be kissing the foot off it at St. Peter's Basilica instead of Peter's; had this been Moses.

Verse 7: "And Moses was a hundred and twenty years old when he died. His eye was not dim, nor any of his natural strength abated. And the children of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended" (vs 7-8). Think about all that Moses did. He was:

- the leader of the entire nation of Israel

- the high priest
- the law-giver
- the judge

Moses was the final arbiter of all the difficulties and problems.

- the only man in history to talk with God face-to-face

When they had this prophecy that God was going to raise up a Prophet like unto Moses. That really had some meaning! Notice what they wrote; and this was probably added during the days Ezra and Nehemiah at this particular point:

Verse 10: “**And there has not arisen a prophet like Moses since *then* in Israel**, whom the LORD knew face to face, in all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel” (vs 10-12).

Let’s see what they asked John the Baptist when he was baptizing. This shows they had to have had a certain amount of knowledge of what was going on, a certain amount of knowledge of the prophecies of the time in order to even ask this question:

John 1:19: “And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, ‘Who are you?’ Then he *freely* admitted, and did not deny, but declared, ‘I am not the Christ.’” (vs 19-20). Why would he have to say that he was not the Christ? *Because they were asking him if he was the Christ!* Why would they ask him if he was the Christ if they were not expecting Him at that particular timeframe in history?

Verse 21: “And they asked him, ‘Then who *are you?* Are you Elijah?’....” That shows that they knew the prophecies. They knew the Scriptures.

Malachi 4:4: “Remember the law of Moses My servant, which I commanded to him in Horeb for all Israel, *with* the statutes and judgments. Behold, I *will* send you Elijah the prophet...” (vs 4-5). So, they asked him if he was Elijah. What were they looking for?

“...before the coming of the great and dreadful Day of the LORD” (v 5). We know that Jesus said that John the Baptist was Elijah, but then He also left the door open for an end-time Elijah, too.

Verse 6: “And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and strike the earth *with* utter

destruction.” That’s exactly what John the Baptist was doing.

John 1:21: “And they asked him, ‘Then who *are you?* Are you Elijah?’ And he said, ‘I am not.’ *Then they asked, ‘Are you the Prophet?’....” Which prophet was it speaking of? *The one that Moses prophesied of, that ‘the Lord shall raise up a Prophet like unto me.’* “...‘Are you the Prophet?’...”*

“...And he answered, ‘No.’ Therefore, they said to him, ‘Who are you? What do you say about yourself so that we may give an answer to those who sent us?’ He said, ‘I *am* a voice crying in the wilderness, “Make straight the way of *the* Lord,” as Isaiah the prophet said.’ Now, those who had been sent belonged to *the sect* of the Pharisees, and they asked him, saying to him, ‘Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?’” (vs 21-25).

That question shows an awful lot of knowledge—doesn’t it? That question shows that they knew that something was going on.

Verse 26: “John answered them, saying, ‘I baptize with water, but there is one *Who* stands among you Whom you do not know. He it is *Who* comes after me, *but* *Who* has precedence over me; of Whom I am not worthy to loose the thong of His sandal.’ These things took place in Bethabara across the Jordan, where John was baptizing” (vs 26-28).

John 6:13: “Then they gathered *them* together, filling twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten. Now, when the men saw the miracle that Jesus had done, they said, ‘Of a truth, this is the Prophet... [this was generally known through the population] ...Who was to come into the world” (vs 13-14).

I imagine when you go back and see that all the knowledge of Jesus Christ and His miracles, healings and teachings were spreading all through that area. That was a very small geographical area, probably no more than 90 miles long, and in some cases, from the Mediterranean Sea over to the Jordan, no more than about 30 miles. That’s not a very big area! Granted they didn’t have telephones, but they sure had word of mouth. They had their public criers that would stand in the town square and they would make certain announcements concerning things. They had those who were the news reporters at the time, they were the storytellers. They would be paid to go from place to place and bring everyone up on the news.

Everybody loves a story. Don’t you love a story? *Sure you do!* We don’t have storytellers going

from town-to-town, we have them come into our living room; it's called television. Human nature is not too much different.

They knew! "...Of a truth, this is the Prophet Who was to come into the world." (v 14). So, what they wanted to do is make Jesus *King*, because it was prophesied of *the Prophet* that He would be King. So, they said, 'Great! Let's make Him *King*.'

John 7:40: "Now, after hearing these words, many of the people said, 'This is truly the Prophet'.... [They knew!] ...Others said, 'This is the Christ.' But others said, 'Does the Christ then come out of Galilee? Does not the Scripture say that the Christ comes from the seed of David, and from Bethlehem, the town where David was?'" (vs 40-42). They knew exactly—didn't they? *Sure they did!*

Verse 43: "Therefore, a division arose among the people because of Him."

We begin to see that this Prophet, as we saw earlier, was the Son, and if you're the son or daughter of someone you are equal to that person in existence. So, when Jesus said here:

John 5:17: "But Jesus answered them, 'My Father is working until now, and I work.' So then, on account of this *saying*, the Jews sought all the more to kill Him, not only because He had loosed the Sabbath, but also *because* He had called God His own Father, making Himself equal with God" (vs 17-18).

Was Moses made equal with God? *Yes!* 'You [Moses] shall be a God to Pharaoh.' Jesus Christ is the Son of God, making God His Father. Let's see how when the apostles began preaching this is exactly what they preached. This is the account where Peter and John went into the temple area at the Gate Beautiful, and there was the man lying there asking for alms.

Acts 3:6^[transcriber's correction]: "But Peter said, 'Silver and gold I do not have; but what I do have, this I give to you. In the name of Jesus Christ the Nazarean, rise up and walk.' Then taking him by the right hand, he raised *him* up; and immediately his feet and anklebones were strengthened. And leaping up, he stood and walked; and he entered into the temple with them, walking and leaping and praising God. Now all the people saw him walking and praising God. And they recognized him that he was the one who had been sitting at the temple gate *called* Beautiful, asking for alms; and they were filled with wonder and amazement at that which had happened to him. And as the lame *man* who had been healed held Peter and John, all the people ran together to them in the porch *that is* called Solomon's, *for* they were greatly amazed" (vs 6-11).

Verse 12: "And when Peter saw *it*, he answered to the people, 'Men, Israelites, why are you wondering at this? And why are you looking upon us so intently as if by *our* own power or Godliness *we* have made him to walk? The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Son Jesus, Whom you delivered up, and denied Him in the presence of Pilate, after he had judged to release *Him*. But you denied the Holy and Righteous One, and requested that a man *who was* a murderer be granted to you; and you killed the Author of life Whom God has raised from *the* dead, whereof we are witnesses'" (vs 12-15).

That was a pretty powerful sermon he was preaching there. Notice that it gets back to the God of Abraham, Isaac and Jacob. It goes right back to the beginning.

Verse 16: "And through faith in His name, this *man* whom you see and know was made strong in His name; and the faith that *is* through Him gave this complete soundness to him in the presence of you all. And now, brethren, I realize that you acted in ignorance, as *did* your rulers also; but what God had before announced by *the* mouth of all His prophets, *that* Christ should suffer, He has accordingly fulfilled. Therefore, repent and be converted in order that your sins may be blotted out, so that *the* times of refreshing may come from *the* presence of the Lord; and *that* He may send Him Who was before proclaimed to you Jesus Christ" (vs 16-20). Right from the very beginning they began preaching the return of Jesus Christ.

Verse 21: "Whom *the* heaven must indeed receive until *the* times of restoration of all things, of which God has spoken by *the* mouth of all His Holy prophets since the world began." Moses went up to meet God on the mountain. Jesus went up to be with God the Father in heaven.

Notice how he makes the connection here in v 22: "For Moses truly said to the fathers, 'A Prophet shall *the* Lord your God raise up to you from among your brethren, like me; Him shall you hear in all things that He shall say to you.'" Here it is right here. They identified Jesus as *that Prophet*. It was a widely known thing.

Verse 23: "'And it shall be *that* every soul who will not hear **that Prophet** shall be destroyed from among the people.' Now indeed, all the prophets from Samuel and those who followed, as many as prophesied, also proclaimed these days. You are *the* children of the prophets and of the covenant that God Himself appointed to our fathers, saying to Abraham, 'And in your seed shall all the families of the earth be blessed.' Unto you first has God, having raised up His Son Jesus, sent Him to bless

you in turning each *of you* from your wickedness"" (vs 23-26).

That was quite a powerful sermon, just based right on that theme of *that Prophet!*

(go to the next track)

Stephen was giving his inspired message, Acts 7:37: "This is the Moses who said to the children of Israel, 'A Prophet shall *the* Lord your God raise up for you from among your brethren, like me; Him shall you hear.' This is he who was in the assembly in the wilderness with the Angel Who spoke to him in Mount Sinai, and with our fathers; who received *the* living oracles to give to us" (vs 37-38). It's talking about that Christ was *that Prophet*. He was the One Who was with the Church.

Let's look at the prophecies of what would happen once Christ was resurrected. There was a job that Christ had to do; He started it and He finished it through His disciples. What was that job? *Very much like the job of Moses!*

Isaiah 8:16: "Bind up the testimony... [finish or complete the covenant] ...**seal the Law** among My disciples."

- Is that what the disciples of Jesus did?
 - Did they finish the Law?
- Remember that the office of Moses was a lawgiver.
- Did Jesus give law?
 - Was Jesus a lawgiver? *Yes, He was!*
 - Did He finish the testimony?
 - Did the disciples finish the testimony of God?
 - Did the disciples bind up the Law of God and perfect it?
 - *Yes, they did!*

Let's see how Jesus began that in Matt. 5. Here He is acting as Lawgiver. What did He do? *He built upon the foundation: Moses!* I think it's also interesting here that Jesus went up onto a mountain. So, the Law was given at Mt. Sinai, and here we have the spiritual meaning of the Law given by Jesus Christ on one of the mountains in Israel.

Matthew 5:1: "But seeing the multitudes, He went up into the mountain; and when He sat down, His disciples came to Him. And He opened His mouth *and* taught them, saying, 'Blessed *are* the poor in spirit..." (vs 1-3).

We can go back and find many of these things right in the Old Testament; but here Jesus brings it all together and collates it in a standard of teaching for us.

Verse 20: "For I say to you, unless your righteousness shall **exceed** *the righteousness* of the scribes and Pharisees, there is no way *that* you shall

enter into the Kingdom of Heaven." They were pretty righteous people. That's the whole theme of what Jesus is saying here in all of the rest of Matt. 5-7. Let's go back and see how He does it, and we will see that everything has to do with:

- the heart and the mind
- confessing sin
- glorifying God
- having a right attitude toward God
- having a right attitude toward neighbor

Verse 3: "Blessed *are* **the poor in spirit**, for theirs is the Kingdom of Heaven." What is the opposite of "...poor in spirit...? **Pride!**

Verse 4: "Blessed *are* **those who mourn**, for they shall be comforted." Who is mourning? Mourning for the sins, crimes, difficulties of the world? Mourning because of the sins in their own lives? In their own family? "...they shall be comforted."

The next time you have a situation where you're mourning or your situation is not too good, just claim God's promise here that you will be comforted!

Verse 5: "Blessed *are* **the meek**, for they shall inherit the earth.... [reference back to the Psalms] ...Blessed *are* **those who hunger and thirst after righteousness**, for they shall be filled" (vs 5-6).

John 6:35: "Jesus said to them, 'I AM the Bread of Life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time.'" We have to be hungering and thirsting after righteousness.

The one way to not do that is to do it in a prideful way, to be boastful about it. But if you're really seeking the righteousness of Christ, what is there to boast in? *Christ!* Not yourself or anything else, or to say how much better you are than so and so, because when you say you're better than so and so, you're really not better, because you see all the problems that get involved here.

If you hunger and thirst after that righteousness and after Christ, you will be filled!

Mathew 5:7: "Blessed *are* **the merciful**, for they shall find mercy." Always keep that in mind. Be merciful! There's going to be a time when you're going to need mercy.

Verse 8: "Blessed *are* **the pure in heart**, for they shall see God." That's the sum of what God wants.

- He doesn't want a deceptive heart

- He doesn't want a lying spirit
- He doesn't want an attitude of the uncleanness of this world

There are a lot of things of this world that God has just plain rescued us from; we're really thankful for that!

Verse 9: “Blessed *are* **the peacemakers**, for they shall be called *the* sons of God.” We're going to be peacemakers in the Kingdom of God! During the Millennium, we're going to bring peace, with Christ, and it's going to be absolutely marvelous! We're called the children of God.

Verse 10: “Blessed *are* **those who have been persecuted for the sake of righteousness**, for theirs is the Kingdom of Heaven.” I still haven't reached that point, yet, where I'm ready to jump up and down for joy. I don't know if any of us have. When you do, please let me know.

Verse 11: “Blessed are you when they shall reproach you, and shall persecute you, and shall falsely say every wicked thing against you, for My sake. Rejoice and be filled with joy...” (vs 11-12). I hope that one of these days we can reach that point: *to rejoice and be exceedingly glad!*

“...for great *is* your reward in heaven; for in this same manner they persecuted the prophets who *were* before you” (v 12). Anytime you get thinking that things are heaped upon you pretty bad, just remember Jeremiah:

They let him down in the sewer. You talk about feeling despondent, alone and trapped. It would be like today if someone got a hold of you and opened up the sewer lid that's out there and lowered you right down in the middle.

Then think about Isaiah, he had to walk into town naked. God says, ‘Go into town naked and prophesy to them.’ *Yes, Lord!*

Remember what Ezekiel had to do? God said, ‘Take some of this hair and some of these things that I tell you and you mix it with your own excrement and you bake it and eat it to show the children of Israel what I'm going to do. Ezekiel said, ‘Ah, Lord God!’ God said okay, ‘you can use cow dung.’ Ezekiel was persecuted.

Then Ezekiel had to lay for a certain period every day on one side: 390 days for the house of Judah, and 1,080 days for the house of Israel. Talk about bedsores!

“...for in this same manner they persecuted the prophets who *were* before you” (v 12). So, if you get to thinking things are pretty bad with you, just think about some of the things that some of the prophets had to go through.

Verse 13: “You are the salt of the earth...” That's why there aren't too many Christians, because they're just the salt of the earth.

“...but if the salt has become tasteless, with what shall it be salted?...” (v 13). There are certain things you can eat without salt and they taste all right, and there are certain things without salt that are absolutely flat.

I think that so many people today are saying that you shouldn't eat any salt at all, and we're going to find that they're not exactly correct either. You have to have salt. As a matter of fact, the sodium in salt is very important to make the ‘ticker’ work—the brain as well as the heart.

I went for a long time with eating hardly any salt at all, because they say it keeps your blood pressure down and so forth. Then I talked to several people who said that all they do is pour on all kinds of salt and every time they have their blood pressure taken it's low. So, who are you to believe? If God says that salt is good and we're the salt of the earth, hey, I'm all for using a little salt. Steak, chicken and eggs without salt is flat. They also say about cholesterol, that if you have your level too low you may run the risk of getting cancer because cholesterol is needed in the system. But it's the right amount, the right balance.

It's the same way as being a Christian. We can draw many analogies here. Let's have the right amount, let's be the kind of Christians that God wants us to be, something that is going to be special. Not because we make ourselves special or stand up and say, ‘we are Christians, who are you?’ or that we have the kinds of things that you see on television with the 700 Club and The Christian Television Channel. They're trying to do a good work, but more and more they're trying to be seen of people and things like this. Pat Robertson once had an interview with the President and he was like a little boy fawning. This is not necessarily the kind of thing that is pleasing to God. ‘

If we're the salt of the earth, once you use it you don't necessarily see it, but you taste it!

“...For it no longer has any strength, but *is* to be thrown out and to be trampled upon by men. You are the light of the world....” (vs 13-14). If we have the Light of Christ and we're coming to Christ, and that light is lighting our heart and mind, we are “...the light of the world...” There are just the few of us right here, but wherever God's people are around the world, they are to be the light of “...the world...” showing the world something by our lives: our conduct, belief and faith. Not to show them to *show them* but if we are put in a position to be exposed to them in the world, then we are as a

light to the world.

I try to do that with the people I’ve dealt with. I’ve dealt with people that every other word is swearing, and if I had to do much business with them, I let them know that I am a minister and try and conduct my business in a proper and right way, and that is an example to them. You know, their swearing and cursing comes way down, and in some cases is all but eliminated.

I still haven’t figured out how to be a light to the world and please tell them to put out their rotten cigars. Cigarettes are hard, but cigars are terrible. There are certain times being a light to the world, just as Christ was the Light of the world. Did He please everybody? *Sometimes you’re a light to the world and you offend them!* Sometimes you have to tell them things straight forward and straight out and just let them know how it is. You’re still being a light to the world, but more like a spotlight that’s spotting in on this rotten behavior and bad attitude.

Verse 15: “Neither do they light a lamp and put it under a bushel basket, but on the lampstand; and it shines for all who *are* in the house. In the same way also, you are to let your light shine before men, so that they may see your good works, and may glorify your Father Who *is* in heaven” (vs 15-16).

Here is a statement by Jesus Christ that He came to fulfill and complete, as we saw in the prophecy, ‘to bind up the Law.’ Is not Jesus giving Law here? *Yes, He is!*

Verse 17: “Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.” I still can’t understand to this day how the Protestants say that “...to fulfill...” is to *do away*. The Greek means to *fill to the full!* Were the laws of God complete? *No! They weren’t complete until the spiritual aspect of all the laws of God were given!* Then it was to *fulfill!* Not only to complete those things that He was to do. It has that meaning; that He was going to fulfill all the prophecies concerning Himself. Has He done all of them yet? *No! Not quite!* He’s done some of them, so that’s still ongoing.

He came to fulfill and bring the laws of God to a high standard. **“Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.”**

Verse 18: “For truly I say to you, until the heaven and the earth shall pass away...” We can look right out here and see heaven and earth is still here, in a very glorious form, *thank You*. It was just absolutely spectacular this morning! Is heaven and

earth still here?

“...one jot or one tittle shall in no way pass from the Law until everything has been fulfilled” (v 18). I’m sure that everything is going to be fulfilled. Or, it could also read: ‘till all are fulfilling or living by the laws of God; obviously then, modified by the words of Jesus Christ.

Verse 19: “Therefore, whoever shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven...” That puts certain preachers—in relationship to Sabbath-keeping, Holy Day keeping, to eat or not eat pork or unclean foods, dealing with your neighbor, dealing with your family, divorce and remarriage—which is the least important? The reason that He said this is because once you start considering these things least, what happens? *It gives you and automatic excuse to commit another one! It gives you automatic excuse to break it down!*

When you start breaking the least of these things, then you start breaking more and you start watering everything down and pretty soon you reach a society that is worthless. Or, in your own life, that then becomes worthless because you don’t have the character of God’s Law written in your heart and mind.

I don’t know what the end is going to be with the California lottery. I was amazed! I went to 7-Eleven to buy a paper. They started selling lottery tickets at 12:30 yesterday afternoon. I asked how many tickets did they sell yesterday? *One thousand!* What’s going to happen when the whole population gets all caught up in this ‘let’s get rich for nothing’ scheme, sponsored by the state? It’s going to be awfully hard to tell children that gambling is wrong!

What is that going to lead to? *They’re already increasing horse racing in California!* Once you break down the moral character and say that ‘we don’t need to do this or that, and God’s commandment is not important, all you have to do is love each other.’ How can you love each other if you’re stealing from each other, backbiting each other or all these other laws don’t count?

Verse 19: “Therefore, whoever shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven...” The word “least” means *less than nothing!* Zero is a number and you have to count a zero. You’re less than a zero! That means you don’t exist. If you’re less than nothing, that means you do not exist!

“...but whoever shall practice and teach *them*, this one shall be called great in the Kingdom of Heaven. For I say to you, unless your

righteousness shall exceed *the righteousness* of the scribes and Pharisees, there is no way *that* you shall enter into the Kingdom of Heaven" (vs 19-20).

- How is your righteousness going to exceed theirs?
- How can your righteousness exceed theirs?
- *By the righteousness of Christ!*
- *The righteousness of Christ exceeds the righteousness of the scribes and Pharisees!*

So, if that righteousness is imputed to you, then you are exceeding the righteousness of the scribes and Pharisees.

Verse 21: "You have heard that it was said to those *in ancient times*, 'You shall not commit murder; but whoever commits murder shall be subject to judgment.' But I say to you, everyone who is angry with his brother without cause shall be subject to judgment...." (vs 21-22). Much more binding—isn't it?

"...Now, *you have heard it said*, 'Whoever shall say to his brother, "Raca," shall be subject to *the judgment of the council*.' But I say to you, whoever shall say, 'You fool,' shall be subject to the fire of Gehenna" (v 22). Remember, Jesus said that 'by your words you shall be judged, and by your words you shall be condemned.'

The day that God judges the secrets of the heart, that's how they're going to be judged. That's why we need the righteousness of Christ.

Verse 23: "For this reason, if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go *your way*; first be reconciled with your brother, and then come and offer your gift" (vs 23-24). That's what we need to do. That's why we have peace here. We don't let anything get out of hand to where we have troubles, difficulties and problems.

There are certain times when we have to handle things much as Christ did the Pharisees. Don't bring them in close to your bosom because you may be bitten.

Verse 25: "Agree with your adversary quickly, while you are in the way with him..." I heard a man talking about how that he gets out of all of his tickets by being really nice to the highway patrolman when he gets stopped. That's a Biblical principle: *agree with the adversary*. 'Oh, officer, I'm sorry.'

"...lest your adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. Truly I say to you, there is no way that you shall come out of there until you

have paid the *very* last coin. You have heard that it was said to those *in ancient times*, 'You shall not commit adultery.' **But I say to you...**" (vs 25-28).

- Verse 20: "**For I say to you...**"

What is He talking about? *The Law of God!* Then He's saying "...I say to you..."

- Verse 22: "**But I say to you...**"
- Verse 26: "**Truly I say to you...**"
- Verse 28: "**But I say to you...**"

He quotes the Law that you should not commit adultery, then says, v 28: "**But I say to you**, everyone who looks upon a woman to lust after her has already committed adultery with her in his heart." He's teaching us something concerning the Law of God. He is in an office greater than Moses, and Moses was lawgiver. Moses gave the Law in the letter. Jesus is giving the Law in the spirit.

When it says, 'of a Truth *that Prophet* Who was to come into the world,' and Moses said that *that Prophet* would be raised up, he's talking about Christ, he's doing and fulfilling what His job was to do.

Verse 31: "It was also said *in ancient times*, 'Whoever shall divorce his wife, let him give her a writing of divorcement.' **But I say to you**, whoever shall divorce his wife, except for the cause of sexual immorality, causes her to commit adultery; and whoever shall marry her who has been divorced is committing adultery." He's making marriages binding. Again, you have heard that it was said to those *in ancient times*, 'You shall not forswear yourself, but you shall perform your oaths to the Lord.' **But I say to you**, do not swear at all..." (vs 31-34).

Verse 37: "But let your word be *good*, your 'Yes' be yes and your 'No' be no... [v 38]: ...You have heard that it was said, 'An eye for an eye, and a tooth for a tooth'; **but I say to you**, do not resist evil..." (vs 37-39). What was Jesus' example? *He got out of the way! He escaped!* When they picked up stones to stone Him He didn't say, 'How dare you throw stones at Me, I'm the Son of God.' *NO!* He got out of the way!

Verse 43: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' **But I say to you**, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, so that you yourselves may be *the* children of your Father Who *is* in heaven; for He causes His sun to rise on *the* evil and on *the* good, and sends rain on *the* just and on *the* unjust. For if you love those who love you, what reward do you have? Do not the tax collectors practice the same *thing*?" (vs 43-46).

Verse 48: **“Therefore, you shall be perfect, even as your Father Who *is* in heaven is perfect.”**
There is the standard that we have today.

Then He shows us how to conduct our religious life, Matt. 6:

About doing their alms, Matthew 6:2: “...Truly I say to you, they have their reward. But *when* you give your alms, do not let your left hand know what your right hand is doing” (vs 2-3).

Verse 5: “And when you pray, you shall not be as the hypocrites, for they love to pray standing in the synagogues and on the corners of the streets, in order *that* they may be seen by men. Truly I say to you, they have their reward. But you, when you pray, enter into a private room; and after shutting the door, pray to your Father Who *is* in secret; and your Father Who sees in secret **shall reward you openly**” (vs 5-6). Same way about fasting.

Verse 16: “And when you fast, do not be as the hypocrites, dejected in countenance; for they disfigure their faces in order that they may appear to men to fast. Truly I say to you, they have their reward. But *when* you fast, anoint your head and wash your face, so that you may not appear to men to fast, but to your Father Who *is* in secret; and your Father Who sees in secret shall reward you openly. Do not store up treasures for yourselves on earth...” (vs 16-19).

- Verse 24: “No one is able to serve two masters...”
- Verse 25: “Because of this I say to you, do not be anxious about your life...”
- Verse 33: “But *as for* you, seek first the Kingdom of God and His righteousness...”

That’s the whole thrust of completing and finishing the Law: seeking the Kingdom of God first!

Matthew 7:24: “Therefore, everyone who hears these words of Mine and practices them, I will compare him to a wise man, who built his house upon the Rock; and the rain came down, and the floods came, and the winds blew, and beat upon that house; but it did not fall, for it was founded upon the Rock” (vs 24-25). The Rock was Christ! (1-Cor. 10:1-4).

Verse 26: “And everyone who hears these words of Mine and does not practice them shall be compared to a foolish man, who built his house upon the sand; and the rain came down, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it” (vs 26-27). This is just a summary of a person’s life in an analogy: your house likened to your life.

What did it say in Heb. 3? Whose house are

we? *We are the house of God, if we are founded on this Rock!*

Verse 28: “Now, it came to pass *that* when Jesus had finished these words, the multitudes were amazed at His teaching... [Why?] ...for **He taught them as One Who had authority**, and not as the scribes” (vs 28-29).

- Did He have authority? *He sure did!*
- Did He change the laws of God? *Yes!*

Not the way people in the world think, but He made them more binding because of making them *spiritual!* That’s why we have to:

- walk in faith
- walk in the righteousness of Christ

He’s the One Who has the authority. He is the One Who has completed that.

When we go through and study about Christ and what He did, how He did it and the way He did it, we’re going to find that He, as the Son of God, was the most important human being that ever existed!

- He completed the Law of God
- His death paid for our sins
- He’s resurrected to sit on the right hand of God to be our High Priest
- He’s giving us His Law through His Spirit and learning to live the way that God wants us to live

That’s quite a thing! You know that Christ was *that Prophet!*

Questions:

- Will a person still enter the Kingdom of God, but be one of the least in the Kingdom of God? *or* Will they not be there at all?

All of these things, we will see later, are in degree. If you’re out actively teaching.

Review of Matthew 5:19: “Therefore, whoever shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven; but whoever shall practice and teach *them*, this one shall be called great in the Kingdom of Heaven.”

Does the least mean it’s going to be absolutely nothing, or is it going to be of lesser rank? *Obviously, whoever commits sin is not going to be in the Kingdom of Heaven!* They just won’t be there, because the ultimate reward for sin is the second death. The reward of that is the Lake of Fire. So, you won’t be; you will be less than nothing!

- What about someone who sins inadvertently,

in other words, not build the righteous character they need to? Will they be in the Kingdom of God but be less than others?

1-Corinthians 3:11 gives us an example of something very similar: “For no one is able to lay any other foundation besides that which has been laid, which is Jesus Christ. Now, if anyone builds upon this foundation gold, silver, precious stones...” (vs 11-12). These are symbolic of character. They all endure fire. As a matter of fact, they’re made better by fire—trial.

So, if a person is building the character equivalent, spiritually, in an analogy to gold, silver and precious stone, then that is character that is going endure.

Or, on the other hand, “...wood, hay or stubble” (v 12). In analogy that would be that kind of spiritual life and character that is filled with weaknesses and flaws.

Because, v 13: “The work of each one shall be manifested; for the day of trial will declare it, because it shall be revealed by fire; and the fire shall prove what kind of work each one’s is. If the work that anyone has built endures, he shall receive a reward. If the work of anyone is burned up, he shall suffer loss; but *he* himself shall be saved, yet, as through fire” (vs 13-15).

This give indication that even those whose character in degree falls into the category of wood, hay and stubble, they are still going to be in the Kingdom of God, but they are going to suffer a loss of reward, which means that in degree—however God is going to determine it—a person is going to be of a lesser office, rank or authority than someone who has built their character with the righteousness of Christ.

Yes, if a person is not building that kind of character, they will still make it, but they will suffer loss. Whereas, if a person is out actively teaching, that’s another story.

James 3:1 talks about teachers: “My brethren, do not many of you become teachers, knowing that we will receive more severe judgment; because we frequently offend, every one of us. If anyone does not offend in what he says, this one *is* a perfect man *and is* able also to hold in check the whole body” (vs 1-2). When a person is advocating, someone teaching, someone is always going to follow.

Some teachings are abominable, but there are those who follow, and they cause someone to do something they should not do. *Why? Because people do follow teachers and those who are going to lead*

them! It puts them in a different category.

So, yes, if you teach it, if you break it and you teach it, and you teach people to live in sin, obviously, you’re not going to be in the Kingdom of God.

I hope that expands that area just a little more. Some of these things can be kind of confusing because God judges each person according to their heart, so the circumstances are a little bit different for each one of us in what we can do, should do, ought to do and do *do*, but if we rely on the righteousness of Christ, it is the righteousness that will exceed the scribes and Pharisees.

- Matthew 5—where it says that those who mourn shall be comforted—does that mean just mourning and feeling sorry for your circumstance or other people’s circumstances? *or* Can that also mean to repent? *Yes, it can mean to repent, because when you repent you mourn!*
- The salt of the earth—Can that possible mean *chosen witnesses*?

I’d have to go back and research that out. There is such a thing that is called *the covenant of salt* in the Old Testament that is when there is a witness that takes place. In other words, you are witnessing a covenant, witnessing an agreement and you have a *covenant of salt*.

There’s also the covenant of salt between the king of Israel and God. Even to this day when the king or queen of England is coronated, they take the *covenant of salt*. They have the salt teaspoon and, not a shaker, but a pourer. You are the salt of the earth means that you are the chosen witnesses, that could be true; that could be another meaning of it.

Obviously, we’re not hunks of salt walking around. Those are analogies that we can get from there. We’re the seasoning, the witness, and what happens when someone has had a lot of experience? *An old salt!* Let’s hope we can all become *old salts* witnessing for Christ.

The Catholics have a different interpretations of it. They pour oil on the forehead and salt in the mouth. The baby is crying and screaming bloody murder!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 9:28
- 2) Hebrews 3:1-6
- 3) Luke 7:11-17, 24, 19-30
- 4) Matthew 13:57
- 5) Luke 24:25-27, 44-45
- 6) Deuteronomy 18:15-19
- 7) Exodus 4:16
- 8) Exodus 7:1
- 9) Exodus 11:3
- 10) Exodus 34:27-35
- 11) Deuteronomy 34:5-12
- 12) John 1:19-21
- 13) Malachi 4:4-6
- 14) John 1:21-28
- 15) John 6:13-14
- 16) John 7:40-43
- 17) John 5:17-18
- 18) Acts 3:6-26
- 19) Acts 7:37-38
- 20) Isaiah 8:16
- 21) Matthew 5:1-3, 20, 3-6
- 22) John 6:35
- 23) Matthew 5:7-28, 20-28, 31-34, 37-39, 43-46, 48
- 24) Matthew 6:2-3, 5-6, 16-19, 24-25, 33
- 25) Matthew 7:24-29
- 26) Matthew 5:19
- 27) 2 Corinthians 3:11-15
- 28) James 3:1-2

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- Romans 5
- 1 Corinthians 10:1-4

Also referenced: Sermon: *That Prophet*

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The Gospel of John XVI Let the Spirit of God Lead You, *Not Men!*

(John 10)
Fred R. Coulter

GRACE of GOD

What should rein and rule in our lives? This is why the whole thrust of what we want to do has got to be recast in the way that Christ would want us to do it. Here's the whole overall situation that we need to follow:

Romans 5:21: "So that even as sin has reigned [rule] unto death..." The Law tells us what sin is, but there has to be the means of removing that utter frustration of overcoming sin from the human mind and heart, and the only way you're going to do that is not go out and zero in on sin and nail it down, because that is going to be futile attempt on your part. But *Christ in you* and the grace of God is the whole ruling or controlling thing that we need.

"...so also might the *grace of God* reign..." (v 21). That's what needs to be.

Romans 6:12: "Therefore, do not let sin rule..." We're talking about the whole ruling thing that has to come from God. It is the grace of God that must rule! I think this is the whole key, the whole thrust of what we need to understand. And I need to, brethren, get it clear in my mind so that if I sat down to write today it would be different than how I wrote three years ago or six years ago. I think there's a reason why God has not provided the time for me to continuously to be writing during this time because there needs to be a change in our understanding of how things are written.

Everything traditionally with the Church of God is keep the commandments, you're sinning, this guy is wrong, that guy is wrong. That's fine, but what do you do when you find all that out? *That grace might reign!* The whole ruling, controlling factor that we're going to be living by, that we're going to be seeking God by, that we're going to understand about the life of Christ, the sacrifice of Christ and—believe it or not—we're going to learn more about John 3:16 when we go there.

Romans 5:21: "...might the *grace of God* reign through righteousness..."—of Jesus Christ; that gift that God imparts to us, the very righteousness of Christ. People have the wrong idea of that. The Protestants have the idea of that because there's the grace of God, the righteousness of Christ, you don't need to keep the commandments of God. So then, the Church of God retaliates by saying, yes, you need to keep the commandments of God, and then they

downplay grace because they don't want the congregation to become like Protestants.

It needs to be put together in the proper perspective; that we have the righteousness of Christ. That is so fantastic, brethren, that God gives that to us *that grace might reign*—rule, control. That's what makes Christianity simple and joyful, because you don't have to run around wondering if God is going to zap you if you blink your eyes wrong. He's not going to! If you're in the grace of God, *He will never, ever leave you or forsake you!* That's fantastic!

So, if there's one thing we need to grow in—which I feel we're on the verge of it—is having grace reign in our lives, and to give hope and encouragement to people. After all, why do you come out of the world? *Because there isn't any hope!* There's no hope in the world and then you come into the Church of God trying to get out of that—where there's no hope—and you find in the Church of God that you're all Scriptured down into something where you're told there's no hope for you. Where are you going to go?

Keep praying that we grow in understanding with this, because I'm learning and growing. I'm happy about that, and I can say that things that God has put me through is going to be completely worth it, far more worth it. That's only a moment in trauma of something that comes along.

This is the key thing: "...so also might the *grace of God* reign through righteousness unto eternal life..." [That's fantastic, because the goal is *eternal life!*] ...through Jesus Christ our Lord" (v 21). That's the whole key and the substance of the Gospel!

Acts 20:24: "But I myself do not take any of *these* things into account, nor do I hold my life dear to myself, so that I might finish my course with joy, and the ministry that I received from the Lord Jesus, to fully testify... [witness] ...the Gospel of the grace of God." {note sermon: *What is a Witness?*} There is also the Gospel of the Kingdom of God, no doubt about that! But if you emphasize only the Gospel of the Kingdom of God and not the grace of God, as well, then you again end up with a distorted situation just like you do with grace vs commandment-keeping and everything gets out of shape.

Verse 25: "And now behold, I know that you all, among whom I have gone about proclaiming the Kingdom of God..." So, the two go hand-in-

hand, absolutely!

Unless we understand about the grace of God, I'm convinced we have a long way to go in learning it, how on earth are we going to be able to help people that come out of the holocaust at the end of the age? *We're just not going to be able to understand to help them!*

JOHN 10

In a sense this fits in with what I just covered in the preface; not exactly, but in a sense it does.

John 10:1: "Truly, truly... [Greek: amen, amen—a double emphasis] ...I say to you, the one who does not enter the sheepfold through the door, but climbs up some other way, that one is a thief and a robber." We're talking about 'religion,' Jesus Christ, and those who do it as thieves and robbers.

Remember the Scripture that says, 'What shall it profit a man if he gains the whole world, but loses his soul?' You can sell your soul to the devil! You can lose any chance of eternal life! And it is by *choice!*

Verse 2: "But the one who enters through the door is the shepherd of the sheep." We're going to find out later on that Christ is the door. Think of this as a *doorway* rather than a swinging door that opens and closes. That's what it means more than anything else.

Can you think of something concerning the Passover concerning a doorway? *They were to put the blood on the doorpost and lintel, symbolic of entering into protection!* When we read these things it just makes all these Scriptures come to life. "...the one who enters through the door is the shepherd of the sheep." We'll have a little bit to say about how a church needs to be run.

Verse 3: "To him the **doorkeeper** opens..." This has to be the angel or angels of God who are carrying out the work of God behind the scenes.

"...and the sheep hear his voice; and he calls his own sheep by name..." (v 3). We haven't yet been giving our new name, but God knows what it is.

"...and leads them out. When he brings the sheep out, he goes before them; and the sheep follow him because they know his voice" (vs 3-4). I'm sure you have no trouble discerning the Truth when you listen to Sunday preachers on television. You can discern that that is not the voice. If there's any inspiration that comes from God. Christ said that if you're hauled up before councils '*the Holy Spirit will inspire you to say the words of the Father*' in the minute. That's how you know His voice! Are

they speaking the words of God?

Verse 5: "But they will never follow a stranger for they **will flee** from him..." We've had that experience, too; we fled from the voice of strangers.

"...because they do not know the voice of strangers." (v 5). Isn't it interesting that when these came up, what did we say, 'Where is that in the Bible? Why is So and So not here in our presence? I don't like what you're saying.' Why? *Because it's not the voice of Christ!*

Verse 6: "Jesus spoke this parable to them, but they did not understand what He was saying to them. Therefore, Jesus again said to them, 'Truly, truly I say to you, I am the door of the sheep.'" (vs 6-7).

Immediately we think of John 14:6: "Jesus said to him, 'I am the Way, and the Truth, and the Life...'"

Now let's go back and look at a couple of things that are very important concerning these two sections. First of all, Jesus said that ***He was the door!*** That door is symbolic also of the Way, and here's a basic, fundamental Scripture.

- *there is only one door*, because there's only one Christ
- *there is only one way*

Matthew 7:13: "Enter in through the narrow gate... [Jesus is that gate; Jesus is that door] ...for wide *is* the gate and broad *is* the way that leads to destruction, and many are those who enter through it; for narrow *is* the gate and difficult *is* the way that leads to life, and few are those who find it" (vs 13-14).

The blessing of it is that though it is narrow, straight and difficult, once we're under the grace of God then the way to do it becomes easier because of Christ. Here's a prophecy of this concerning Christ:

Isaiah 40:11: "He shall feed His flock like a shepherd..." How does a true shepherd take care of the sheep? *He's with them day and night!* I guess you could say that the sheep dogs are kind of like the angels; they take care of us.

"...He shall gather the lambs with His arm, and carry *them* in His bosom, *and* shall gently lead those with young" (v 11). This brings a whole flock of Scriptures to mind: *Take My yolk for it is easy and light!*

It is Christ Who is going to do it. That's why it's so important, brethren, that we really emphasize that Christ *in you* is the hope of glory. That Christ *in you* is going to do it for you.

1-Peter 2:21—we are to follow in His steps: “...that you should follow in His footsteps.” He leads us! Christ leads us! It says that He goes out before the sheep and the sheep follow Him wherever He goes. Christ is the One Who leads us, and that has to be in faith. This is why Christ will not intervene and drive you. You must be led; you must willingly follow.

There was a movie years ago where this woman inherited a ranch with a whole bunch of sheep, she happened to be in the middle of cattle country. These cattlemen thought that they could go in and *drive* off the sheep. They came charging in with their horses and the sheep just scattered and re-gathered. This guy who worked for the woman sat up on the porch and they had a dog and he’d sit there and say, ‘Dawg, go get ’em.’ That one little dog would just go out and herd all the sheep and they would go.

That’s a good example of a thief and robber trying to come in and scatter the flock. They can’t do it. If we follow Christ and are led by the Spirit of God, the Spirit of God will lead when we are under the grace of God. That’s why there are people that say, ‘I wonder if I have the Spirit of God or not.’ It’s because they’re out there trying to do it themselves.

Romans 8:14: “**For as many as are led by...**” not driven; not beaten. You have to choose to follow; if someone is going to lead, you have to choose to follow. *If you’re going to be led of the Holy Spirit you must follow Christ!* You must walk in His footsteps on a continuous basis.

“...as many as are led by the Spirit of God, these are *the* sons of God. Now, you have not received a spirit of bondage again unto fear, but you have received *the* Spirit of sonship, whereby we call out, ‘Abba, Father’” (vs 14-15). That’s how we are to do it.

Remember, Christ said that if He did not go to the Father the Holy Spirit would not come, and that the Father would send the Holy Spirit in His (Christ’s) name. Let’s see something that the Holy Spirit is to do:

2-Corinthians 3:17: “Now, the Lord is the Spirit...”—the Spirit that *leads* us; the very power of God. That Spirit is coming from God the Father and Jesus Christ is the One Who causes that Spirit to lead us.

“...and where the Spirit of *the* Lord *is*, there is freedom” (v 17)—from what? *Bondage! Sin! Through the grace of God!*

- Have you found yourself sinning less because you daily put yourself under the

grace of God?

- Have you found less lust in your mind because you put yourself daily under the grace of God?
- *Yes!*

That is the liberty/freedom that Paul is talking about: that sin will not rule over you, and it’s in the mind!

Verse 18: “But we all, with uncovered faces beholding the glory of *the* Lord as in a mirror, are being transformed *into* the same image from glory to glory, even as by *the* Spirit of *the* Lord.”

This should be very encouraging. When we follow Christ, now it will become more imperative when we see this. I think this *a good lesson* for me, for you and all of God’s people who are willing to listen that they must continually focusing in on Christ. Then we can see an absolutely horrible thing it is for the people of God when they are led to just follow a man, when it ends up with all the rules of men. It gets complicated and it leaves a door for the devil to get in. We can all say, ‘Yeah, verily, yeah!’

- He leads them
- we’re led by the Holy Spirit
- He goes before them
- we know His voice
- He told this parable

John 10:8: “All whoever came before Me...” That’s quite and inclusive statement: Buddha, all the others who were supposed saviors. I think we’re going to be shocked at the resurrection and we really know the true history of the earth, we’re going to find out there are so many false saviors and religions and people going around.

He said that “All whoever came before Me are thieves and robbers...” (v 8). Somehow we never have it mind that there were people before Christ.

“...but the sheep did not hear them. **I am the door**” (vs 8-9). We’re going to see that Jesus told the Pharisees who He was and they kept coming up and saying, ‘Who are You? Would you please tell us; our soul is dying to know who are You?’

“...If anyone enters through Me, he shall be saved, and shall go in and out, and shall find pasture” (v 9). We’re going to see that one of things we have to do is feed the flock. That’s very important. *We have to feed the flock!*

Look at it this way: Here’s a sheepfold, and you’ve seen them in the spring when they put all the sheep in the sheepfold and then they have all their lambing. If you just kept them right in that one place, what would happen to all the feed? All the grass would be gone, they would dig up all the roots

and everything and they would be standing in a pile of dust when it dries and a pile of mud when it was wet. Therefore, they have to go in and out and find pasture.

That means that in learning of God's Word, we have to continually learn and grow into new pasture areas and come in and go out and eat the spiritual food of God. Every year we're nourished again by God; that's why the Passover is in the spring, and that's why the setting of this is in the spring. I hope that makes sense.

Verse 10: "The thief does not come except to steal and kill and destroy. I have come so that they may have life, and may have *it* more abundantly." I want to get rid of a false notion right here: In the Worldwide Church of God that came to mean that the more goods that we had the more abundant that we lived, and therefore, God is with us. *That's a false premise!*

Example: Marcos of the Philippines had to be one of the most miserable men on the face of the earth. He's had money, all the things he wants. It's not in the abundance of goods to have life more abundantly. What is the greatest, most abundant thing in your life that you can have? ***To have Christ in you and know that you're going to have eternal life!*** That's why the Apostle Paul, even though he had this affliction, the grace of God was sufficient for him. He could abound in that!

I want to prove that it is not the physical things that makes life abundant. How many times was the magazine put out which said, 'The Abundant Life'? That was based upon if you kept the commandments God would bless you. A lot of people have said, 'I keep the commandments of God and I've tithed and I haven't been blessed.' *They're looking for the wrong blessings!*

How many times have I heard in the past, 'If the ministers were keeping the commandments of God we would have more miracles.' Now do you see how wrong those statements are? We were looking at the wrong thing; we were looking to the flesh, the physical. If you mind the physical, you don't mind the things of the Spirit.

With that in mind, let's see how much more important it is that we follow Christ. Why do we go through some of the physical things that we go through? Esther Grisinger has suffered a whole lot more than a lot of people that I've ever known. But she is living an abundant life; not physically, but *spiritually!*

Matthew 6:24: "No one is able to serve two masters..." That is absolutely true in anything that is done. You can't overcome sin by focusing in on sin.

You must let grace rule and the Spirit of Christ lead you! That's your Master.

"...for either he will hate the one and love the other, or he will hold to *the* one and despise the other...." (v 24). Isn't that true? *Absolutely true!* If you follow a man and you're loyal to a man, then anyone who says, 'I want to follow Christ,' what do you do? *You hate them because they're disloyal to the man!* You end up despising.

"...You cannot serve God and mammon. Because of this I say to you, do not be anxious about your life..." (vs 24-25). We are to be concerned, we are to have proper planning and all of that sort of thing. But when it comes down to it, unless God provides, you're not going to have it anyway. *Relax and have faith in God. He will never let you down!* Human beings will.

"...do not be anxious about your life *as to* what you shall eat and what you shall drink; nor about your body *as to* what you shall wear. Is not life more than food, and the body *more* than clothing?.... [yes, it is] ...Observe the birds of heaven: they do not sow, neither do they reap, nor do they gather into granaries; and your heavenly Father feeds them. Are you not much better than they?" (vs 25-26). It's amazing what they've discovered about birds. *Absolutely amazing!*

There are animals that have the iron load in their system, which then connects with the magnetic forces of the earth. That's how pigeons find their way. That's how certain microbes only move to the north. If they put a magnet on this side they'll go to the one side, and they found that birds have the mineral right in their system that leads them. *Absolutely amazing!*

We don't want to get a big head and say that we're better than that. Christ is saying that if He's made all this grace and He's done all these things, created all these marvelous birds—they don't have to worry about going out and hoeing, digging, dunging and harvesting—that God provides them the food. We're more important than birds.

Verse 27: "But who among you, by taking careful thought, is able to add one cubit to his stature?.... [only Christ can] ...And why are you anxious about clothing? Observe the lilies of the field, how they grow: they do not labor, nor do they spin; but I say to you, not even Solomon in all his glory was arrayed as one of these" (vs 27-29).

Go back and read the account of Solomon. How would you like to sit on the throne that he had? It was made out of pure ivory, overlaid in gold, and having the two lions—one on each side—and then the 12 stairs. That was really some throne! All the

clothes, the setting, the temple, and yet, Christ said that Solomon in all his glory was not arrayed as they were.

Verse 30: “Now, if God so arrays the grass of the field, which today is and tomorrow is cast into the oven, *shall* He not much rather clothe you, O *you* of little faith? Therefore, do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘With what shall we be clothed?’” For the nations seek after all these things....” (vs 30-32). We’re not to seek after the physical things. Yet, somehow it got twisted around. A lot of things got twisted around. If you had the abundance of physical things, then obviously it’s a blessing from God.

Well, not necessarily so, because remember, Satan offered Christ the whole world and all the glory of everything. Would you say that was a blessing from God? *Don’t kid yourself; not in the least!*

“...And your heavenly Father **knows** that you have need of all these things.” (v 32). What does God delight in more than anything else? *Your complete worship, love and adoration of Him!* That’s what pleases Him more than anything else that you do.

Verse 33: “But *as for* you, seek first the Kingdom of God and His righteousness... [that grace might reign through righteousness] ...and all these things shall be added to you. Therefore, do not be anxious about tomorrow; for tomorrow shall take care of the *things* of itself. Sufficient for the day *is* the evil of that *day*” (vs 32-34). There’s going to be enough trouble in each day as it comes along.

Here’s a promise that God has given, Psalm 84:9: Behold, O God, our shield, and look upon the face of Your anointed, for a day in Your courts is better than a thousand *elsewhere*.... [in the courts of the wicked; he was looking to Christ] ...I would rather stand at the threshold of the house of my God than dwell in the tents of wickedness, for the LORD God is a sun and shield; the LORD will give grace and glory...” (vs 9-11). It’s right there in the Old Testament; God will give grace and glory.

“...no good thing will He withhold from those who walk uprightly” (v 11). Sometimes those ‘good things’ that we go through—the trials—because we need them. We may not necessarily perceive them as good, but later we can look back and say that it was because of the result that was brought about spiritually. “...no good thing will He withhold from those who walk uprightly.” That does not necessarily mean that—twisted around now as it was—the abundant life is not just the physical things that you have.

Verse 12: “O LORD of hosts, blessed is the man who trusts in You.” Notice how it comes right back to that same thing of that faith and trust in God.

(go to the next track)

John 10:11: “I am the good Shepherd. The good Shepherd lays down His life for the sheep.” His whole life is wrapped up in the sheep.

- If we follow Christ, is Christ wrapped up in our lives? *Yes, He is!*
- Has He given His life for us? *Yes, He has!*
- Does He continue to give His life for us? *Yes, He does!*

That should give us a whole lot of hope, courage, understanding, joy and makes life being a Christian be more abundant.

Verse 12: “But the one who is a hireling, and who is not *the* shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep, and flees. And the wolf seizes the sheep and scatters them.” In other words, no concern; the people are just merchandise. Another phrase is *dumb sheep*.

Verse 13: “Now, the hireling flees because he is a hireling and has no concern for the sheep. I am the good Shepherd, and I know those who *are* Mine, and am known of those who *are* Mine” (vs 13-14). Christ is intimately involved in our lives.

Ezekiel 34:1 talks about the shepherds and the shepherds of Israel and what has happened. “And the Word of the LORD came to me, saying, ‘Son of man, prophesy against the shepherds of Israel....’” (vs 1-2). In this sense it has to do with the shepherds; not only the priests, but also the ones who are the leaders of the country. The hireling is anyone who is in it for the money.

You can liken this with the situation with Marcos of the Philippines. Was Marcos in it for the money? *You betcha!* That’s what he got, and when the sheep were out there all bleating and saying, ‘What’s going on; help us?’ What did Marcos do? *He got out the troops and shot them!* Finally the sheep overwhelmed him. I think it was fitting that it was a woman. She’s kind of like a Deborah.

What did Deborah tell Barak? *Oh, would to God that there was a man that could do this, but there aren’t. Barak, go do it!* She had to tell him what to do. There isn’t one man that could stand up to Marcos.

“...Prophesy and say to them, “Thus says the Lord GOD to the shepherds, ‘Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?.... [We’ve seen this!] ...You eat the fat and clothe yourselves with the

wool; you kill the fat ones, *but* you do not feed the flock. You have not made the weak strong, nor have you healed the sick, nor have you bound up the broken. You have not brought again those that were driven away, nor have you sought that which was lost; but you have ruled them with force and with cruelty” (vs 2-4). Sounds just like the Philippines and also like a couple of Churches of God we know, too. Same result!

Verse 5: “And they were scattered for lack of a shepherd. And they became food to all the beasts of the field when they were scattered.” How many people have just gone around, drifting around wondering what to do. ‘Where shall I go? I’ll never trust another man again. I’ll never join another organization again.’

Verse 6: “My sheep wandered through all the mountains and upon every high hill. Yea, My flock was scattered upon all the face of the earth...” This is talking about Israel. You could say the same thing of the United States today. Everyone goes *their own way!*

Verse 7: “Therefore, you shepherds, hear the Word of the LORD, ‘As I live,’ says the Lord GOD, ‘surely because My flock became a prey, and My flock became food to every beast of the field because *there was* no shepherd, nor did My shepherds search *for* My flock, but the shepherds fed themselves and did not feed My flock.” Therefore, O shepherds, hear the Word of the LORD. Thus says the Lord GOD, ‘Behold, I *am* against the shepherds...” (vs 7-10).

There’s a day of reckoning coming! As a minister I’d better keep that well in mind, too. We’re not going to have a rule of cruelty enforced. It’s just not going to be.

- Why is that needed anyway?
- Is it needed if we’re going to follow Christ and live within the grace of God?
- Why should there be cruelty enforced?
- Hasn’t there been cruelty enforced in the situations we’ve know in the past?
- *Yes! And we’ve all suffered through it!*

Needless to say, Christ said that He would feed them!

“...and I will require My flock at their hand, and cause them to cease from feeding the flock...” (v 10). That’s why there are so many different groups; He’s not going to have this kind of feed going on.

“...Nor shall the shepherds feed themselves any more; for I will deliver My flock from their mouth that they may not be food for them. For thus

says the Lord GOD, ‘Behold, **I Myself will search for My sheep** and seek them out” (vs 10-11). Note these Scriptures:

- Jeremiah 23
- Ezekiel 13—the prophets that prophesy out of their own heart, and they’re like foxes in the desert and you can’t corner them down.

John 10:14: “I am the good Shepherd, and I know those who *are* Mine, and am known of those who *are* Mine.” That’s one thing we need to know more and more, brethren. We need to *really know* Jesus Christ! Not have an acquaintance with Him, not understand just by the hearing of the ear, but ***understand by the seeing of the heart and the leading of God’s Spirit.***

Verse 15: “Just as the Father knows Me, I also know the Father; and I lay down My life for the sheep. And I have other sheep that are not of this fold...” (vs 14-16).

People read that and they say, ‘All the other nations are beasts and only the 12 tribes of Israel are sheep.’ That is not so! Anyone that God calls is a sheep, a lamb. We have a definition of who is a true sheep of God, but a reverse definition of who is not. If you know something that is not, then by definition you know what is.

Verse 26—Jesus is talking to the Pharisees, the Jews. Were they of the tribes of Israel? *Yes, they were!* Verse 26: “But you do not believe...” This tells us what makes a person one of the lambs or sheep of God: *Believing in Christ is what does it!* Not who you are or what you are or what your lineage is.

“...**because you are not of My sheep,** as I said to you” (v 26). There is no national or physical lineage or genealogy you can attach to that. Paul was sent to the Gentiles, and when they were converted they became the sheep of God. Any Israelite that God calls out of whichever the 12 tribes that God calls, they are the sheep. He’s talking to the Jews when He says, “...you do not believe because you are not of My sheep...” Doesn’t that help clarify it.

Verse 16: “And I have other sheep that are not of this fold...” Those who were being called at that particular time. This is also a prophecy of all those who would be called during the first coming of Christ and the second coming of Christ.

“...I must bring those also, and they shall hear My voice; and there shall be **one flock and one Shepherd**.... [there it is, Christ is the Shepherd] ...“On account of this, the Father loves Me: because I lay down My life, that I may receive it back again. No one takes it from Me, but I lay it down of

Myself....” (vs 16-18). We’ll see what Christ did voluntarily to lay His life down, and what He actually had to become to do that, so that we could receive salvation and the Holy Spirit.

“...I have authority to lay it down and authority to receive it back again. This commandment I received from My Father.’ Therefore, there was a division again among the Jews because of these words. And many of them said, ‘He has a demon and is crazy. Why do you listen to Him?’ Others said, ‘These sayings are not *those* of one who is possessed by a demon. Does a demon have the power to open *the* eyes of *the* blind?’” (vs 18-21). So, there was great dispute that was going on.

1-Pet. 5 has to do with feeding the flock and doing the things that Christ wants us to do. 1-Peter 5:1: “*The* elders who *are* among you I exhort, even as a fellow elder...” I’m sure this has to do with age; it could have to do with ordination. At this time when Peter wrote it he was old.

“...and an *eyewitness* of the sufferings of Christ, and a partaker of the glory that is about to be revealed” (v 1). That’s in reference to when he was on the Mt. of Transfiguration.

Verse 2: “Feed the flock of God *that* is among you...” You will notice how this ties right in with Ezek. 34 where God gives the condemnation because they didn’t feed the flock properly. They robbed, stole and all that sort of thing. Here’s an admonition:

“...exercising oversight not by compulsion, but **willingly**...” (v 2). The whole situation with the Church is an oversight. Maybe we can begin to understand more about how God wants things done. An oversight, not an overlord!

“...not in fondness of dishonest gain, but *with an eager attitude*; not as exercising lordship over *your* possessions; but *by* being examples to the flock *of God*” (vs 2-3). That says an awful lot! Not lords over the heritage; we’re going to see that we belong to God! I think that if we keep that in perspective always, as ministers, then we’re not going to put the people into this yoke of bondage that they had been in.

It’s a terrible thing to come out of the world, get out of the yoke of the bondage of the world and then get into a yoke of bondage in a church, and then play church. That’s a terrible thing!

Verse 4: “And when the Chief Shepherd [Christ] is manifested, you shall receive an unfading, *eternal* crown of glory.” Let’s see how important it is to feed the flock. It’s important to preach the

Gospel, that is true, but here’s something else very important. How can you preach the Gospel unless there is some flock behind the Gospel to preach to.

John 21:15: “Therefore, when they had finished eating, Jesus said to Simon Peter, ‘Simon, *son* of Jonas, do you love Me more than these?’ And he said to Him, ‘Yes, Lord. You know that I love You.’ He said to him, ‘Feed My lambs.’” That means with the Word of God, with the Spirit of God. How do they feed? *You show them the Word of God and let the Spirit of God lead them to grow in the grace and knowledge of Christ!* That’s how you’re fed, that’s how you can grow unto the full stature and measure of Jesus Christ. That’s the whole purpose in it.

Christ went through “feed My sheep” three times with Peter. “Do you love Me?” That is a measure of how much you love God as a minister. Is he feeding the flock/sheep? If he’s not doing it then he’s not loving God.

Ephesians 4:11: “And He gave some as apostles, and some prophets, and some evangelists; and some, pastors and teachers.” Let’s see what the purpose is. We will get a whole perspective on it. There have been many sermons that I have heard where it ended right there at v 11. ‘Now, folks, we have the hierarchy.’ The hierarchy is no good unless you have the purpose. Structure is no good unless you know what you’re doing. Very simple! You can build a ship to float in the water, but if it sinks you haven’t the right structure.

Verse 12: “**For the perfecting of the saints...**”—the maturing of the saints. How are the saints going to be mature unless they are fed? How are they going to grow unless they have the Word of God? *They’re not!*

“...for *the* work of *the* ministry, for *the* edifying of the body of Christ; until we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect... [sincere Christian] ...man...” (vs 12-13). How can you be perfect? *In Christ!*

“...unto *the* measure of *the* stature of the fullness of Christ” (v 13). Brethren, I do take these words seriously to myself in what we learn here. I realize that as the only minister here, you’re sort of stuck with me. I’m glad you’re happily stuck with me, if you view it that way. But if we’re all yielding to Christ and growing in grace and in God’s Spirit, then we’re all going to grow and mature together.

I tell you, there is nothing more exciting and exhilarating than to really know and understand that Christ is with you, you’re growing in grace and knowledge and all the rest of the other things really

don't matter; they'll all fall in place at the right time.

FRC:bo
Transcribed: 12-8-14
Corrected: 12-29-14

There is nothing greater than that, and that's really truly what an abundant life really is. It's not just the physical goods and things that we have.

This ties in with Matt. 6:25-33, Luke 12:31: "But seek the Kingdom of God, and all these things shall be added to you. Do not be afraid, little flock..." (vs 31-32). We're not to fear! How many times have we been made to fear? We're not to fear. We can confidently have that confidence and faith in Christ.

"...for your Father delights... [that's why we're called, for the good pleasure of God's will] ...in giving you the kingdom" (v 32). That's the whole purpose for Christ:

- being the Door
- being the Shepherd
- being the One Who we follow

When we do that we will have the solution to all of our problems. It doesn't necessarily mean that we will solve every one of them the way that we may think, but ***Christ really is truly the solution to the problem! Let's keep that in mind!***

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Romans 5:21
- 2) Romans 6:12
- 3) Acts 20:24-25
- 4) John 10:1-6
- 5) Matthew 7:13-14
- 6) Isaiah 40:11
- 7) 1-Peter 2:21
- 8) Romans 8:14-15
- 9) 2-Corinthians 3:17-18
- 10) John 10:8-10
- 11) Matthew 6:24-34
- 12) Psalm 84:9-12
- 13) John 10:11-14
- 14) Ezekiel 34:1-11
- 15) John 10:14-16, 26, 16-21
- 16) 1-Peter 5:1-4
- 17) John 21:15
- 18) Ephesians 4:11-13
- 19) Luke 12:31-32

Scriptures referenced, no quoted:

- John 3:16
- Jeremiah 23
- Ezekiel 13
- Matt. 6:25-33

Gospel of John XVII Children of God/Children of Light

(John 10)
Fred R. Coulter

There is so much in the book of John and it's really going to be amazing when we get through it.

John 10:22: Now it was winter, and the Feast of Dedication was taking place at Jerusalem." This is what the Jews call today *Hanukah*. This is the dedication of the temple, as it was rededicated and cleansed during the days of the Macabees.

When you have a chance to watch, they'll have something on television about Hanukah. The Jews have all their rituals and they have everything that they add to it. At least you can understand the reasoning behind it. Jesus was there at the Feast of Dedication. This is not saying that during Christmas time we can all run out and keep Hanukah and do as the Jews do.

Verse 23: "And Jesus was walking in the temple in Solomon's porch. Then the Jews encircled Him and said to Him, 'How long are You going to hold us in suspense? If You are the Christ, tell us plainly.' Jesus answered them, 'I have told you, but you do not believe. The works that I am doing in My Father's name, these bear witness of Me.'" (vs 23-25).

Jesus told them; they wanted to know, 'Who are You?' John 5:17: "But Jesus answered them, 'My Father is working until now, and I work.' So then, on account of this *saying*, the Jews sought all the more to kill Him..." (vs 17-18).

This is a classical, apparently 'good work,' that is apparently evil. According to the ways that the Jews thought, you get rid of all of your enemies and those who oppose you by *killing* them. To the Jew, to kill Jesus was a good thing. Many of them to this day believe it.

"...not only because He had loosed the Sabbath, but also *because* He had called God His own Father, making Himself equal with God" (v 18). They *knew* who He was.

John 8:58: "Jesus said to them, 'Truly, truly I say to you, before Abraham was born, I AM.'" Who is I AM? He told them plainly Who He was.

Exodus 3:13—Moses said to God: "... 'What shall I say to them?' And God said to Moses, 'I AM THAT I AM'" (vs 13-14). He told them Who He was. They *knew* Who He was! But for those Jews who did not want to follow Christ—they wanted to

hold onto their own things—they would just as soon kill Him. There's nothing objective in 'religion.' When you *play* 'religion' there is nothing objective! There are people who *play* 'religion.'

I've done business with a Baptist minister who has a large church. I walked into his office and here they have this Easter thing. Here's the assistant pastor preparing for Easter. They were working on their Easter play. You get the whole congregation worked up because someone is going to play Jesus and comes all beaten down and rag-tag and carries a cross. They have the passion scene and the whole thing.

I thought what a classic example of *playing* 'religion.' A lot of people *play* 'religion,' Jesus said that the Jews did. I've watched this series on the *History of the Jews* by Abba Eban and there's a book I want to get. It showed that the Jews—when they get the Torah—get it out of their little cubicle up at the altar in front of the synagogue.

When you hear me describe this, just think how the Catholics have an altar—they have an idol on it; the Jews don't have an idol on it—and they open a little door and they bring out the little wafers that have been 'blessed' by the priests and they all bow down to it. The Jews don't do anything different, only instead of a wafer supposing to be Christ, they have the Torah and they bring out the Torah and it's in this metal tube where it's rolled up. It has its little bells and the pomegranates and bells. All the Jews bow down to it when it comes down the aisle. If they can reach out and kiss it, that's what they do. Before the rabbi reads anything they kiss the scroll and then open it up.

They have *their own* ritual! They are *not* worshipping God anymore than Catholics are worshipping God. They are worshipping *their religion*! Their idol is the *physical law*. It's not in their heart; that's how you can tell the difference between *playing religion* or having a religion *and being a Christian*!

Once you understand that it becomes so clear. Don't run around and put other people down by saying, 'Yeah, we're the greatest because we know.' Don't do that because then it puts you in the same position as others.

John 10:25: "Jesus answered them, 'I have told you, but you do not believe. The works that I

am doing in My Father's name, these bear witness of Me.'" He had the works to do: the healings, the miracles, the preaching. There again, we're dealing with people who see, who hear, who have witnessed, and yet, what does it take for a person to believe? Just like we've mentioned many times, the Israelites in the wilderness. God was there in the pillars of cloud and fire was there, and yet, they rebelled and didn't believe God.

Like Thomas who said, 'Well, I'll believe it when I can put my hand into His side and into His wound.' So, a week later Jesus came and said, 'Thomas, come here.' And Thomas said, 'Lord, I believe.' You need to believe the works that Jesus did.

When we really comprehend that Jesus is Creator, and comprehend what He has made and the greatness and vastness of it. The works that He did is very easy to believe that He did those, once you understand it. That's why it's so important.

They have all these litmus tests for various things nowadays and those things we believe because we can see. But people won't believe in God. A real quirk of human nature.

Notice why He says they didn't believe, v 26: "But **you do not believe because you are not of My sheep...**"—meaning anyone that God calls. He didn't say that the Israelites and Jews were sheep and the Gentiles were beasts and animals. *NO!* Anyone whom Christ calls is a lamb of God.

Here were the Jews, and Jesus said, "...you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And **I give them eternal life...**" (vs 26-28). That's what to focus in on, that's why we're here! That's why God has called us: *for eternal life!* Not to have a 'religion,' not to 'play church,' not to beat up on each other, but *for eternal life!*

"...and they shall never perish..." (v 28). We'll see how this statement really means it. Because He said of Lazarus, who had died, *he sleeps* (John 11). But He was not speaking of the sleep of *rest*. God views things entirely differently, completely differently.

"...and **no one shall take them out of My hand**" (v 28). That's comforting! What does this one Scripture alone say? If we begin to magnify it, what do we come up with? *God came and sent Jesus Christ so that we could have eternal life!* Not die! Not be in the clutches of death; it cannot hold us forever. That's a fantastic thing. "**...no one shall take them out of My hand.**"

This tells us that we need to constantly go to Christ, because there's the encouragement there that we *will* receive eternal life. Not beat people over the head and threaten them with every little thing that comes along, that you're not going to make it into the Kingdom of God.

I've seen some people almost paranoid that they're afraid to *believe God*. They're afraid to relax and trust God. They're afraid to say, 'God, that's a fantastic thing that You have done; that is so marvelous that You're going to give us eternal life.' And *it is a guarantee!*

Sure there are some who will reject it, but no one is going to take us from it. *No man* can take it. The only way you can get out of His hand is to jump out. *No one can take you out!*

Verse 29: "**My Father, Who has given them to Me, is greater than all...**"—greater than everything; greater than all human beings.

John 14:28: "You have heard Me say to you that I am going away, and *that* I will come to you *again*. If you loved Me, you would have rejoiced that I said, 'I am going to the Father' **because My Father is greater than I.**" That's something!

Let's have more in our relationship with God, the rejoicing of the happiness that we need, because God has guaranteed what He said.

- Do you believe God? *Yes!*
- Do you believe the Word of God? *Yes!*
- Do you believe that God will do what He says? *Yes!*
- Do you believe that God can perform these things? *Yes!*

Then when God says He's going to give us eternal life, that's fantastic, absolutely amazing! When you are a spirit being, believe me you will be completely unleavened. That's something to look forward to. I don't know about you, but I get real excited about that.

John 10:30: "'I and the Father are one.' Then the Jews again picked up stones so that they might stone Him" (vs 30-31). They were doing a 'good work.' Jesus said, "I and the Father are one." Every time He said that they almost went into a riot; 'Where's a rock, let's get this guy.'

Don't they have the same mentality today among the Jews? Every time someone says something against the Jews you have the Anti-Defamation League coming down your throat. Or if you're real nasty they'll send the JDL and they'll blow up your house. Same mentality!

Verse 32: “Jesus answered them, ‘Many good works I have showed you from My Father. For which of them are you about to stone Me?’ The Jews answered Him, saying, ‘We will not stone You for a good work, but for blasphemy, and because You, being a man, are making Yourself God’” (vs 32-33).

Did they know Who He was? *Yes, they did*, because they wouldn’t say that unless they understood that if You say that God is your Father, that You are the Son of God! If You’re the Son of God then You’re God!

Verse 34: “Jesus answered them, ‘Is it not written in **your** law, “I said, ‘You are gods’ [elohim]”? If He called them gods, to whom the Word of God came (and the Scriptures cannot be broken), *why* do you say *of Him* Whom the Father has sanctified and sent into the world, “You are blaspheming,” because I said, “I am *the* Son of God”?’” (vs 34-36).

Psalms 82:6: “I have said, ‘You are gods [elohim]... [in the Greek it is ‘atheo’—plural for gods] ...and **all of you are sons of the Most High.**’” Let’s just think concerning the Old Testament. What did God say about creating man? God said, ‘Let Us make man in Our image’ (Gen. 1). So, Jesus wasn’t taking to Himself to make Himself the Son of God in a presumptuous way. It was a fact!

Let’s see what the Old Testament teaches about man becoming a son of God, teaches about man becoming *as* God:

Psalms 104:1: “Bless the LORD, O my soul! O LORD my God, You are very great; You are clothed with honor and majesty, covering Yourself with **light as with a garment...**” (vs 1-2)—shows what God is like.

Did the Jews have the book of Daniel? *Sure they did!* That’s how they understood that it was supposed to be Christ Who was coming as the Messiah. Does the Old Testament teach a resurrection of human beings to an existence like God? *Yes!* Not as clearly as the New Testament, but nevertheless, it is there.

Daniel 12:2: “And many of those who sleep in the dust of the earth shall awake, some to everlasting life...”

- Isn’t that eternal life?”
- Living forever?
- Being equal with God?
- *Yes, it is!*

“...and some to shame and everlasting contempt. And they who are wise shall shine as the brightness

of the firmament, and they who turn many to righteousness shall shine as the stars forever and ever” (vs 2-3).

- Do the stars have light? *Yes, they do!*
- Does it say in Psalms 104:2 that God covers Himself with light as a garment? *Yes, it does!*

Put the two together and you have those who are resurrected according to the Old Testament will be raised to an existence like God.

The Jews had no Biblical basis to say that Christ was blaspheming. If Christ blasphemed by saying that He was the Son of God, then surely the Prophets blasphemed by writing these words. That isn’t true! The Prophets didn’t blaspheme and Christ didn’t blaspheme!

Psalms 149:4: “For the LORD takes pleasure in His people; **He crowns the meek with salvation.**” When you put that together with the Scriptures we just covered, if the righteous are going to shine as the stars forever, and *God beautifies the meek with salvation*, that also shows that they’re also going to be clothed with light as God is clothed with light.

Why didn’t they believe? There has to be something that we supply. Then we will see what the rest of the New Testament shows us about eternal life.

John 5:39: “You search the Scriptures, for in them you think that you have eternal life; and they are the ones that testify of Me. But you are unwilling to come to Me, that you may have life” (vs 39-40). It’s almost the same conversation as it is in John 10.

Verse 41: “I do not receive glory from men; but I have known you, that you do not have the love of God in yourselves” (vs 41-42). That’s the first thing that has to be *before you can believe, before you can have faith*. You have to love God!

Verse 43: “I have come in My Father’s name, and you do not receive Me; *but* if another comes in his own name, you will receive him. How are you able to believe, you who receive glory from one another, and do not seek the glory that *comes* from the only God? Do not think that I will accuse you to the Father...” (vs 43-45). That’s very important. Jesus didn’t accuse anyone.

We don’t have to accuse anyone before the Father, or before anyone else, simply because we can observe and see something that is wrong. We can say that that is wrong, let it be, God will take care of it. Even Jesus didn’t accuse them before the Father.

“...There is *one* who accuses you, *even* Moses, in whom you have hope. But if you believed Moses, you would have believed Me; for he wrote about Me. And if you do not believe his writings, how shall you believe My words?” (vs 45-47). That whole thing is keyed on loving God, *if you really love God!*

There's one thing that makes me more uncomfortable than anything else is for someone to come around and say, 'How good this is, how great you are.' That sort of thing just turns me off. I see, 'Ut oh, here comes a stroker; what does he want?'

I know that everyone needs to be informed when they do something that is a good and decent job. That's fine! No one minds that! But when strokers come along purring and throwing out the compliments, I just back away and think: What does he want? What can happen? *Anyone can fall into that trap if you don't love God!* If you start receiving the honor of men and honoring men back, you're going to fall into the pit of Satan the devil and down the tube you go.

A lot of people get conned into things. That's how they get conned, because people like to be complimented and stroked, especially if they're beaten down a little bit. They go after those compliments like a starving dog after a bone. That's how people are manipulated! Give them so many compliments when they're hungry for it, you've got them! Then you can start controlling them. I've seen how people have done that in business. Here comes the bone, then comes the control. When the bone comes, don't get taken in by it.

How many girls have gotten pregnant because some guy looked into her eyes and said, 'You're the most beautiful thing that has ever walked the face of the earth'? Devour that and guess what? How many girls have had that done to them? How many girls have done that to boys? *It works both ways!*

Now we're going to focus in on *you are the children of God*. Rom. 9 is referring to when all Israel shall be saved, talking about the salvation of Jews and Gentiles, etc. Then Paul says:

Romans 9:26: “And it shall be, in the place where it was said to them, ‘You *are* not My people’...” Talking about the Gentiles; Paul takes a Scripture that has been applied to Israel and rejected, and applies it to Gentiles who were previously rejected.

“...there they shall be called *the sons of the living God*” (v 26). The Bible is full of references to the *children of God*. It makes you wonder why the

Jews were so angry when Jesus said, ‘I'm the Son of God.’ That's why Jesus said, ‘Doesn't it say in the Scriptures that you are gods; and the Scripture cannot be broken.’

Matthew 5:9: “Blessed *are* the peacemakers, for they **shall be called *the sons of God***.”

Everyone who has had children has experienced the same thing. Children grow up. On a height basis we look down on them, and then we look up to them—they are taller. The point is, children grow up and become adults. If physical human beings are called *the children of God*, that tells us that we are to ***grow up to the fullness of the stature of the measure of Christ!***

Luke 20:34—when they came and asked about all these husbands and wives with no children and so forth: “And Jesus answered *and* said to them, ‘The children of this age marry and are given in marriage; but those who are accounted worthy to obtain that age... [the coming age] ...and the resurrection from *the* dead, neither marry nor are given in marriage.’”

The more that I study and find out about the human body and mind the more that I understand that it isn't going to be any great trick for God to not have sexes in the Kingdom of God. We used to run around and worry about that: I wonder what place God is going to have for women in the Kingdom of God? There were ministers who were always saying, ‘You're always going to be under a man’—*forever!* It's no great trick to God; the only difference is a little chromosome and some hormones in the physical sense, and that's it!

Really, that's right! They've found by some of the medical mistakes that they do, they give the wrong hormone shot to a man and he ain't a man much more, and he doesn't look like one.

We don't have to worry about who's going to marry who. In the resurrection who are you going to marry? ‘I've had seven husbands, which one is mine?’ *You talk about legal complications!* The first thing you have to do in that case is run down to the court and get it settled.

Verse 36: “And neither can they die any more, for they are as *the* angels...”—equal in existence, spirits. He made the angels spirit. What does it say of God? *God is spirit!*

“...and ***are the children of God***...” (v 36). If you are children of God, you are *god*.

(go to the next track)

That's something to contemplate. When you're driving down the road and have nothing to

think about, think on that! I'll guarantee if you do that you won't have any trouble with lusting, you won't have an problem with being angry.

"...being children of the resurrection. But that the dead are raised, even Moses showed *by his words* at the *burning bush*, when he called *the* Lord the God of Abraham, and the God of Isaac, and the God of Jacob" (vs 36-37). He said that because that's what the Jews always said, 'We be Abraham's seed.'

Verse 38: "For He is not *the* God of *the* dead, but of *the* living; for all live unto Him." That left them speechless, nothing left to say.

There is something that distinguishes the *children of God* in the flesh, while we're still walking in the flesh, from the children of the devil who are walking in the flesh. That is the one who is committing sin, living/practicing as a child of the devil.

1-John 3:10: "By this *standard* are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother." The children of God are manifested by how they keep the commandments of God.

We are called *children of light*. This gets right back to the basic thing of:

- walking in the light
- walking toward the light

There are children of darkness. Didn't Jesus say that 'if the light in you be darkness, how great is that darkness?'

John 12:34: "The people answered Him... [after He said He was going to die] ...'We have heard out of the law that the Christ lives forever... [here we get all these technical questions again: If you die, how is that you live?] ...and why do You say that the Son of man must be lifted up? Who is this Son of man?' Then Jesus said to them, 'Yet, a little while the light is with you.... [Who is the Light of the world? *Jesus said 'I am the Light of the world.'*] ...Walk while you have the light, so that *the* darkness will not overtake you. For the one who walks in darkness does not know where he is going'" (vs 34-35).

You know how that is. You get someplace where it is totally dark and you can't see anything, you don't know where you're going.

Verse 36: "'While you have the Light, believe in the Light, so that you may become *the*

children of Light.'...." Not only are we called the children of God, we are called the "...children of Light...." Why are we called the children of Light? *Because we have the Word of God, which is Light! We have Christ and His Spirit in us, which is Light!*

1-Thessalonians 5:5: "*For* you are all children of *the* light and children of *the* day; we are not of *the* night, nor of *the* darkness. So then, we should not sleep, as others *do*; but we should watch, and we should be sober. For those who are sleeping sleep in *the* night, and those who are drunken get drunk in *the* night. But we who are of *the* day should be sober..." (vs 5-8). Then it shows the things we need to do to grow, change and overcome.

Eph. 1 shows how this Light comes into us through God's Spirit. That's a tremendous and fantastic thing to understand; it really is! When we can begin to contemplate the fantastic calling of God, and the greatness that God has, that He's going to give and share with us, that's just ought to thrill us to life—not death!

Ephesians 1:17: "That the God of our Lord Jesus Christ, the Father of glory..." Remember Psalms 104:2 that God clothed Himself with light—a glorious, magnificent Being.

"...may give you *the* spirit of wisdom and revelation in *the* knowledge of Him. *And* may the eyes of your mind be enlightened..." (vs 17-18). We are the *children of Light*.

Ephesians 5:8: "For you were once darkness; but now *you are* light in *the* Lord. Walk as children of light."

I hope this will help us understand the tremendous significance of what Christ has done, and the tremendous love that God has for us, and the fantastic opportunity that God is giving to us. Remember, He said that *He gives us eternal life* and *no one can take us out of God's hands!* {tie in Rom. 8}

1-John 3:1: "Behold! What *glorious* love the Father has given to us, that we should be called **the children of God!** For this very reason, the world does not know us because it did not know Him. Beloved, now we are **the children of God,** ..." (vs 1-2). How many times have we read this Scripture in the past? I still don't think we can fully grasp the magnitude of what it's telling us.

"...and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is" (v 2). That's a tremendous thing, being the sons of God, the children of God, the

children of Light.

John 10:34: “Jesus answered them, ‘Is it not written in your law, ‘I said, ‘You are gods’”? If He called them gods, to whom the Word of God came (and the Scriptures cannot be broken), *why* do you say *of Him* Whom the Father has sanctified and sent into the world, “You are blaspheming,” because I said, “I am *the* Son of God”?”” (vs 34-36).

You cannot get any clearer in telling someone who you are. If someone comes up to you and asks: Who are you? You say, ‘I’m So and So.’ What proof do you have? You whip out your driver’s license, your social security card and all your plastic that has your name on it.

Christ told them plainly, “I am *the* Son of God.” What a magnificent and wonderful thing this has got to be. They were angry, ready to murder Him.

Verse 37: “If I do not do the works of My Father, do not believe Me. But if I do, even if you do not believe Me, believe the works...” (vs 37-38). Remember that just a short time before that He healed a man who was born blind.

“...so that you may perceive and may believe that the Father *is* in Me, and I in Him.’ Then they again sought to take Him; but He escaped out of their hands” (vs 38-39). I just can’t imagine what sort of thing was going on. Were they trying to grab Him? Were they trying to surround Him? Was someone grabbing an arm? Another grabbing a leg? Another one ready to tackle His feet? Or what? *But*:

“...He escaped out of their hands, and departed again beyond Jordan to the place where John was first baptizing; and He remained there. And many came to Him and said, ‘John did not do even one miracle, but everything that John said concerning this *Man* is true.’ And many believed in Him there” (vs 39-42).

Question: Children of Light & Children of Darkness:

Can there be Christians who are somewhat in between? They have the Light but are sort of standing in the shadow of a dark image and they need to come around it. They really can’t see the Light.

If you’re standing in front of a big building and on the other side of the building is the sun. If you stand in front of this building and you look directly at the same angle that you know where the sun is, you can’t see the sun, but you can look to the

right or left and you can see the light of the sun. But you’re standing in the darkness of the shadow.

Rev. 3 talks about the Laodiceans, and I think we can draw an analogy. They are the Church of God with a lot of problems; wherever the Laodiceans may be.

- it can be an organization
- it can be an attitude

Notice what Jesus says, Revelation 3:15: “I know your works that you are neither cold nor hot; I would *that* you be *either* cold or hot.” In other words, they are in the Light, but they are not walking to the Light, and they have some obstruction keeping them from continually walking in the Light as children of Light. They’re still of God, but they’ve got an awful lot of problems. “...you are neither cold nor hot; I would *that* you be *either* cold or hot.”

Verse 16: “So then, because you are lukewarm, and *are* neither cold nor hot, I will spew you out of My mouth. For you say, ‘I am rich, and have become wealthy...’” (vs 16-17). That could be ‘look at what a great work I’m doing for God. Look at how many of this we have, how many of that we have, how much of this, how long...and so forth.’

Or just strictly from the point of view of wealth: ‘Look how much money we have.’ Has there ever been a Church of God that has had so much money? You can apply all of these things to it.

“...and have need of nothing’; and you do not understand that you are wretched, and miserable, and poor, and blind... [can’t see where they are going] ...and naked” (v 17). That’s what that kind of thing would do. If they are blind:

- If *the leadership* of a church is blind, then they are going to preach things that should not be preached, and do things that should not be done.
- If *a congregation* is blind, they will accept these things as they come, because they themselves do not see the problems involved.

It works both ways! But I know how it is when people have thought, ‘If I leave...’

- *God wants us to be held together in love, not fear!*
- God wants us to rejoice in eternal life, *not be in fear of death!*

God tells them to repent and go through the fiery trial. But let’s go back to John 3 about walking in the Light, coming to the Light and so forth. This tells us the real remedy and real repentance.

John 3:19: “And this is the judgment: that the Light has come into the world, but men loved darkness rather than the light because their works were evil. For everyone who practices evil hates the Light, and does not come to the Light, so that his works may not be exposed; but the one who practices the Truth comes to the Light...” (vs 19-21).

Where Christians get themselves in trouble is when they quit coming to the Light—Christ—and quit walking in the way that they need to—in the Light—then they come up to an obstacle and stand in that shadow and they don’t grow any further, because they’re not walking to the Light.

Then the whole group and organization can get in trouble. So, we have a rare opportunity here that God has granted us in what we are doing. This kind of situation and peace of mind and knowing that you are growing. There are times in the past that we have wondered: ‘Am I growing?’

It’s really exciting when you *know* that you are growing. We need to grow in the love of God, because any growth that we accomplish, if it’s not based first on the love of God, it’s going to be a phony growth; a manmade thing. It isn’t going to result in what God wants.

We can’t take what God has given us and wrap it up in a bundle and stuff it away in a can and bury it. I know that God is going to give growth to us in the time that *He* wants, and we have got to preach the hope that is there. What I see needs to be done is preach exactly what Christ has said: *condemn sin!* That needs to be condemned, absolutely. But unless that has a tremendous measure of *hope* and preaching why Christ came and all the factors of it, then we just have so much exercise and knowledge—which may or may not be good.

- 12) John 5:39-47
- 13) Romans 9:26
- 14) Matthew 5:9
- 15) Luke 20:34-38
- 16) 1 John 3:10
- 17) John 12:34-36
- 18) 1 Thessalonians 5:5-8
- 19) Ephesians 1:17-18
- 20) Ephesians 5:8
- 21) 1 John 3:1-2
- 22) John 10:34-42
- 23) Revelation 3:15-17
- 24) John 3:19-21

Scriptures referenced, not quoted:

- John 11
- Genesis 1
- Romans 8

Also referenced: Book: *History of the Jews*
by Abba Eban

FRC:bo
Transcribed: 12-8-14
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All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 10:22-25
- 2) John 5:17-18
- 3) John 8:58
- 4) Exodus 3:13-14
- 5) John 10:25-29
- 6) John 14:28
- 7) John 10:30-36
- 8) Psalm 82:6
- 9) Psalm 104:1-2
- 10) Daniel 12:2-3
- 11) Psalm 149:4

Gospel of John XVIII Seven Points to Learn from John 11

Fred R. Coulter

In preparing for this I thought this is an awfully long chapter just to tell us about the raising of Lazarus from the dead. Look at the whole chapter and there are 57 verses. I supposed you could have told about the raising of Lazarus from the dead in 8 or 10 verses; it would be very simple to.

We already knew that the Jews were planning to kill Jesus anyway, so why do we have such a long chapter here. In thinking about it, praying about it and trying to dissect it and I came up with these different things that we're going to learn. There's an awful lot for us to learn here:

1. God views things from a different perspective than we do

His timing of things is different than ours. God's view of problems is totally different than the view of problems the way we view them.

2. it's teaching us about belief, *true belief*—the way Christ wants us to have it—and *human reasoning*

We will see all the human reasonings, and in some places it gets a little humorous.

3. it is a dramatic setting for staging the crucifixion

as we will see concerning Lazarus, especially when we get into John 12. It had an impact leading up to the crucifixion.

4. it shows that Christ is the Lifegiver, because He raised Lazarus from the dead
5. the disciples' courage

It is an excellent example of the 'great works' that a person is going to do for God. ***No one is going to do a great work for God!*** We'll see exactly how God tripped up Thomas and Peter on several occasions when they were going to do 'great things for God.'

The long and short is that if any 'great thing' is going to be done, God is going to do a great thing *to us* and *for us*, *not because* of us.

6. a discussion about 'the last day'

Does that mean the Last Great Day as a Holy Day? What *last day* is it talking about?

7. as the beginning of the final plot for the Jews to crucify Christ

Now they finally had a 'religious' reason to do it.

Going through the book of John is a little bit laborious, but I think they need that to grow in grace

and knowledge. You can't have milk and pabulum all the time. We have to grow in grace and grow in knowledge and really understand God's Word. This is all part of it.

John 11:1: "Now, there was a certain *man* who was sick, Lazarus of Bethany, *which* was the town of Mary and her sister Martha. And it was Mary who *later* anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick. Therefore, the sisters sent to Him, saying, 'Lord, take notice: the one whom You love is sick'" (vs 1-3). There's a little implication with this: *human reasoning!*

Let's look at this from a human point of view. If you want someone to do something, you say, 'This is someone you love,' so therefore, you're going to hurry. That's a human way of saying, 'This is the one You love, hurry, Lord!'

The opposite of the human implication is that if you don't love him you wouldn't care. Since you love him, please come. We do this with our kids: if you really appreciated the things you are given, you would take care of your room. Since your room is in a mess you really don't appreciate it. This is the same kind of reasoning here.

Verse 4: "But after hearing *this*, Jesus said, 'This sickness is not unto death, but for the glory of God, so that the Son of God may be glorified by it.'" Here's Jesus' perspective; completely different.

Verse 5: "Now, Jesus loved Martha and her sister and Lazarus. But when He heard that he was sick, He deliberately remained in the same place two days" (vs 5-6). He didn't come charging up the hill to save Lazarus.

Verse 7: And after this, He said to the disciples, 'Let us go into Judea again.' The disciples said to Him, 'Master, the Jews were just seeking to stone You, and You are going there again?' Jesus answered, 'Are there not twelve hours in the day?....'" (vs 7-9). He knew that He wasn't going to be killed or anything would happen until the time came. But here, in referring to the 12 hours in a day, He said:

"...If anyone walks in the day... [in reference to his work] ...he does not stumble because he sees the light of the world. But if anyone walks in the night, he stumbles because **the Light is not in him**"" (vs 9-10). We've gone through quite a bit about:

- walking in the Light
- seeking the Light
- Christ is Light
- God's Word is Light

Verse 11: "These things He said; and after that He said to them, 'Our friend Lazarus has fallen asleep...'" Here's the first lesson: ***God looks at death entirely differently than we do!*** He calls it *asleep*.

Human beings get so frantic. That's how all these hospitals have been able to build up their great bureaucracy and empires. They take advantage of the franticness of people not wanting to die. Of course, Catholics with their fear instilled into the people with the fear of death are just frantic. God does not view it that way. He says:

"... 'Our friend Lazarus has fallen asleep, but I am going so that I may awaken him.' Then His disciples said, 'Lord, if he has fallen asleep, he will get well'" (vs 11-12). They knew it was something unto death.

Verse 13: "Now, Jesus had spoken of his death, but they thought that He was speaking of the rest of sleep. For this reason, Jesus then said to them plainly, 'Lazarus has died'" (vs 13-14).

We have two things we're confronted with here: we don't want to tempt God in doing daredevil things—and it's interesting that it's put that way, *dare devil* things—so that we fall into Satan's clutches like he told Jesus, 'cast down Yourself down off the pinnacle of the temple and God's angels will carry you up, lest You dash Your foot.'

You don't want to go to that extreme, but on the other hand, you don't want to go to the extreme of just being so fearful of death that you extend life so that life is not life. I've gone in hospitals and there are machines, plugs, pumps, drippers, keeping people alive. They're really not alive and their moaning and groaning just suffering along. When it comes the time for death, and it's really time for death, then don't get all excited and try and extend some sort of artificial life to someone.

There's a time to die! The Bible says there's a time to die! But people are *in fear* of death. In Heb. 2 is how when Christ came that He might redeem us from the bondage of the fear of death.

Hebrews 2:14: "Therefore, since the children are partakers of flesh and blood, in like manner He also took part in the same, in order that through death He might annul him who has the power of death—that is, the devil." I don't want to get into a theological discussion about Satan going to be destroyed after God is done with him completely? *or*

Is he going to be bound forever? You can read in the Bible both case scenarios. So, I'll tell you what, let's just make sure that we're in the Kingdom of God and then we'll find out. If God destroys Satan—fine, great—let's have it over with.

If God binds him and he's in torment forever and ever that's God's decision. But he is the one who has the power of death, that is *the devil*! So, when we have been called to salvation, death does not have that power over us forever! That's what Jesus is teaching here with Lazarus. You can die, but don't be upset about it. If you're in Christ, you're only sleeping in Christ. You're going to be raised. Who has the power to do that? ***God!*** So, *you don't have to be in fear!*

Verse 15: "And *that* He might deliver those who were subject to bondage all through their lives by *their* fear of death." That's exactly how people, with all 'religions,' fear.

I read the notes of one of the Churches of God where that the minister said, 'If you don't believe in church authority you will not go into the Kingdom of God.' That is *fear of death*! Is that not a tactic of Satan the devil? *Yes, it is!* Does the Church of God need to use the tactics of Satan the devil to keep people in the Church? *NO!* The Church is not based and founded upon the tactics of Satan. It has to be based on:

- the love of God
- the love Christ
- the love of each other
- God's Spirit

That's what it has to be based upon! If a person really loves God they're not going to go out and commit the unpardonable sin and lose salvation anyway. They need to be warned of what is sin. They need to be warned of what those things are going to be. But *to hold them in fear...*

Then the sermon ended by saying that if you smoke tobacco or wear makeup—even a little bit of it—and take the Passover, you are going to get sick or die. In the light of God's Word that is really ridiculous, but that's what can happen to churches that rely on *human* authority. You put people *in fear!*

When I first came to Monterey I had been use to two churches in the Los Angeles area: Torrance and Santa Monica. I had 400 people in one and nearly 400 in the other. I guess I was the first minister that got around to visit everybody. I visited everybody! I made sure that within a two year period that I visited everybody in those two churches.

When I came to Monterey they had 140 in the church. My visiting schedule was quite intense in

Los Angeles. So, within a month I visited everybody in the Church in Monterey. I went around and visited them in the second month, and about the fourth month they were wondering what this minister was coming around for. They were *fearful* of the ministers.

I figured I had better back off here a little bit and not be going around and visiting everyone. Isn't it a shame that you have to have, in the Church of God, that kind of fear:

- fear of authority
- fear you're going to lose salvation
- fear of a minister walking in the door

There were occasions when ministers would walk in the door and they'd 'lay them low.' That's a tactic of Satan the devil who held them, through fear of death, that all their lifetime were subject to bondage. We don't need to have the Church of God in bondage to that kind of thing. God looks at death entirely differently.

1-Thessalonians 4:13—Paul says: “But I do not wish you to be ignorant, brethren, concerning those who **have fallen asleep**, that you be not grieved, even as others, who have no hope.”

I never will forget that there was one funeral that I preached. She was a woman who had been in the Church of God almost 50 years. She started out up in Oregon and came down to Southern California. I had the privilege of doing the funeral. That was not a funeral of sadness. Everybody is supposed to be grim and down-faced and I got up there to give the sermon on her death. Everyone was smiling! There was one person that they knew had *made it*. You knew absolutely for sure that she had made it.

I couldn't deliver a downer. I surely know that I didn't deliver the one on the immortal soul and bang the pulpit and all that sort of thing. We're not to sorrow as those “...who have no hope.”

Verse 14: “For if we believe that Jesus died and rose again, in exactly the same way also, **those who have fallen asleep in Jesus** will God bring with Him.” You die in Christ, you have a guarantee.

Verse 15: “For this we say to you by *the* Word of *the* Lord, that we who are alive and remain unto the coming of the Lord shall in no wise precede those who have fallen asleep, because the Lord Himself shall descend from heaven with *a* shout of command, with *the* voice of an archangel and with *the* trumpet of God; and **the dead in Christ shall rise first**” (vs 15-16).

That's going to be quite a time! Those people are resurrected, they will have had no consciousness of time. They will be resurrected just

like having had a good night's sleep. There's nothing better than going to bed and having a good night's sleep, wake up in the morning and everything is all great, feel good and want to get out and do. That's the way people are going to be at the resurrection. Only they'll wake up to a spirit body.

‘Hello, who are you?’ *I'm the angel that watched over you your whole life long!* ‘How do you do?’ *We're taking you up to the Sea of Glass and we're going to meet Christ!* Then we're going to see the judgment on Great Babylon. It's going to be quite a spectacular thing when the resurrection occurs and it's going to be eventful.

All those who are dead in Christ shall be raised first, v 17: “Then we who are alive and remain shall be caught up together with them in *the* clouds for *the* meeting with the Lord in *the* air...”

I'm not going to go through the whole thing of the Sea of Glass (Rev. 15), etc. Then we come back to the earth; we all know that.

“...and so shall we always be with *the* Lord. Therefore, encourage one another with these words” (vs 17-18).

1-Corinthians 15:51—talking about the resurrection. God views it entirely differently: “Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed, in an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (vs 51-52). God looks upon death as *sleep*.

Regarding Lazarus, John 11, Jesus did this for several reasons. He didn't run over there right away because He didn't love them, because it says that He did love them. He didn't get over there right away because He wanted—believe it or not—Lazarus to die.

Some people might get upset if they hear that, that Christ wanted someone to die. He *knew* he was going to die. He wanted him to die; there was a reason for it: To show the power of the resurrection and also we will see what some of the people did when Lazarus was resurrected and who they went to tell.

John 11:14: “...Jesus then said to them plainly, ‘Lazarus has died. And I am glad for your sakes that I was not there... [here's the reason why Jesus wanted him to die]: **...in order that you may believe...**” (vs 14-15). If you really believe in Christ and God, it is something that is *in your whole being!* It's not just believing that He lived or believing that He is the Son of God. It is believing everything that Jesus has said. *Believing unto salvation!* If you *really believe*, what did Christ say

concerning *faith*? As a grain of a mustard seed! But He wants us to believe to the very depth of our being; that it's going to be a belief that shall transcend death.

“...But let us go to him” (v 15). Think about these factors. This is getting pretty close to the end of the three and a half years of His ministry, about a month before the Passover. Think of all the healings, all the miracles that Jesus had done, the feeding of the 4,000 and the 5,000, all the notoriety that occurred during Jesus' ministry. Knowing all those things that had gone, here Jesus was going to solve quite a few things:

1. He was going to instill in His disciples to really believe

It's not a belief that you can do apart from God!

2. It was going to stir up such a controversy that it would bring about the fulfillment of the prophecy for His crucifixion.

Verse 16: “Then Thomas, called Didymus, said to his fellow disciples, ‘Let us go also, so that we may die with Him.’” Here's a ‘good work’ for the Lord—huh? They're going to die with Him. We'll see that Thomas changed his mind a little later.

This is the section that I entitle *The Disciples Courage*. It gets into this thing: how many times have you heard someone say—especially Protestants—‘the Lord spoke to me, so I'm doing this great work.’ or ‘Let's do this for the Lord.’ Let's take on Thomas. He said, ‘We'll go die with You.’ *Wonderful!*

Outside of John and the women, where were the 12 apostles? ‘Oh, let's go to Jerusalem that we may die with Him.’ They didn't even stand there to comfort Christ while He was dying. They were off *afraid* someplace. And guess who had to bury Jesus? *Nicodemus and Joseph and the women!* It's not what you think that you're going to do for God. *It's what God wants to do!* Ultimately, that's going to be it.

Matthew 7—a very basic Scripture. Isn't this something? There are all those who did great ‘works’ for the Lord: built monuments, colleges, all those things. Listen, you can build the greatest monument, do all these things, but *if it isn't what God wants it doesn't mean anything!* Like God said, ‘*Where is the house you build for Me? I made the Earth and everything that is here, and the Earth is My footstool. But to this one will I look: he who is of a contrite heart and spirit and who trembles at My Word!*’ Your attitude toward God is what counts. Here are some great works people did:

Matthew 7:21: “Not everyone who says to

Me, ‘Lord, Lord,’ shall enter into the Kingdom of Heaven...” We've heard this how many thousands of times? Now let's view this in relationship to the courage of the disciples.

“...but the one who is doing [practicing] the will of My Father, Who *is* in heaven. Many will say to Me in that day, ‘Lord, Lord... [here are their great works]: ...did we not prophesy through Your name?...’” (vs 21-22). *Yes, we made the name of Jesus made known everywhere.* They paint His name on rocks and billboards.

Those who have given sermons. There are all kinds of prophets. You can pick up any ‘religious’ magazine and there are going to be prophecies in it. But none of them are coming out the way that they say, because it's a little different than what God wants. God is going to do it *His* way.

We went through the whole thing with 1972, 75, 85, 87, 89. Back then it was, when the Church first started, ‘we'll know when the Kingdom of God is coming, because Christ said that John would not die until he sees Jesus Christ return.’

So, the first apostle that is martyred: James; then Barnabas took his place. Then you go right down the line and each of the apostles died. *Didn't happen!* What about all these people who ‘play religion’? Practice playing religion?

“...And *did we not* cast out demons... [that's pretty noteworthy thing to do] ...through Your name? And *did we not* perform many works of power through Your name?” (v 22). I can just hear them with soup kitchens, ‘Lord, I ran five soup kitchens. I've fed hundreds of thousands. We did this in Your name; we had a nice crucifix right up there and everybody did their little thing with the crucifix.’ *Many wonderful works!* ‘Yes, we sent food to the starving.’

Verse 23: Jesus said, “And then I will confess to them, ‘**I never knew you. Depart from Me, you who work lawlessness.**’”

So, it gets down to the basic thing: *no one is going to tell God what to do, or how to do it!* God is going to do what He's going to do. That doesn't mean that we sit back and do nothing. We do all we can do, but on the other hand, as I've mentioned before, I've done enough going out charging down the road and doing a work for the Lord, and I found out that isn't what the Lord wants me to do. I'm going to wait until it becomes abundantly clear what God wants me to do, and then I'm going to do it.

John 20:19: “Afterwards, as evening was drawing near that day, the first day of the weeks, and the doors were shut where the disciples had assembled for fear of the Jews, Jesus came and stood

in the midst, and said to them, 'Peace *be* to you.' And after saying this, He showed them His hands and His side. Then the disciples rejoiced *because* they had seen the Lord. Therefore, Jesus said to them again, 'Peace *be* to you. As the Father sent Me, I am also sending you.' And after saying this, He breathed on *them* and said, 'Receive *the* Holy Spirit'" (vs 19-22).

What does this mean? *I would have to say that this means this was the giving of the Holy Spirit—a begetting—to them after the resurrection as Christians!* They had already been baptized. They had been with Christ and taught of Christ. When we come to the Day of Pentecost, they received the power of the Holy Spirit for preaching. Those are two different things.

2-Tim. Shows that there is the laying on of hands for the receiving of God's Spirit for preaching and teaching, and there is the laying on of hands for receiving of God's Spirit as a begetting of being a Christian, or what people would call 'lay members.' So, I feel this is when they received the Spirit of God as a person would today right after baptism.

Then Jesus says, v 23: "Those whose sins you shall remit, they are remitted to them..." This is not the Catholic doctrine of confession in a little booth and talk to a sinning priest. How are sins remitted? *When they repent and are baptized!* And in baptism it should be told them that 'in the name of Jesus Christ your sins are forgiven or remitted.'

"...and those whose sins you shall retain, they are retained" (v 23). Like Simon Magus. Was he baptized? *Yes, he was!* Were his sins forgiven? *NO! He didn't repent!* Did Peter tell him to go straight to 'the place of theological ever-burning'? *Yes, he did; with your money!*

Verse 24: "But Thomas, called Didymus..." This is the one we just read about who said, 'Let's go with Him, we'll die in Jerusalem with Him.' Because they were seeking to stone Him to death. So, Thomas said, 'Yes, Lord, we'll go back with You and die with You.'

After it's all said and done, Christ is crucified, buried and resurrected, the disciples had seen Him and told Thomas, 'We saw the Lord.'

Thomas—"...one of the twelve, was not with them when Jesus came. Then the other disciples said to him, 'We have seen the Lord.' But he said to them, '**Unless I see** the nail marks in His hands, and put my finger into the nail marks, and put my hand into His side, **I will not believe** at all.'" (v 24-25). Change of attitude! Great courageous work—huh?

Verse 26: "Now, after eight days His disciples again were within, and Thomas with them.

Jesus came after the doors were shut..." What a surprise! I don't know what kind of doors they had, but I know that in Jerusalem most everything is made out of stone. In order to have a door that would be effective and keep it cool in the summer and warm in the winter, you'd have to have pretty thick doors.

I watched a series on Jerusalem and it showed these churches with this big thick clanging wooden doors. When I think of a door in Jerusalem, that's what I think of. Here you're in this room, stone walls all around, big thick wooden door and there's Christ right in the midst! Talk about hair standing up on the back of your neck! So, there He is.

"...and stood in the midst and said, 'Peace *be* to you.' Then He said to Thomas, 'Put forth your finger, and see My hands; and reach *out* your hand, and put *it* into My side; and be not unbelieving, but believing.' And Thomas answered and said to Him, 'My Lord and My God.' Jesus said to him, 'Because you have seen Me... [notice Jesus didn't bless *him*] ...Thomas, you have believed; **blessed are the ones who have not seen, but have believed**'" (vs 26-29).

Here's Peter, 'I'm going to do a good work for You, Lord,' Matthew 16:21: "From that time Jesus began to explain to His disciples that it was necessary for Him to go to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day. But after taking *Him* aside, Peter personally began to rebuke Him, saying, '*God will be* favorable to you, Lord. In no way shall this *happen* to You'" (vs 21-22). In other words, 'We're not going to let this happen to You, Lord. You're too important.'

Verse 23: "Then He turned and said to Peter, 'Get behind Me, Satan!....'" This tells you something about some of these great works for the Lord that people are going to do. Where is the inspiration on all these things? Wouldn't that be a good act? Wouldn't it be something if you had a friend of yours come up to you, at a very stressful time, and you knew he was walking into a trap and he grabbed hold of your arm and said, 'We're not going to let it happen to you.' *Well, that's nice of you, that's comforting of you to do that. I'm glad you're on my side.*

You go back and remember some sermons where we talked about good works, bad works, evil works; here's one right here, one of the courageous deeds of the disciples.

"...'Get behind Me, Satan! You are an offense to Me, because your thoughts are not *in accord* with the things of God, but the things of men.'" (v 23). That's the whole point of John 11; it's

not the way we see or think, but the way that God is going to do it.

This incident of Peter denying Christ is in all four of the Gospel accounts. I won't go through all four to cover them. You can find it Matt. 26 and also in John 18 and:

Luke 22:31: "Then the Lord said, 'Simon, Simon, listen *well*. Satan has demanded to have all of you, to sift as wheat. But I have prayed for you, that your faith may not fail; and when you are converted, strengthen your brethren'" (vs 31-32). Peter didn't even understand what was being said. It shows that human beings don't even know what's going on.

Can you imagine Satan coming to God and saying, 'God, I want Peter.' I mean, that's kind of awesome thing! You put yourself in Peter's shoes. How would you like it if Satan would go to God's throne and say, 'I want *you*.' You don't even know what's going on.

What happened to Job? *Same exact thing!* So, there are things going on, brethren, we don't know about. That's why we have to stay in the *grace of God*. There's no other way to do it.

Verse 33: "And he [Peter] said to Him, 'Lord, I am ready to go with You both to prison and to death.'.... [courageous work of the disciples] ...But He said, 'I tell you, Peter, *the* cock shall in no wise crow today before you have denied knowing Me three times'" (vs 33-34). *Deny that you knew Me*.

So, whenever anyone says, 'I have faith that can't be shaken, I have faith that isn't going to be moved.' *Forget it!* When they're hanging over the Golden Gate Bridge, they'll be screaming for a piece of rope to get them in. *Listen!* That's why the Apostle Paul said that it 'was the will of God'—whatever it would be. That's why we have to live in the grace of God; it can't be any other way!

Peter said, 'Look, I'll go to prison with You.' Even to the death. And Jesus said, 'You're going to deny Me three times!' You'll find this account in John 18:

- Who was it that was willing to go to the death?
- Who was it that had the sword?
- Who was it that cut off the high priests ear?
- *Peter!*

Verse 50: "Then a certain one of them struck the servant of the high priest and cut off his right ear. But Jesus answered *and* said, 'That is enough!' Then He touched his ear *and* healed him" (vs 50-51).

Lot's of times it's good to just sit back and think: I wonder what that person thought? What if someone came up to you with a big sword and whacked off your ear? *That's kind of messy!* If they have a razor-sharp sword, they can do a nice clean job, if you ear sticks out. Otherwise, it can be a little messy. What if someone did that to you? Then the one you're arresting is a crook/criminal, and he's going to be taken and killed, reached up and touch your ear and said, 'Be healed.'

Yet, here he marched Jesus off to be arrested. And the servant of the high priest was the one who was in charge of the gang to come out and arrest Him. Sometimes, if we really think on the scope of what was happening, that was quite an event. You read in John 18 when they said, 'Are you Jesus of Nazareth.' He said, 'I AM.' And they all fell over backward. What would you think if you walked up to someone he answered and it was so powerful that it knocked you flat on your 'keester.' What is this?

Verse 52: "And Jesus said to those who had come out against Him, *the* chief priests and captains of the temple and elders, 'Have you come out, as against a thief, with swords and clubs? When I was with you daily in the temple, you did not stretch out *your* hands against Me; but this is your hour, and the power of darkness.' And after arresting Him, they led *Him away* and brought Him into the house of the high priest...." (vs 52-54). It was early in the morning, everyone is asleep, get it all done; 'we don't want to stir up the crowds,' etc.

"...Now, Peter was following at a distance. And when they had kindled a fire in *the* middle of the court, and had sat down together, Peter sat among them" (vs 54-55). 'Yes, I'm ready to go to prison and to death with You, Lord.' He was sneaking around. I bet he wasn't making much noise. Then you want quiet 'Hush Puppies.'

Verse 56: "And a certain maid saw him sitting by the light; and after looking at him intently, she said, 'Now this one was with Him.' But he denied Him, saying, 'Woman, I do not know Him.'" (vs 56-57).

- How strong is our resolve?
- How strong is our faith?

Unless it comes from God and God's Spirit... Here's a 'great, courageous work' all melted just like butter in a fire.

Verse 58: "And after a little *while*, another saw him *and* said, 'You also are *one* of them.' But Peter said, 'Man, I am not.'" *Don't label me with Him!* I wonder what Peter thought? After the first time, 'I won't do that again.' Then he gets

cornered—BAM!—second time!

Verse 59: “Now, after about an hour had passed, a certain other *man* strongly affirmed, saying, ‘In truth, this one also was with Him, for he is indeed a Galilean.’ And Peter said, ‘Man, I do not know what you are talking about.’ And immediately, while he was yet speaking, the cock crowed” (vs 59-60).

Another account in Mark shows that it was to crow twice.

(go to the next track)

Verse 61: “Then the Lord turned **and looked at Peter...**” He was standing there wondering what’s going on with Christ; you know they made eye-contact—eyeball to eyeball.

“...and Peter remembered the word of the Lord, how He had said to him, ‘Before *the* cock crows, you shall deny Me three times.’.... [imagine how he felt] ...And Peter went outside *and* wept bitterly” (vs 61-62).

It gives us a good lesson—doesn’t it? Jesus said that Satan ‘desired Peter, to sift him as so much wheat.’ All this big thing of human resolve and everything just isn’t there. It’s got to be of God’s Spirit! We have a certain resolve. We can be stubborn, we can be certain things, but when it gets right down to the essentials of eternal life, it has to be all what Christ *in us* can do. That’s it! That’s why, when you go back and look at it:

- you can’t run a church by structure
- you can’t create a ‘right’ structure, because it’s human nature
- you can’t ‘beat’ faith into people by putting *fear* into them
- you can’t convert a person unless Christ does it

Maybe if we learn these lessons, then maybe God will show us what He wants us to do. We need to learn. I’m learning!

I remember that Rod Meredith said that you get up there once a year and, ‘Give an attack sermon; attack sin.’ I’ve done it *once* in all my years in the ministry and I about blew away the congregation, that they didn’t even want to see me darken their doors. It took me a whole year to get them back. *No way!*

Let’s see another ‘great work.’ If you want to get the full account just read all four accounts in all four Gospels.

Luke 9:51: “Now, it came to pass, when the days were being fulfilled that He should be received up, that He steadfastly set His face to go to

Jerusalem. And He sent messengers before His face. And as they went, they came to a village of Samaritans to prepare for Him” (vs 51-52).

- Who are the Samaritans? *We have no dealings with the Jews; Jews have not dealings with us:* the woman at the well (John 4).
- Who are hated and despised of the Jews? *The Samaritans!*

Here they are entering into a “...village of the Samaritans to prepare for Him, but they did not receive Him, because His face was *as if He were* going to Jerusalem. And seeing *this*, His disciples James and John said... [another ‘courageous’ work of the disciples] ...‘Lord, will You have us call fire to come down from heaven and consume them, as Elijah did?’” (vs 52-54). ‘A great work, Lord! Let’s get rid of the sinners and they don’t receive You; it’s an insult!’ Humanly speaking!

Verse 55: “But He turned *and* rebuked them, and said, ‘You do not understand of what spirit you are.’” What does that tell us about a religion based on hate?

Verse 56: “‘For the Son of man did not come to destroy men’s lives, but to save *them*.’....”—*great works* of the disciples.

See how different God’s perspective is than our perspective!

Mark 9:38: “Then John answered Him, saying, ‘Master, we saw someone who does not follow us casting out demons in Your name...’” You’re not going to do something that you think is good in the name of God and that is not necessarily God’s will! John came—he was one of the twelve—and said:

“...‘Master, we saw someone who does not follow us casting out demons in Your name, and we forbid him because he does not follow us’” (v 38). *He’s not one of us, He doesn’t belong to our group, Lord. We forbid him because he doesn’t follow us!* Not one of the group.

Doesn’t have his insignia, badge and banner, secret handshake, whatever. How many groups have all those things? *Banners, badges, flags, secret handshakes, membership cards!* The Pharisees had their phylacteries, like a Boy Scout merit badge and sew them on. What did Jesus say? *Oh, you’re good boys, that’s fine, let’s protect it! NO!*

Verse 39: “But Jesus said, ‘Do not forbid him; for no one who does a work of power in My name can easily speak evil of Me. And the one who is not against you is for you’” (vs 39-40). To the knowledge that that individual had, that is not

against Christ, that much is "...for you."

Another 'good work' is one that takes the cake. It's a not so 'good work,' but well intended. Our Lord was overworked and dealing with all these people and was crushed and crowded in by all of them.

Today they have Secret Service and armed guards and they clear the way and get the crowd out of the way and get all these nonsensical people around, get them out of there. Here they were coming:

Mark 10:13^[transcriber's correction]: "Then they brought little children to Him so that He might touch them. But the disciples rebuked those who brought them." Don't bother Him with all these little kids. What are you bringing your brats around here for. You can almost put it in human terms. You can see the attitude that was going on.

Verse 14: "And after seeing *it*, Jesus was indignant, and said to them, 'Allow the little children to come to Me, and do not forbid them; for of such is the Kingdom of God.'" All the 'great works' of the disciples.

John 11:16: "Then Thomas, called Didymus, said to his fellow disciples, 'Let us go also, so that we may die with Him.'" I've even talked to people who have talked about what good martyrs they would make. They were planning what would happen if they were arrested for keeping the Sabbath. It isn't going to work that way! It's going to be the way *God* wants it.

Verse 17: "And so, when Jesus came, He found *that* he [Lazarus] had already been lying in the tomb *for* four days..." In a climate like that, being for four days you're in bad shape. Jesus waited four days deliberately!

"...Now, Bethany was near Jerusalem, about fifteen furlongs away..."—about two miles; not very far away. You can walk two miles in a not too long period of time. This was close to Jerusalem. Lazarus was buried somewhere between Bethany and Jerusalem, you would have to assume. There was a little valley between Bethany and Jerusalem, that wherever Lazarus was buried was somewhere in that valley, because it was a cave. You don't have caves on flat ground; you have to have some sort of hill.

"...and many of the Jews had come to *join* those around Martha and Mary, so that they might console them concerning their brother" (v 19). They all knew that Lazarus was one of the disciples of Jesus. What did Martha and Mary talk about? *I imagine that they talked about Jesus right and left, what He was doing and all the people were there!* This is a big event!

You will see at Easter time in Jerusalem how everyone crowds in the streets and it's just a mass of humanity moving along. This was not quite packed up that much, but a big mass of humanity here comforting Martha and Mary.

Verse 20: "And when Martha heard that Jesus was coming, she *went and* met Him. But Mary was sitting in the house. And Martha said to Jesus, 'Lord, if You had been here, my brother would not have died'" (vs 20-21). Human reasoning; looking at it the way humans do.

Verse 22: "“But even now I know that whatever You ask of God, God will give You.’ Jesus said to her, ‘Your brother shall rise again.’ Martha said to Him, ‘I know that he will rise again in the resurrection **at the last day**’" (vs 22-24).

- What is that?
- Is that the Last Great Day Feast?
- What's it talking about?
- Will Lazarus be in the first resurrection?
Obviously, he will be in the first resurrection!

We know that the Last Great Day Feast pictures the resurrection at the end of the Millennium. This is not talking about the Last Great Day Feast, but the last day of what? *Let's let the Bible answer the question!*

- "...last great day" of what?
- The last day of what is the first day of what? *Still doesn't answer it!*

Revelation 11:15: "Then the seventh angel sounded *his* trumpet..."—the last day of the rule of man; the first day of the rule of the Kingdom of God. What happens on the last day of the kingdoms of men? *First resurrection occurs!* That's the day it's talking about.

"...and *there* were great voices in heaven, saying, 'The kingdoms of this world have become *the kingdoms* of our Lord and His Christ, and He shall reign into the ages of eternity.' And the twenty-four elders, who sit before God on their thrones, fell on their faces and worshiped God" (vs 15-16).

Remember, the saints are resurrected at the *last trump*; there are seven trumpets. He'll be resurrected in "...the last day"—which then is the last day of the rule of the kingdoms of men by men, and they become the kingdoms of our Lord.

Verse 17: "Saying, 'We give You thanks, O Lord God Almighty, Who is, and Who was, and Who *is* to come; for You have taken *to Yourself* Your great power, and have reigned. For the nations were angry, and Your wrath has come, and the time

for the dead to be judged, and to give reward to Your servants the prophets, and to the saints, and to *all* those who fear Your name, the small and the great; and to destroy those who destroy the earth” (vs 17-18). That’s the last day it’s talking about, not the Last Great Day Feast.

Is Daniel going to be in the Kingdom of God? *Yes, he’s going to be in the Kingdom of God!* If he’s going to be in the Kingdom of God, that means he’s going to be in the first resurrection. God promises Daniel that he will be resurrected:

Daniel 12:13: “But you, go your way till **the end** be...” That is, obviously, the end of the rule of man; the last day of man’s rule, which then becomes the first day of the rule of the Kingdom of God.

“...for you shall rest... [same thing that Jesus talked about sleeping, being dead] ...and stand in your lot at the end of the days.” What is the last day of the “...end of the days”? *That the last day, which is the day we’re talking about!*

I have gone over that I don’t know how many times, and I often wondered and never really sat down and figured it out until recently.

There’s a fellow who went to Ambassador College and left and he wrote a book, *The Holy Days of God*, and he says the resurrection is going to take place according to the Last Great Day festival, based upon this Scripture right here:

John 11:24: “Martha said to Him, ‘I know that he will rise again in the resurrection at the last day.’ Jesus said to her, ‘I am the resurrection and the life....’” (vs 24-25). Here He shows that He is going to *give life*. **He is the resurrection!** You can tie in all those other Scriptures about Jesus saying Who He was:

- the Light of the world
- the Word of God
- the Way
- the Truth
- the Life
- the Resurrection
- the First
- the Last
- the Beginning
- the End

All tie together with this!

“...He who believes in Me, though he die, shall live *again*... [now we’re getting down to the kind of belief that we need] ...and everyone who lives and believes in Me shall not die forever....” (vs 25-26)—anyone who is living and believing into Me.

This tells us that there’s a possibility of death; it doesn’t say shall never die, “...but everyone who lives and believes in Me shall not die forever...” It shows there’s a possibility of death, but it’s not forever. There’s a distinct difference.

“...Do you believe this?” (v 26). Are you actively believing this. Is this a thought right now, that you are believing?

Verse 27: “She said to Him, ‘Yes, Lord; I believe... [she didn’t answer the question directly] ...that You are the Christ, the Son of God, Who was to come into the world.’ And after saying these things, she went away and secretly called her sister Mary, saying, ‘The Teacher has come and is calling *for* you.’ When she heard *this*, she rose up quickly and came to Him. Now, Jesus had not yet come into the town, but was in the place where Martha had met Him. Therefore, when the Jews who were with Mary in the house, consoling her, saw that she had quickly risen up and gone out, they followed her, saying, ‘She is going to the tomb to weep there’” (vs 27-31).

If you’ve ever seen some of these Israeli funerals you’ll know how they take it. You can pretty well picture that was what was going on.

Verse 32: “Then Mary, when she came where Jesus was *and* saw Him, fell at His feet, saying to Him, ‘Lord, if You had been here, my brother would not have died.’” Again, looking at it from a human perspective, a human point of view.

Verse 33: “As a result, when Jesus saw her weeping, and the Jews who came with her weeping...” What a scene; boohooing. When they weep they wail, groan and moan. Quite a carrying on!

“...He groaned in spirit and was Himself inwardly moved. And He said, ‘Where have you laid him?’ They said to Him, ‘Lord, come and see.’ Jesus wept” (vs 33-35). He was crying, I’m sure, out of sorrow for their sorrow. What a pitiful thing! Here is the Savior, the Son of God, right there with them instead of coming out there saying, ‘Lord, raise him from the dead.’ They were all complaining because He hadn’t come to keep Lazarus from dying.

Verse 36: “Then the Jews said, ‘See how much He loved him!’ But some of them said, ‘Could not this Man, Who had the power to open the eyes of the blind, also have caused this one not to die?’” (vs 36-37). That’s not the question!

Verse 38: “Because of this, Jesus again groaned within Himself *as* He came to the tomb. Now, it was a cave and a stone was laid over the opening. Jesus said, ‘Take away the stone.’ Martha, the sister of him who had died, said to Him, ‘Lord, he already stinks, for it has been four days.’ Jesus

said to her, 'Did I not say to you that **if you will believe, you shall see the glory of God?**'" (vs 38-40). She didn't even comprehend when He asked, 'Do you believe?' *Yes, Lord, I believe!*

How many people in their tears and crying say, 'Oh yes, I believe!' They get out and sober up and they don't even know what's happened. So, the same thing right here.

Verse 41: "Then they removed the stone *from the tomb* where the dead man had been laid. And Jesus lifted *His* eyes upward and said..." Notice that this didn't take a hour to do; they didn't burn any incense; they didn't have any sprinkle water going there either.

"...Jesus lifted *His* eyes upward and said 'Father, I thank You that You have heard Me. And I know that **You hear Me always**... [not some great dynamic prayer, not some sacred names] ...but because of the people who stand around I say *this*, so that they may believe that You did send Me.' And after He had spoken these things, He cried with a loud voice, 'Lazarus, come forth.'" (vs 41-43).

That must have been quite an event, because they said, 'Lord, it's been four days and he stinks.' They all but accused Him by saying 'You weren't here in time, Lord.'

Verse 44: "And he who had been dead came forth, his feet and hands bound with grave clothes... [that shows wrapped, not some big thing like the shroud] ...and his face bound up with a napkin.... [a big piece of cloth that they wrapped around his head] ...Jesus said to them, 'Loose him and let *him* go.'"

If Lazarus was buried in a shroud all he would have had to do is flip back the sheet and walk out. *No way!* They had to "...loose him..."

Verse 45: "Then many of the Jews who had come to *console* Mary, and had seen what Jesus did, believed in Him." We're going to see that this had a real impact leading up to the Passover.

Verse 46: "But some of them went to the Pharisees and told them what Jesus had done." Got to go report this right away. They didn't need telephones, they had two feet! They could get there real fast.

Verse 47: "Then the chief priests and the Pharisees gathered a council and said, 'What shall we do? For this Man does many miracles. If we allow Him to continue in this manner, all will believe in Him, and the Romans will come and take away from us both this place and the nation'" (vs 47-48).

Is that not politics? *Yes!* They're more concerned about their own status, their own political well-being, their own hierarchy that they had. How many considerations did people make based upon that? I've been told, 'Don't rock the boat. Don't get people upset.' Same type of attitude.

Listen, if it were that they all believed on Jesus, God would take care of the Romans. So then:

Verse 49: "But a certain one of them, Caiaphas, being high priest that year, said to them, 'You have no understanding, nor consider that it is better for us that one man die for the people, than that the whole nation should perish'" (vs 49-50).

The movie Rambo had a pretty good theme to it. They got Rambo and sent him on this mission to find the Americans missing in action that were still captive in Southeast Asia. He found them, rescued them and brought them to the helicopter drop point to be picked up. And for politics, because they didn't want it to be known, they said, 'Leave him! Let him die!' That's political! Same kind of mentality here.

We know this was foretold, this was prophesied, but God uses those things of human devices to trap people in their own devices. Here it was:

Verse 51: "Now, he did not say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation."

One other thing on Rambo: I thought the end was really fitting: He stood there all bedraggled having had to capture a Russian helicopter and bring the guys back and take them to where the big American political guys were. He went into the control room and took his machine gun and blew up all their high-tech equipment and shot them all down. They were ready to arrest him and get rid of him.

The general came up and said, 'Why did you do this?' He said, 'I just want one thing: I just want the nation to love us, as we have loved this nation.' I thought that was really fitting right there at the end. All the blood, guts and gore, it got down to one thing: *the biggest thing missing was love!* That's what motivated him to do the whole thing. Yet, for political expediency, nobody's life is worth anything.

Verse 52: "And not for the nation only, but also that He might gather together into one the children of God who were scattered abroad. Therefore, from that day they took counsel together..." (vs 52-53). Sounds like almost day to day they were trying to figure out how to do this.

“...so that they might kill Him. For this reason, Jesus no longer walked publicly among the Jews, but went away from there into the country near the desert to a city called Ephraim; and He stayed there with His disciples” (vs 53-54). That’s interesting.

As Jesus went from Jerusalem into Ephraim to get away from the Jews, so did Christ take Christianity from the Jews and gave it to the Ephraimites who represent the rest of Israel in this latter day of taking it to the rest of the world in the form of the Bible.

I’m not saying that the Protestant religion is a religion of Christ, but they did one thing, they did preach the name of Christ and they did publish Bibles and take them all over the world. So, for a state religion kind of thing, that same thing happened—went from Jerusalem to Ephraim. That’s not absolutely Gospel Truth, that’s only speculation on my part.

Verse 55: “Now the Passover of the Jews was near, and many went up out of the country to Jerusalem before the Passover, so that they might purify themselves. Then they were watching for Jesus, and were saying to one another *while* standing in the temple, ‘What do you think, that He will not come to the Feast at all?’ For both the chief priests and the Pharisees had given a command that if anyone knew where He was, he should reveal *it*, so that they might seize Him” (vs 55-57).

Remember, He came in six days before the Passover. He went in and out for those days. He set the whole thing up for provocation for the crucifixion.

Review of the seven points of John 11:

1. God’s view of things is different than ours, so is His timing, and our program is not His program
2. belief in Christ as compared to human reasoning
3. dramatic setting for the staging of the crucifixion
4. shows that Christ is the Giver of life
5. example of the disciples courage, the lack of it
6. the resurrection of the “last day”
7. the beginning of the final plot of the Jewish leaders to get rid of Christ

Scriptural References:

- 1) John 11:1-14
- 2) Hebrews 2:14-15
- 3) 1 Thessalonians 4:13-18
- 4) 1 Corinthians 15:51-52
- 5) John 11:14-16
- 6) Matthew 7:21-23
- 7) John 20:19-29
- 8) Matthew 16:21-23
- 9) Luke 22:31-34, 50-62
- 10) Luke 9:51-56
- 11) Mark 9:38-40
- 12) Mark 10:13-14
- 13) John 11:16-24
- 14) Revelation 11:15-18
- 15) Daniel 12:13
- 16) John 11:24-57

Scriptures referenced, not quoted:

- John 12
- Revelation 15
- 2 Timothy
- Matthew 26
- John 18; 4

FRC:bo
Transcribed: 12-8-14
Corrected: 12-29-14

Gospel of John XIX Lesson from John 12

Fred R. Coulter

I have broken down John 12 into eight sections:

1. the anointing of Jesus' feet
2. the crowds of people and Lazarus
3. Jesus' entrance into Jerusalem
4. the Pharisees' jealousy
5. total loving—Jesus toward us and us toward Jesus
6. the selection of Jesus as the Lamb of God
7. the hardening of the heart
8. belief and Jesus

I just want to refer you to a sermon that I did: *The One Who is Believing into Jesus*.

We will find that down through about John 12:8 that there appears to be a contradiction with this in another account in Mark 14. When I did *A Harmony of the Gospels* I discovered that there was no contradiction at all. These events in John 12 quickly go through much of the six-day period, which is covered in the *Harmony*. That's what we find, there were two incidents.

John 12:1: "Now, six days before the Passover, Jesus came to Bethany, where Lazarus was who had died, *and* whom He had raised from the dead. There they made a supper *for* Him... [at Lazarus' house] ...and Martha served; and Lazarus was one of those who sat with Him. Mary... [sister of Martha and Lazarus] ...then took a pound of pure spikenard ointment worth a great price *and anointed Jesus' feet, wiping His feet* with her hair. And the house was filled with the aroma of the ointment. As a result, one of His disciples, Judas Iscariot, Simon's son, who was about to betray Him, said, 'Why was this ointment not sold for three hundred silver coins, and given to the poor?' Now he said this, not because he cared for the poor, but because he was a thief, and had the bag, and carried what was put in it" (vs 1-6). In other words, he was taking from their community treasury.

This is Judas Iscariot's ideological mask. How many people have very evil lives, but have an ideological mask for the world to consume, that they're really 'good guys.'

We can just start with politicians, church leaders and everything else. Here's one of the apostles. It wasn't that he cared for the poor.

Verse 7: "Then Jesus said, 'Let her alone; she has been keeping it toward the day of My burial. For you have the poor with you always, but you do not always have Me.'" (vs 7-8).

Let's just think about what we covered. First of all it was in Lazarus' home. Next, it was Mary who took the ointment and *put it on Jesus' feet*. We find that the very next morning He goes into Jerusalem. So, apparently, *this had to do with His feet* going into Jerusalem.

We're going to see a different account in Mark 14, a completely different situation than the one we find in John 12. Most Bible commentaries will tell you that they can't figure out why there's such a contradiction. They never think to ask that maybe there could have been two incidences of it.

Mark 14:1: "Now, after two days was the Passover and the *Feast of Unleavened Bread*..." The *first one was six days* before the Passover. *This is two days* before the Passover.

"...and the chief priests and the scribes were seeking how they might stealthily lay hold of Him and kill Him. But they said, 'Not during the Feast, lest there be a riot among the people.' Now He was in Bethany, in the house of Simon the leper..." (vs 1-3)—same town, different house. Was there more than one house in Bethany? *Yes, there was!* Was Lazarus' house and there was Simon the leper.

"...and as He was sitting *to eat*, a woman came..." (v 3). Didn't know who it was. We know specifically who it was in John 12: Mary the sister of Martha and Lazarus.

"...carrying an alabaster flask of ointment of pure spikenard *worth* a great price..." (v 3). Was there only one flask of spikenard in the town of Bethany? *or* Could there have been many more than one? There could have been many more than one!

"...and after breaking the alabaster flask, she poured *it* on His head" (v 3). This tells us that this was a new box; it couldn't have been the one that was used four days before, because she broke it open.

Let's notice something else: Where was this put? In John 12 it was on His feet, and in Mark 14 it was on His head. Why would the one be on His feet in one case, and the other be on His head in the other case? *The only answer I can give is that to anoint His feet, the next day He came in and was proclaimed Hosanna!* Walking and then riding the colt into Jerusalem. Those four days of confrontation with the Jews and the Pharisees in Jerusalem, and everyday He would go into Jerusalem and come back to Bethany.

When He finished that, then two days before

the Passover He was all done with the confrontation with the scribes, Pharisees and Jews. He was ready for the crucifixion. That's the only reason I can figure that His head was anointed in that particular case rather than His feet.

Here "...she poured *it* on His head. But some were indignant within themselves and said... [the same excuse]: ...'Why has this ointment been wasted? For it was possible *for* this to be sold for over three hundred silver coins, and to give to the poor.'...." (vs 3-5). Could Judas Iscariot have said that more than once? *Sure he could have!* And if it was done the second time, he would do it even more; he would be even more indignant. Here's the situation looking at it from Judas' point of view: *Look at that! What a waste!*

"...And they were criticizing her.... [it was more than Judas this time] ...But Jesus said, 'Let her alone; why are you causing her trouble? She has performed a good work toward Me. For you have the poor with you always, and you are able to do good for them whenever you desire; but you do not always have Me. She did what she could *for Me*. She came to anoint My body beforehand for the burial. Truly I say to you, wherever this Gospel shall be preached in all the world, what this *woman* has done shall also be spoken of for a memorial of her'" (vs 5-9).

I think that there were two separate distinct anointings on two different days, and, obviously, for the burial of Jesus, but for two distinct portions of the work that He was going to do.

Otherwise, He would have said here, clearly, Lazarus or Mary—because we come down here a little further in Mark 16 and He names both Marys having to do when they went up to the tomb after the resurrection. So, obviously, he would have named it.

I think that's the best way to handle what would appear to be a contradiction. Many contradictions appear to be in the Bible, because too many of the Bible scholars put Scripture against Scripture rather than adding them together. Many times they will take one Scripture and say, 'The contradicts this Scripture over here when you actually have two different circumstances, and they should all be put together.

There's a time when Jesus said, 'Judge not that you be not judged.' and 'Judge righteous judgment.' Does one contradict the other. No! There's a time when not to judge, and there is a time to judge, both circumstances different. So, just remember that in studying the Bible, when you come to something that looks like a contradiction don't assume that it is just because someone might say so.

There's a book put out by Halley, the same

man that put out *Halley's Handbook of the Bible*, and he has 219-23 apparent contradictions in the Bible. He goes through and shows that they are not contradictions.

Here is the section with the crowds of people with Lazarus. Remember, it was spread all abroad that Lazarus was raised from the dead. Of course, leading up to the time just before the Passover there were crowds and crowds of people there. If someone came up and told you, 'I know a man who was resurrected from the dead. I saw him.' *Where is he?* 'He's only over here in Bethany.'

How far away is that from Jerusalem? *Two miles!* 'Let's go see him.' Wouldn't you want to see him, someone who was raised from the dead. We're kind of callus, because we have all these hospitals that people go to and people are saved from death right along, so we don't view that as they would. They had no television to watch, no newspaper to read, no photograph to see. What would they do? *All run out to see Lazarus!*

Here's Jesus in there for the supper and Lazarus is with him; John 12:9: "Then a great crowd of the Jews found out that He was there. And they came, not only because of Jesus..." Who did it? *Jesus did!* Their over here in the house together, 'let's go see Him.'

"...but also that they might see Lazarus, whom He had raised from *the* dead" (v 9). That was a big drawing card for them to come and see Jesus and also Lazarus.

Verse 10: "But the chief priests took counsel in order that they might kill Lazarus also.... [get rid of the evidence] ...Because by reason of him [Lazarus], many of the Jews were leaving *them*... [from the scribes and Pharisees and the religious things that they had] ...and believing in Jesus" (vs 10-11). There's part of the jealousy of the Jews.

Verse 12: "On the next day... [in the morning] ...a great crowd *of people* who had come for the Feast, when they heard that Jesus was coming into Jerusalem, took branches from palm trees and went out to meet Him, and were shouting, 'Hosanna!.... [salvation or to be saved (the root of that)] ...Blessed is He Who comes in *the* name of *the* Lord, the King of Israel.' Now, after finding a young donkey, Jesus sat upon it, exactly as it is written: 'Fear not, daughter of Sion. Behold, your King comes, sitting on a colt of a donkey'" (vs 12-15). That's an unusual thing to happen in that particular case, but there He did.

Verse 16: "And His disciples did not understand these things at the beginning..." That's quite a statement, especially in relationship to our discussion of the resurrection.

- How many times did Jesus tell them about the resurrection? *I don't know!*
- How many times did Jesus preach the things similar to what we find in what is called *The Sermon on the Mount*? *I don't know!*

But I'm sure He preached them more than once. You've got to sure that He preached them more than once, just as He healed on many occasions. Hundreds! Thousands of occasions!

"...but when Jesus was glorified..." (v 16).

- What did Jesus say He would send when He was resurrected? *The Holy Spirit!*
- What was the Holy Spirit to do? *Bring to remembrance all things that He had taught them!*

"...then they remembered that these things were written about Him, and that they had done these things to Him. Then the group that was with Him when He called Lazarus out of the tomb, and raised him from the dead, testified of *what they had seen*" (vs 16-17). Here these people are all going around testifying that, 'yes, we saw it; we were there. We knew that he died four days before this occurred.'

Verse 18: "Because of this, the people also met Him, for they had heard of this miracle that He had done." Why would people want to do that? *Lord, when I die will you raise me from the dead?* Isn't that the first thing they would ask? *Sure they would!* Or: 'Lord, if my daughter or son dies, will you raise them from the dead? *Jesus didn't raise very many dead people!* If my memory serves me, *only three!* I think the Apostle Paul raised one, and the Apostle Peter raised one; that's the only accounts that we have.

I'm sure there may have been others from time-to-time, but this was a phenomenal thing that was done. That's why the people were coming.

Verse 19: "Then the Pharisees said among themselves, 'Do you see that we are not gaining in any way? Look! The world has gone after Him.'" Does that mean the whole world, all the nations? *No! That means the whole Jewish world!* Who controlled the Jewish world? *The Pharisees! The Sadducees!* They controlled it.

A little analogy: Adlai Stevenson ran as a candidate on the Democratic ticket for governor and he won. However, the Democratic Party has a radical right wing element called the LaRouche Party. The candidate on the Democratic ticket for the Lt. Governor was a LaRouche supporter, and the candidate for Secretary of State was a LaRouche supporter. What happened to the Democrats. They

sent out the word to get rid of all the LaRouche supporters on all tickets. Why? ***Because they were afraid of losing power!***

The same thing was happening here with Jesus and the people. Who would want to follow a hateful Pharisee when you could follow Christ? Who would want to go after the Pharisees—who could do no miracles—when you could follow Christ, Who did miracles? That's some competition; 'we have to get rid of the competition.'

This also tells us how well-known Jesus really was! Remember what the Apostle Paul said when he told Felix the king that 'this was not done in a corner'? It was done openly! How well was Jesus known? Do you think that God would send the Messiah and have a three and half-year ministry in which no one was touched? *No!* It turned the whole Jewish world upside down!

We know that the Jews would come in on the pilgrim feast for Passover and Feast of Tabernacles. Where was Jesus when all these things occurred? *Right there! Jesus was right there when they occurred!* What do you think these people would do when they'd go back to the country they came from? *You get together on the Sabbath in your local synagogue back in Babylon;* 'Tell us about your trip to Jerusalem.' *There was this man Jesus and I saw Him heal lepers!*

That's why when it came to the Day of Pentecost there were so many people in Jerusalem. They wanted to know what happened to Jesus. You can believe that it didn't take too long. I don't know how long the Roman postage was, but I'm sure it didn't take 50 days—from Passover to Pentecost—that they couldn't have gotten a letter out by mail to some of their friends somewhere to say, 'Come to Jerusalem for Pentecost, because this One Who is called *the Savior* and *Messiah* has been resurrected. The Jews say that He was taken away by His disciples. Come!'

That must have been really something when that Day of Pentecost (Acts 2) came. It wasn't some little thing done over here in a corner. It was a huge, gigantic thing, so much so that the Pharisees were saying, 'We don't prevail anything; "...the world has gone after Him." So, they had to stop Jesus!

That's why in the last six days before the crucifixion, Jesus went in and *deliberately* confronted the scribes and Pharisees! *Deliberately* went in and did things! That's why He went in and cleansed the temple. The Pharisees probably said, 'Here we go again!'

Remember when Jesus fed the 5,000 (John 6)? Where the people said, 'Let's make Him king so

we can be fed forever'? How about with all these miracles? *They were thinking that Jesus just came in and they were saying 'Hosanna, the King of Israel!'* They were going to lose everything!

Verse 20: "Now there were certain Greeks among those who had come up to worship at the Feast." Greeks in this particular case can mean *Greek-speaking Jews*. Not necessarily Greek proselytes. It can mean both, but chances are this means *Greek-speaking Jews*. They were called 'Hellenists': *one who spoke the Greek language*. It could be Greek proselytes and/or Greek-speaking Jews.

Verse 21: "And these came to Philip, who was from Bethsaida of Galilee; and they asked him, saying, 'Sir, we desire to see Jesus.' Philip came and told Andrew, and Andrew and Philip in turn told Jesus. But Jesus answered them, saying, 'The time has come for the Son of man to be glorified. Truly, truly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit'" (vs 21-24). He was talking of Himself. This was *His* death, a prophecy of *His* death.

Then Jesus goes on to say something very important. Remember that the prayer of Jesus, before He was arrested: ***Father, if You be willing, remove this cup from Me; but nevertheless, not My will but Your will be done!***

His humanness was saying the same thing that any other human would. It's going to be a hassle. Why go through it. But nevertheless, 'Your will be done!' Of course, He knew all the prophecies and everything involved with it.

Then He says, which gets to the thing of *fear and death*; v 25: "The one who loves his life shall lose it, and the one who hates his life in this world shall keep it unto eternal life."

That's quite a saying! How is it that we lose our lives? *That's full sermon in itself, to lose your life in Christ!* How do you lose your life in Christ? You go off up into a hill, like some of these monasteries. The finally ran a test on some of these monasteries where they go for peace, quiet and serenity. They found out that they end up being a bunch of mental cases and goofy people.

Do you lose your life in Christ by going up there? *No! You lose your life in Christ by **letting Christ be in you!*** That's how you lose your life in Christ!

Let's see how we can put all this together. The word *hates* means *love less in comparison to*. We're to love God and 'love our neighbor as ourselves.' This Greek word means *to love less in*

comparison to. Here's a commitment that we make to God. This is why, when you really think of it and put it all together, if a person is going to make this kind of commitment to God, what is one of the worst sins that someone can do to that individual?

What is the worst sin that someone can do to an individual who has completely done this:

Luke 14:26: "If anyone comes to Me and does not hate... [to love God more in comparison to] ...his father, and mother, and wife, and children, and brothers and sisters and, in addition, his own life also, **he cannot be My disciple.**" This is a commitment we make to God. Let's all think about the things that we have gone through. We make this commitment to God. We don't go back on it; there is no retrieving this commitment to God. It is absolute, it is irrevocable, it is on-going, it is something that has to be done all the time, daily.

Verse 27: "And whoever does not carry his cross and come after Me cannot be My disciple." There's another account in the book of Luke that says, 'and bear His cross daily.' It's a daily thing that we have to do.

To love God and not the world requires an awful lot of sacrifice from a human point of view. If you've come to the point of making that kind of commitment:

- What is the worst thing that can be done to people who have made that kind of commitment?
- ***People interfere with it!***
- How do they interfere with it?
- What is the worst kind of interference that can be done to a person's life who has made that commitment?
- ***Putting doubts in!***
- What is the worst?
- ***The religious leaders who use that as leverage against you to control you!***

Have you ever had that done to you? That is the worst thing, because you take a commitment to God and then you transfer that as a commitment to a human being, or to human regulations.

Why does the Church of God go through these different cycles? *Because church leaders will use that as leverage against people!* If you don't believe in church authority you're not going to be in the Kingdom of God. What is that? *You've taken the dedication and commitment to Christ and transferred that to the authority of the Church for human means!*

To me, that is the worst thing that someone could do to a person's faith and commitment to Christ. That they use it for their own ends and

means. I can't think of anything else that it would mean, because what you're doing is taking a commitment to Christ and diverting it to the means of the organization or the way to get things done.

That's why, brethren, all of us here are very sensitive to that kind of thing. We've had our faith trampled enough that we don't want it trampled again. Therefore, the only way that we are going to grow and continue in the way that we are is that there is no one between you and Christ and no one has the right to leverage your faith in Christ to do something that they want done. That includes:

- taking of tithes and offerings
- doing favors and things for ministers
- following a man in spite of the fact they're following Christ

All of those things; every one of those things? If we have that kind of commitment to God, then for someone to come along and abuse it, that's really quite an abusive thing. Let's see this kind of love and commitment we have to Christ:

Matthew 10:34: "Now then, **whoever** shall confess Me before men..." There's nothing between the person and Christ. Does 'whoever' limit it to anybody? *No!*

"...that one will I also confess before My Father Who *is* in heaven. But whoever shall deny Me before men, that one will I also deny before My Father, Who *is* in heaven" (vs 34-35). Imagine how Peter felt when he went back and read that later on after his incident with denying Christ.

- What is the limitation here?
- Who is doing the limiting?
- *Christ! and God the Father!*

No human being can! No human being can come along and say, 'If you don't do thus and such you're going into the Lake of Fire. They can say it, but they can't make it stick. Who knows, you may do something really bad, but you may also go repent.

Verse 34: "Do not think that I have come to bring peace on the earth; I did not come to bring peace, but a sword." As far as 'religion' goes, that is true! As far as Christianity and Judaism that is absolutely true! In a book *Anti Judaism and the Origin of Sunday* by Samuele Bacchiocchi it tells you two things:

- the continuation of Judaism has been based on hatred to Christ
- the foundation of the Catholic Church has been based on hatred toward Jews

Is God going to build on anything based upon hate?

If you read this book you will be amazed at

the extent that the Gentiles and the Jews both hated each other with such an acrimonious bitterness, it's incredible. When I read this, it really opened my eyes into seeing what really went on and why so many people were willing to believe these false apostles and preachers. Because once you do a job on someone and really put them down...

And, of course, the Jews—Pharisees and scribes—did a lot to themselves. So then, Satan comes in and divides and conquers even more with hatred. That's why Jesus said, 'Don't think I've come to bring peace on earth, I came not to send peace but a sword. Isn't that interesting. Yet, He's called *the Prince of Peace!* Is that a contradiction? Could you say that this is a contradiction of the Bible? *No! He's going to bring peace in God's time!* Right now we have peace with God.

Verse 35: "For I have come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a man's enemies *shall be those of his own household*" (vs 35-36). That doesn't sound like too grand a time—does it?

Verse 37: "The one who loves father or mother more than Me... [here's this total dedication to God] ...is not worthy of Me; and the one who loves son or daughter more than Me is not worthy of Me." How many people base their entire religion, supposedly, in Christ.

They base it on their family: 'I was born a Catholic, my parents were Catholics, I will remain a Catholic.' They make the choice based upon family or whatever it is. 'I am a Jew, my parents are Jews, I'm going to remain a Jew.' Or a Hindu, Buddhist—"...is not worthy of Me."

Verse 38: "And the one who does not take up his cross and follow Me is not worthy of Me. The one who has found his life shall lose it..." (vs 38-39). How do people find their lives in the world? *They find a way of living that is comfortable to them provided by Satan, so they can avoid God!* Did Satan offer this to Jesus? *Yes, he did!* (Matt. 4; Luke 4).

"...and the one who has lost his life for My sake shall find it" (v 39). God does not view things as we view things. If we lose our life in Christ we are going to find it. Therefore, we can relax, have happiness and peace. God will be with us. It doesn't mean that we won't have difficulties or trials along the way. Sure we will, but we can face every one of them through Christ! As far as the world is concerned, we're lost. As far as Christ is concerned, we're saved. How deceived is the world going to be? *They're going to fight Christ when He returns!*

Brethren, always remember: *you* make this

commitment to God—which you and I have made—and ***no one is to interfere with that or leverage that against you!***

There was a man who was deacon in the Church in Southern California—I don't know if it was Church of God or not—who read that a deacon is supposed to go out and relieve the widows and the fatherless. Well, he used that as leverage against people so that he would go out and tell them that God's Word tells the widows that they ought to commit adultery with him because he's to '*relieve*' the widows and the fatherless.

That may sound humorous, but there are people who have gone to that length! Be on guard! What did Jesus say, the first thing He told His disciples when they asked, 'When will these things be?'? ***Beware that no one deceives you! NO ONE!***

I think when we know the true history of the Church, as Christ is going to write it for the textbooks for being taught in the Millennium, it's going to stand our hair on end to know what went on!

John 12:25: "The one who loves his life shall lose it, and the one who hates his life in this world shall keep it unto eternal life. If anyone will serve Me, let him follow Me..." (vs 25-26).

We're going to learn during the Days of Unleavened Bread how you are really unleavened. Not just because you put leavened bread out of your homes—which we're to do; we're really unleavened ***because Christ is in us!*** That's how we're really unleavened! And ***you follow Christ!***

"...and where I am, there shall My servant be also. And if anyone serves Me, him shall the Father honor" (v 26). Those are tremendously important teachings for us to really know, understand and realize.

If you put the shoe on the other foot; let's reverse the scenario. If there have been ministers who have leverage against this commitment to brethren, to have them do the things of a man, if you do it the other way: if the people in the ministry know that we are following Christ, serving Christ, then those things don't have to be—do they?

I think you can see since we've been together, how much of a hassle have we had? ***Haven't had any! None!*** It's a 'no hassle' church. Why? ***Because no one is trying to take advantage of anyone! Everyone is serving and loving Christ!*** That makes it a lot easier! We don't have to wait for great, huge quivering letters to come in the mail bombastically telling us thus and such and the other thing. We've gone through all that.

Verse 27: Now My soul is troubled, and what shall I say? Father, save Me from this hour? But for this *very* purpose I have come to this hour." We're going to see the tremendous thing that Jesus did.

(go to the next track)

Just think of what Jesus had to go through, especially from the point of view of

- knowing that he was the Son of God
- knowing that God was His Father
- knowing the total evil of Satan the devil

Remember that when the disciples came back and said, 'We can even cast out the demons.' He told them, 'Don't rejoice over that, rejoice that your names are written in heaven, but *I saw Satan fall from heaven as lightning!*'

He knew all of that! All of that was in His mind! Imagine what a total agony it was for Christ to go through what He did just to live in the flesh, let alone go through the crucifixion. You would know that you could not sin *once, not once!*

This part of the conversation, from v 27 on, occurred on the Sabbath, which was the 10th of Nisan, the 1st month. What were the Israelites to do on the 10th of Nisan in relationship to the Passover? ***They were to select a lamb!*** Who is the Lamb of God? ***Jesus Christ!*** Here is the day that Jesus was officially designated by God the Father as the Lamb of God.

Verse 28: "'Father, glorify Your name.' Then a voice came from heaven, *saying*, 'I have both glorified *it* and will glorify *it* again.'" Obviously, through the sacrifice of Jesus Christ. I want you think about what was glorious about what Jesus did in coming here as a human being.

Verse 29: "Then the people standing *there*, who heard *it*, said, 'It thundered.' Others said, 'An angel spoke to Him.' Jesus answered and said, 'This voice did not come because of Me, but because of you. Now is *the* judgment of this world..." (vs 29-31). Here we have kind of an overlap between the Passover and the Day of Atonement as far as some of the meaning goes. The Day of Atonement has an overlapping with the Passover. The Day of Atonement is for forgiving all the sins of the children of Israel.

The Passover is passing over the firstborn, and also, we know for the forgiveness of our sins. But who is the author of all sin? ***Satan the devil!*** Here is the judgment of Satan the devil. Who chose Christ? ***God the Father!***

"...Now shall the prince of this world be

cast out” (v 31). To refresh your memory, I’ll just summarize: Lev. 16—there were two goats to be selected for the Day of Atonement: one for the Lord, one for Azazel, a name of Satan the devil.

When the one was selected for the Lord, it was sacrificed to God. The One for Azazel was *removed and sent away!* So, we have an exact parallel here. Christ was selected as the sacrifice of God, and at that point the judgment of Satan the devil came upon his own head.

Verse 31: “Now is *the* judgment of this world. Now shall the prince of this world be cast out.” The ‘prince of this world’ is *not* Jesus Christ! Who is the ‘prince of the power of the air’? *Satan the devil!* The ‘prince of this world’ is Satan the devil (John 16). Here is the distinction. Christ is *selected*, Satan is *rejected*.

Verse 32: “‘And if I be lifted up from the earth, I will draw all to Myself.’ But He said this to signify by what death He was about to die. The people answered Him, ‘We have heard out of the law that the Christ lives forever...’” (vs 32-34). Were there Scriptures talking about His crucifixion? *Yes, there were!* But it also tells about how He lives forever.

“...and why do You say that the Son of man must be lifted up? Who is this Son of man?” Then Jesus said to them, ‘Yet, a little while the light is with you. Walk while you have the light, so that *the* darkness will not overtake you. For the one who walks in darkness does not know where he is going’” (vs 34-35). Obviously, Christ was talking about Himself in that particular situation there.

Let’s see concerning Christ and the crucifixion, Isaiah 52:13: “Behold, My Servant shall rule well; He shall be exalted and extolled, and be very high. Many were astonished at Him—**for His body was so disfigured—even His form beyond that of the sons of men**” (vs 13-14). Think about what Christ had to go through in the crucifixion and all the beatings leading up to the crucifixion, that it would be said of Christ that it would be this: “...for *His body was so disfigured—even His form beyond that of the sons of men*”

Verse 15: “So shall He sprinkle many nations...” In other words, that’s how He’s going to have the sin forgiven, through His own blood.

Isaiah 53:1: “Who has believed our report? And to whom is the arm of the LORD revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He has no form nor comeliness that we should look upon Him, nor beauty that we should desire Him. *He is despised and rejected of men...*” (vs 1-3). He had to live a life

totally alone! What’s one of the things, as human beings, we crave? *Acceptance of other people!*

Verse 3: “*He is despised and rejected of men a Man of sorrows, and acquainted with grief...*” He could have *true* sorrow, because He knew where it all came from. When all the problems and difficulties happen, think of what Jesus felt; think of what came up inside Him.

“...and we hid as it were our faces from Him, He was despised, and we esteemed Him not. Surely He has borne **our** infirmities, and carried **our** sorrows; yet, we esteemed Him stricken, smitten of God, and afflicted” (vs 3-4). That’s what the Jews did. You died for your own sin, rather than for the sins of the world.

Verse 5: “But He *was* wounded for our transgressions; *He was* crushed for our iniquities; the chastisement of our peace *was* upon Him...” In other words, the chastisement of God that we might have peace with God, was upon Him.

“...and with His stripes we ourselves are healed” (v 5). That has more to do with more than just physical healing and sickness. That has to do also with mental and spiritual healing of the mind and heart. It takes the stripes of Jesus Christ to do that. Why? *Because He was rejected of men, He was a man of sorrows, acquainted with grief—all these things were heaped upon Him!*

I don’t really think, brethren, that we have fully grasp what God did! That we really appreciate what Jesus did! The Catholics have the doctrine of the immaculate conception of Mary and also of Jesus. Even too much in the minds of people in the Church of God they think Jesus had it easy. ‘Well, if I had been born with the Holy Spirit, I could live without sin, too.’ Have you thought that yourself? Have you ever heard someone say, ‘It really wasn’t fair of God, because Jesus had it made. He was going to make it.’ I’ve heard people tell me that.

How do you answer them as a minister, or as a person if someone came up and said it to you. ***It was tough! It was hard! It was difficult!***

Verse 6: “All we like sheep have gone astray; we have turned each one to his own way; and the LORD has laid on Him the iniquity of us all.” That’s the iniquity of all the world; every sin that human beings have done. Remember, ***Jesus is responsible for Satan the devil.***

- Did you know that? *Yes, He is!*
- How is He responsible?
- Who created him?
- Who left him here on the earth with human beings?

There's an awful lot more to the sacrifice of Christ and what God did through Christ than we have understood. When you understand it, your love of God is going to be so much greater. It's going to be so much deeper. It's not just some sort of ritual exercise that God sent His Son with the Holy Spirit and He just sort of trips through the earth and made it wonderful and the hardest thing He ever had to do was the crucifixion. I have had people come up to me and say that.

Verse 7: "He was oppressed, and He was afflicted; yet, He opened not His mouth.... [not much like human beings today] ...He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth. By oppression and judgment He was taken away; and with His generation who did consider that He was cut off out of the land of the living; for the transgression of My people He *was* stricken. And He made His grave with the wicked, and with the rich in His death; although He had done no violence, nor *was any* deceit in His mouth. Yet, the LORD willed to crush Him..." (vs 7-10). You can tie that in with the prophecy about bruising Satan and Satan bruising Christ (Gen. 3:15-16).

"...and He has put Him to grief: You shall make His life an offering for sin. He shall see His seed; He shall prolong His days, and that the purpose of the LORD might prosper in His hand" (v 10). This is talking about the result of what's going to happen because of His resurrection.

Verse 11: "He shall see of the travail of His soul. He shall be fully satisfied. By His knowledge shall My righteous Servant justify many; and He shall bear their iniquities." I want you to keep that in mind. Next time you go around because you have sinned, and you're going around bearing this iniquity yourself: '*oh woe is me!*' and you're carrying this thing around like extra baggage. ***Christ bore it for you!***

Verse 12: "Therefore, I will divide to Him *a portion* with the great, and He shall divide the spoil with the strong; because He has poured out His soul to death; and He was counted among the transgressors; and He bore the sin of many, and made intercession for transgressors."

How can the Jews say, 'The Law says He'll live forever' when we have this here.

- Do we have people who are professed Christians today who have a Bible but never read it?
- Do we have Christians today who have a Bible and read some of it and don't understand it correctly?
- Were there Jews back then who didn't read

the Scripture?

- Were there Jews back then who didn't understand it?

Sure! That's why some of them said this in John 12:

John 12:34: "The people answered Him, 'We have heard out of the law that the Christ lives forever, and why do You say that the Son of man must be lifted up? Who is this Son of man?' Then Jesus said to them, 'Yet, a little while the light is with you. Walk while you have the light, so that *the* darkness will not overtake you. **For the one who walks in darkness does not know where he is going**'" (vs 34-35).

There is also a light that is called *darkness*. There is an angel of sin that appears as an angel of light. That's what it's talking about. "**...For the one who walks in darkness does not know where he is going.**" Isn't that true? If you just ran a man in the street survey:

- What are you going to do in your life?
- How long do you expect to live?
- What do you expect to accomplish?
- Is there life after death?
- What do you know about God?

Imagine what kind of answers you would get.

Verse 36: "While you have the Light, believe in the Light, so that you may become *the* children of Light.' Jesus spoke these things and *then* departed from them *and* was *in* hiding." After He spoke to them He had to run off and hide, lest they come and get Him before the time.

Remember what we said about this total commitment to God. We'll see how this ties in here.

Matthew 6:22: "The light of the body is the eye. Therefore, if your eye be sound, your whole body shall be *full of* light. But if your eye be evil, your whole body shall be *full of* darkness. **Therefore, if the light that is in you be darkness, how great is that darkness!**" (vs 22-23).

- Where do you suppose that light comes from?
- Do we have such a thing as a dark light?
Yes, we do!

They have lights that can cast dark beams. There's an ultraviolet beam that can be projected. You get something white in front of it, it would be almost iridescent.

- Who is the 'prince of the power of the air'?
- Who has the control of this kind of light, which is darkness?

Jesus said, v 23: "**Therefore, if the light**

that is in you be darkness, how great is that darkness!” That’s total dedication to Satan. There are the two opposites. ***We’re to walk in the light!***

1-John, chapter one talks about a tremendous blessing of walking in the Light. There are so many things that go on, that if you’re just walking in the light, as Christ is in the Light, it won’t even come near you.

1-John 1:5: “And this is the message that we have heard from Him and are declaring to you: that God is light, and there is no darkness at all in Him.”

One of the teachings of the Gnostics was that there are varying degrees of enlightenment. That’s the same thing as Hinduism today. You start as a flea or a rat and you come up and you’re a dog, then a cow, then a baboon and then a human being. Then you go on into nirvana.

There is no darkness in God! Verse 6: “If we proclaim that we have fellowship with Him, but we are walking in the darkness, we are lying to ourselves, and we are not practicing the Truth. However, if we walk in the Light, as He is in the Light, *then* we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from all sin” (vs 6-7). Notice how this ties right in with the Passover, because it’s through the blood of Jesus Christ that we’re cleansed from all sin.

Verse 8: “If we say that we do not have sin, we are deceiving ourselves, and the Truth is not in us. If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness” (vs 8-9).

John 12:37: “Although He had done so many miracles in their presence, they did not believe in Him.” Isn’t that interesting? There were a lot that didn’t believe. What does it take to convince some people?

Verse 38: “So that the word of Isaiah the prophet might be fulfilled who said, ‘Lord, who has believed our report? And to whom has the arm of the Lord been revealed?’ For this *very* reason they could not believe because again Isaiah said, **‘He has blinded their eyes and hardened their hearts...’**” (vs 38-40). God has to take those off our eyes and heart.

“...so that they would not see with *their* eyes and understand with *their* hearts, and be converted, and I would heal them” (v 40). Here healing and conversion are equated. So, it has to do with more than sickness. What is the worst sickness to be healed of? *Being a child of Satan the devil!*

Verse 41: “Isaiah said these things when he saw His glory and spoke concerning Him. But even

so, many among the rulers believed in Him; but because of the Pharisees they did not confess *Him*, so that they would not be put out of the synagogue; for they loved the glory of men more than the glory of God” (vs 41-43).

Here it is again, political considerations! How many people are involved in political considerations? Not what is right or wrong, but political considerations.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 12:1-8
- 2) Mark 14:1-9
- 3) John 12:9-25
- 4) Luke 14:26-27
- 5) Matthew 10:32-39
- 6) John 12:25-35
- 7) Isaiah 52:13-15
- 8) Isaiah 53:1-12
- 9) John 12:34-36
- 10) Matthew 6:22-23
- 11) 1 John 1:5-9
- 12) John 12:37-43

Scriptures referenced, not quoted:

- Mark 16
- Acts 2
- John 6
- Matthew 4
- Luke 4
- Leviticus 16
- John 16
- Genesis 3:15-16

Also referenced:

Sermons: *The One Who is Believing in Jesus*

Books:

- *A Harmony of the Gospels* by Fred R. Coulter
- *Halley’s Handbook of the Bible* by Henry H. Halley
- *Anti Judaism and the Origin of Sunday* by Samuele Bacchiocchi

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Gospel of John XX

Passover and Loving One Another

(John 13)
Fred R. Coulter

Before we finish the last section in John 12 I just want to review some very basic things. Why is the book of John different from the other Gospels? It's different from the other Gospels for several reasons:

John was the last of the original apostles to die; the last living apostle when he wrote the book of John. Then he wrote the Epistles of John and the book of Revelation. I'm sure that Rev. 22 is not just in relationship to this book of Revelation, but it ends the whole Bible.

Revelation 22:18: "For I jointly testify to everyone who hears the words of the prophecy of **this book**, that if anyone adds to these things, God shall add to him the plagues that are written in **this book**. And if anyone takes away from the words of *the* book of this prophecy, God shall take away his part from *the* Book of Life, and from the Holy city, and from the things that are written in **this book**. He Who testifies these things says, 'Surely, I am coming quickly.' Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen" (vs 18-21).

Could this have to do with more than just the book of Revelation? It says, "...this book." It's possible that it could. If that's a possibility then it's also possible, and I'm sure that it's true—I don't believe the Catholic Church canonized the Bible—that John complied the Bible. The descendants—Polycarp and Polycrates—did the final assemblage of the New Testament. From there it went on into the Church that later became the Greek Orthodox Church.

Not that the Greek Orthodox are right, but they preserved the New Testament written in Greek just like the Jews—and we know the Jews are not right because they don't believe in Christ—preserved the Old Testament.

Let's see something else that was written for us to help explain why the book of John is entirely different than the others. We find something very interesting written, and this is what makes the book of John so exciting. As we have seen, there is so much in the book of John that we just get more and more out of all the verses that are there. I think the reason is this:

John 21:25: "But there are also many other

things that Jesus did, which if they were written one by one, I do not suppose that even the world itself could contain the books that would be written. Amen." That's quite a statement! *The Holy Spirit will bring to remembrance all things that He said.*

There are certain very vital things that we're going to learn today, such as the foot-washing. The foot-washing was not in Matt., Mark and Luke, but it was in John. There are some people who say that we don't need the foot-washing today. We're sanitary and we don't walk dirty, dusty paths, and we don't need the foot-washing. I heard one minister say that it takes away from the Passover. *Jesus didn't seem to think so!*

John 20:30: "Now then, Jesus did many other miracles in *the* presence of His disciples, which are not written in this book. But these have been written, **so that you may believe...**" (vs 30-31). There is the whole key to the book of John. This word *believe* means to *faithize*!

"...**so that you may believe** that Jesus is the Christ, the Son of God; and that believing, you may have life through His name" (v 31).

Every once in a while I get something on sacred names. Please be assured that the name Jesus—Yeshua or Joshua—was a very common name; like William or Bill today.

Josephus mentions in his writings—*The History of the Jews*—19 with the name Jesus. There was the one who was the sorcerer: Bar-Jesus, which means the son of Jesus.

If the name Yeshua is a sacred name and must be used, then God violated His own thing when Joshua was named Yeshua, which means *Yahweh shall save*. But just in passing and what I want us to realize when we're going through this is that so many things will tie in and be so clear and understandable. The thing of the book of John is to *believe*. He didn't use the word *faith* but once and that was in one of the epistles. All the rest is to *believe*.

John 12:46: "I have come *as* a light into the world so that **everyone who believes...** [this is prevalent, especially in the book of John] ...in..." Greek: 'eis'—*into*; faith the way God wants it to work. This kind of belief is an interacting, inner-working faith (Rom. 1). Let's see how the Apostle

Paul taught this same thing:

Romans 1:17: “For therein *the* righteousness of God is revealed from **faith unto faith**, according as it is written: ‘The just shall live by faith.’” Like electromagnetism: it is constantly working and inner-acting. If Christ is *in* you and you are *in* Christ, and you are believing into Christ—constant, active belief—“...the one who is believing...”—the whole heart and core of the book of John.

I just wanted to review that and cover it from the point of view of how this is emphasized. Also, I want to bring to your attention how John emphasized it just before the Passover. That’s the key thing, *the Passover!*

John 12:44: “Then Jesus called out and said, ‘The **one who believes in Me** does not believe in Me, but in Him Who sent Me.’” That is very difficult for the Jews to believe and accept. In fact, that’s the whole heart and core of why they don’t believe in Christianity today, right there in this one verse. They don’t believe Jesus, and they don’t see how there can be a Jesus *and* God the Father. If you don’t believe in Him, you can’t believe in the Father, it works both ways.

Verse 45: “And the one who sees Me sees Him Who sent Me. I have come *as* a light into the world so that everyone who believes in Me may not remain in darkness. But if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world, but to save the world” (vs 45-47). We’re going to see where Jesus said that He came for judgment. Is this a contradiction? We’ll cover that!

Verse 48: “The one who rejects Me and does not receive My words has one who judges him; the word which I have spoken, that shall judge him **in the last day**.” We’re going to have our judgment. Here in this case it could refer to the Last Great Day Feast, because that is a *judgment feast*.

Verse 49: “For I have not spoken from Myself; but the Father, Who sent Me, gave Me commandment Himself, what I should say and what I should speak. And I know that His commandment is eternal life. Therefore, whatever I speak, I speak exactly as the Father has told Me” (vs 49-50).

If you can have any summary of the book of John, these verses—44-50—give a whole summary of the book of John, every bit of it. It talks about:

- the Light
- believing
- receiving
- the Father

Everything is condensed right there in those seven verses.

If Jesus came not to judge, why did He say in another place that He came to judge? Like anything else, there is a time to do something, and there’s a time not to do something.

John 5:22: “For the Father judges no one, but has committed all judgment to the Son.” Does that contradict what He said that He didn’t come into the world to judge the world, but to save the world. When is the world going to be judged? At the time of Jesus’ first coming? *or* At the end of the Millennium? *At the end of the Millennium!*

Remember the man who came to Him and said, ‘Good Master, would you come and settle this dispute with my brother and I. We have received an inheritance.’ Jesus said, ‘Who made Me Judge over you?’ When is this judgment going to take place? *Judgment, we know, begins at the house of God (1-Pet. 4:17)!* That was after Jesus’ resurrection.

All judgment is committed unto the Son, v 23: “So that all may honor the Son, even as they honor the Father. The one who does not honor the Son does not honor the Father Who sent Him.” Almost identical words that we have in John 12.

Verse 24: “Truly, truly I say to you, the one who hears My word, and believes Him Who sent Me, has everlasting life...” Almost identical. It’s repeated many times throughout the book of John.

“...and does not come into judgment; for he has passed from death into life. Truly, truly I say to you, *the* hour is coming, and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. For even as the Father has life in Himself, so also has He given to the Son to have life in Himself; and **has also given Him authority to execute judgment** because He is *the* Son of man” (vs 24-27).

He didn’t come to judge the world in His first coming. That’s why He said, ‘I didn’t come into the world to judge it, but to save it. Judgment comes after God begins dealing with you! Otherwise the judgment would be the same for everyone—death! There wouldn’t be a person alive who would stand a chance, because of the *law of sin and death* in them. They would be condemned.

John 9:39: “And Jesus said, ‘For judgment I have come into this world...’” But what kind of judgment?

- Are there various kinds of judgment?
Certainly, there are!
- Do you make different kinds of judgments

- in your life? *Sure you do!*
- Are some of a more serious consequence than others? *Yes, they are!*
 - What was the judgment that Jesus did while He was here?
 - Condemn people to death? *No!*

The Word of God would do that! The words that He spoke in the last day would take care of that. Why?

“...**so that those who do not see might see...**” (v 39). The judgment is *a judgment of calling whom He is going to call*, not whether a person is condemned to eternal death or given eternal life. He’s given the judgment of calling to open the eyes of those who see not.

“...and those who see might become blind” (v 39). Now, that’s quite a statement! The Pharisees, the religious leaders, said, ‘We know the Word of God; we see.’ But what did Jesus call them? *Blind guides that lead the blind!*

Verse 40: “And those of the Pharisees who were with Him heard these things; and they said to Him, ‘Are we also blind?’.... [There were getting close!] ...Jesus said to them, ‘If you were blind, you would not have sin. But now you say, “We see.” Therefore, your sin remains”’ (vs 40-41). They said, ‘We know the Word of God. This one is not of God.’ So, any understanding that they had was taken from them.

In the Bible there are certain places where it appears that there is double-talk, but there really isn’t. There are different circumstances for each instance, and the judgment that Jesus came into the world for was to remove the blinding of Satan the devil.

We’ll just finish off this section, John 12. This is repeated so many times, but I want to add one verse in John 14:23, which follows right along: “Jesus answered and said to him, ‘If anyone loves Me, he will keep My Word; and My Father will love him, and We will come to him and make Our abode with him. The one who does not love Me does not keep My words; and the word that you hear is not Mine, but the Father’s, Who sent Me”’ (vs 23-24).

How should we live? *By every Word of God!* See how all of that comes together. Everything just keeps coming together in such a beautiful way.

John 13:

There are four major sections:

1. foot-washing

2. betrayal by Judas
3. loving each other as we are commanded
4. Peter’s denial of Christ

John 13:1: “Now, before the Feast of the Passover, knowing that His time had come to depart from this world to the Father, Jesus, having loved His own who *were* in the world, loved them to *the* end. And **during** supper (the devil having already put into the heart of Judas Iscariot, Simon’s *son*, that he should betray Him)” (vs 1-2). This tells us an awful lot. Satan can put into our heart and mind, *if* we allow it.

If we have the Spirit of God, if Satan tries to make an entrance into our mind, *we will know it if we’re yielding to God!* People in the world don’t know it.

After reading what happens with low-level audio sounds and how they can control people with them, it makes you wonder what’s on a lot of music, and why those who listen to certain kinds of music are the way they are. I think it goes hand-in-hand.

Satan has many entrances into people’s minds. He can put things into a person’s mind. Here it is right here. *Satan put into the heart of Judas Iscariot, Simon’s son, to betray Jesus!* I don’t want to get into a full-blown discussion on Judas Iscariot and whether he is lost without any chance of salvation. He’s called the ‘son of perdition’; Jesus said He lost none, but the ‘son of perdition.’ I don’t want to get into that now, but the main point I want to make here is that Satan can do that. He especially likes to do it for an apparent righteous cause.

Let’s discuss this thing of evil and good, good appearing evil from Judas Iscariot’s point of view; how Satan put it into his mind. Everyone has to justify everything that they do. The Proverb says that ‘every way of a man is just in his own eyes.’ Everything you do *you justify*. Even when you make a mistake you justify it—don’t you? ‘I did it because of this...’ or the least amount of condemnation would be, ‘it was stupid.’ Whenever you do something, you justify it. If you don’t believe it, the next time you’re stopped for a ticket and the officer walks up, you’ll justify yourself several ways: ‘I had to go here, I was in a hurry.’ *or* ‘I didn’t see this or that.’ *or* ‘Officer, I’m wrong.’

- How did Satan justify this in Judas Iscariot’s mind?
- Who were the legal authorities of the ‘religious’ community? *The council: Sadducees, Pharisees and the elders!*
- Were those institutions that God set up? *Yes, they were!*

- Could they execute judgment? *Yes!*
- Was Jesus—from that point of view—a rebel of the religious establishment? *Yes!*

Whenever you have someone who is a rebel and against the establishment, then you always have someone who likes to correct that. So, Judas actually had a righteous cause in his own mind. 'I'm going to betray Him because look what He's doing to all of our 'religion' here. The Pharisees said, 'He's turning the world upside down! The whole world is going after Him!' It would have to be something like that.

Satan always tries to make it a righteous, accepted or a just-sounding cause. Judas Iscariot's purpose was for greed. But I'm also sure that it was justified in his own mind, too. Why would he do it? *For greed, jealousy, to replenish the money that he stole! To look good in the eyes of the 'religious' leaders! Maybe get himself a position later on.*

Who knows all those different things that were there. Did Judas know that Jesus knew who it was who would betray Him? The closest analogy is when our children do something wrong and they know they have done something that they shouldn't do, they still don't like to admit it.

So, when Jesus gave him the sop, I'm sure that he knew! Of course, at that time something else took place.

Foot-washing:

John 13:3: "Jesus, knowing that the Father had given all things into *His* hands, and that He had come from God and was going to God, rose from supper..." (vs 3-4). How could He rise from supper if supper were ended?

"...and laid aside *His* garments... [took off His cloak] ...and after taking a towel, He secured it around Himself. Next, He poured water into a washing basin and began to wash the disciples' feet, and to wipe *them* with the towel, which He had secured" (vs 4-5).

I saw the pope doing this on television during the so-called 'holy week' in Rome. I knew it was a fake. But he got 12 old men and they were all lined up on a little stage so the pope could walk by and wash their feet. My wife made the comment that the Catholic Church is a church of *old men*.

It came time to show the event of the foot-washing, so they select 12 cardinals whose feet would be washed by the pope. I was surprised because I thought he would at least do something authentic—get down on his hands and knees and wash the person's feet—but it was really 'chincy'!

He took a little golden basin with water from a little golden pitcher. Everyone took their own shoes and socks off, and he puts the pan under the feet and then pours a little bit of water over the feet and takes a towel and dabs it.

Then on the first one, the pope bends down and kisses his foot. I thought, gag! That whole thing just looks 'so holy' and 'so righteous' and 'so wonderful.' Jesus didn't do it the way that the pope did. It was just an ordinary event. Nowhere does it say that Jesus kissed the disciples feet. What is it that they do to the statue of Jupiter Olympus who they claim to be a statue of Peter? *They kiss his foot!*

Verse 6: "Then He came to Simon Peter; and he said to Him, 'Lord, are You going to wash my feet?' Jesus answered and said to him, 'What I am doing you do not understand now, but you shall know after these things.' Peter said to Him, 'You shall not wash my feet, not ever.' Jesus answered him, 'If I do not wash you, you have no part with Me'" (vs 6-8). Of course, Peter didn't want that.

Verse 9: "Simon Peter said to Him, 'Lord, not my feet only, but also *my* hands and *my* head.'.... [Let's do a thorough job of it, Lord!] ...Jesus said to him, 'The one who has been washed does not need to wash *anything other* than the feet, but is completely clean; and you are clean, but not all.' For He knew the one who was betraying Him; this was the reason He said, 'Not all of you are clean.' Therefore, when He had washed their feet, and had taken His garments, *and* had sat down again, He said to them, 'Do you know what I have done to you?'" (vs 9-12). Then Jesus began to explain:

Verse 13: "You call Me the Teacher and the Lord, and you speak rightly, because I am."

- It's very important to understand this
- It's very important understanding authority in the Church.
 - ✓ Did Jesus have all authority? *Sure, He did!*
 - ✓ What did He do?

I don't think we comprehend the full humility that Jesus had in becoming a human being going through what He went through. Here is the great Creator of all heaven and earth, taking the most menial... Servants and slaves in those days, the one who washed the feet was the beginning, novice, lowest rung slave. Jesus took that lowest position and washed their feet.

Verse 14: "Therefore, if I, the Lord and the Teacher, have washed your feet, **you also are duty-bound** to wash one another's feet." That should end

all controversy: should Christians wash feet at the Passover?

Verse 15: “For I have given you an example, *to show* that you also should do exactly as I have done to you.” To whom should they do it? *To each other, obviously!* I’m sure this is why John was inspired to write this. Just as there was the movement to supplant the Passover with Easter and Sabbath with Sunday, one of the first things that always happens is doing away with foot-washing. That’s happened time and again.

I know that certain of the Seventh Day Adventist do foot-washing, but they do it quarterly instead of once a year as Jesus said. Some keep Christmas, some don’t. Some eat meat, some don’t. Even Ellen G. White and her husband were tyrants. If she didn’t like someone she would stand up and have a vision and condemn them and belittle them publicly. She even recommended that the Feast should be kept and preached against Christmas.

The first thing Satan likes to do to cut people off from Christ... because it says that if you don’t wash the feet: ‘If you don’t eat this bread and drink this blood you have no part of Me.’ What’s the first thing that Satan tries to get ‘religious’ groups to do? *Change it!* How does he get them to change it?

- Change the day!
- Change the time!
- Change the symbols!
 - ✓ do away with the foot-washing
 - ✓ change the wine to grape juice
 - ✓ better yet, use water

Rather than doing what Jesus said, v 15: “For I have given you an example, *to show* that you also should do exactly as I have done to you.” What did we just read that Jesus said would judge us? ***His words!*** Should we do what He says? *Yes, indeed!* It kind of gets down to a very simple thing, no big deal.

Verse 16: “Truly, truly I tell you, a servant is not greater than his lord...” Are all of those who are supposed to be Christians some kind of servant of God one way or the other? *Yes, they are!* Not just ministers only. Do you serve God in your life? *You’re a servant of God!*

Then we, as the servants of God—being ministers or lay member; doesn’t really make any difference—have no right to go tell God what to do, because we are not greater than the Lord and the Master.

Remember, He said, v 13: “**You call Me the Teacher and the Lord,** and you speak rightly, because

I am.”

Then He says, v 16: “...a servant is not greater than his lord, nor a messenger... [‘apostolos’—apostle] ...greater than he who sent him.” What is Jesus telling the apostles right here? *Don’t go set yourselves up to proclaim yourselves greater than Me, to do things differently than I have commanded!* We’ve seen that and heard that.

Verse 17: “**If you know these things, blessed are you if you do them.**” The word for *do* is the Greek word ‘poieo,’ which means *practice them*. You do them as a practice. That becomes very key and important. You can have knowledge of something, but it doesn’t do a bit of good unless you use the knowledge and act upon what you know. That’s what brings happiness, acting upon that knowledge.

- Why? *God is with you! Christ is with you!*
- Isn’t that what we want in our lives? *Sure that’s what we want in our lives!*

(go the next track)

The word *believe* is that you are committed; it’s a belief that you act upon. It has the same kind of intensity that you might ascribe to, but not the fanaticism or the hatred that you would ascribe to a kamikaze pilot. You believe, you are committed! That’s what kind of belief we need. That’s what it’s talking about here. And each person has to do this between him/herself and God.

The old saying is that *if someone can talk you into it*—like at a rally, group or emotional thing where you’re cornered in a prayer meeting and everybody is praying, ‘O Lord...’ and you recognize you’re a sinner and tears are streaming down. ‘Yes, I accept Jesus.’ You are talked into it!—*you can be talked out of it!*

I don’t know of any Christian who is a real true Christian who does not have circumstances in his/her life to put that to a test: *whether you really believe!* The disciples were, before they were converted, on a ‘sales’ type of thing. ‘Lord, we’ll go to the death, we’ll go to Jerusalem and be stoned, I’ll never deny You...’ **Baloney!** That’s so much spiritual baloney, it won’t work; it’s got to have this *belief! It is literally a part of your very being;* it’s not just an idea in your head. It’s not something you use when you’re in trouble.

It is a part of your very being whether in good times or bad times, whether rich or poor, or whether the things are that’s how you live and believe! You operate that way!

This is true, absolutely true. If you are coerced into becoming a Christian because of an

emotional thing or because of an altar-call or you commit publicly, all this sort of thing, remember:

John 6:44: “**No one** ... [this is the authority of God speaking] ...can come to Me unless the Father, Who sent Me, draws him...” There it is! God has got to do it. If God is the One Who is doing it, then there *can’t be any layer of human beings between you and God and that relationship*—be it teachers, ministers, helpers, other brethren—not *between* you and God! Otherwise they’re just kidding themselves.

That’s why you can’t do as a lot of these evangelists say, ‘Come and give your heart to the Lord and then we’ll give you a list of churches and you pick one that is close to you, which one you would like. **You’re not come to God, you’re coming to a person!**’ You’re going to a church and playing ‘religion.’ Sooner or later it’s going to fall apart.

There was a special one-hour program—*The Rebirth of America*—put out by a foundation connected with Pat Robertson. (put out some years ago). It was really very well done and pointed out all the pornography, adultery, drugs, all the things in government, the judges and then it got to the commitment to Christ. They had a follow-up in the *Reader’s Digest*. They have in there—in a special section—how to repent and how to accept Christ into your life. Very deceiving, very dangerous! This is exactly what we’re talking about, this hype thing of getting on the bandwagon.

Do you accept Jesus? Fill out this coupon and check this box and mail it to us that you have accepted Jesus. **NO WAY!** It won’t happen. There are going to be a lot of sincere people who think it’s going to be that easy, and when the crunch comes they’re not going to make it.

You see how people are deceived? Then comes the kicker: now be active in the elections and get out and vote on this and that issue. So, ‘religion’ is only an idiomatic mask and has *nothing to do with true salvation!* They put this book out and it shows about the founding fathers and how the nation originally started out believing in God. It all sounded good. ‘Oh yes, we need to get back to God, and go vote for this one and that one.’

That’s salvation in the flesh for this world! It has nothing to do with salvation for eternity through Christ!

John 13:17: “**If you know these things, blessed are you if you do them.**” I would say that that’s not only exclusive of the Passover, I would have to say that that would be all the words of God. What did He say about the wise man and the foolish

man (Matt. 7). ‘They heard these words of Mine and built his house upon a rock...’ *all the words.*

Betrayal of Jesus:

Verse 18: “I am not speaking of you all; *for* I know whom I have chosen, in order that the Scripture might be fulfilled...” Can you imagine Christ all during His ministry *knowing?* I’ll have bring some time showing all the verses of Jesus and the disciples with Satan; he was around. Remember after Jesus’ temptation that Satan left Him for *a little season.*

- Who actually betrayed Jesus and had Him crucified? *Satan the devil!*
- Why did that have to be? *I’ll answer that in another sermon!*

Imagine how Jesus felt *knowing* that here is Judas Iscariot. Did He know the thoughts of other people? *Sure!* He would be sitting at dinner with the Pharisees and He could read their minds. Remember Simon the Pharisee who brought him to this dinner and the old master said, ‘Come and take the best place here.’ Then in comes this woman of the street and started crying and repenting and washing His feet. Simon thinking within himself, ‘If He were a prophet He would know what sort of manner of woman that she was.’ And it said that Jesus knowing his thoughts said, ‘*Simon, I have somewhat to say to you...*’ Then Jesus gave him a parable about the one who owed a lot and the one who owed the least, and forgave both and even Simon got that right. Then Jesus really read him the ‘riot act’ and made him worse than the street woman washing His feet.

I would say that whenever Jesus needed to understand someone’s thoughts that He had the power, but that doesn’t mean that He went around and wherever He walked that He could read everybody’s mind, everything that was going on.

“...‘He who eats bread with Me has lifted up his heel against Me’” (v 18). Just imagine how He felt *knowing* that here is Judas Iscariot and He knew when He chose him what he was going to do. Remember that Jesus did cry out to the Father, ‘If You be willing, let this cup pass from Me; nevertheless, not My will, but Your will be done.’

Verse 19: “I am telling you at this time, before it happens, so that when it does happen, you may believe that I AM. Truly, truly I tell you, the one who receives whomever I send is receiving Me; and the one who receives Me is receiving Him Who sent Me” (vs 19-20).

Therefore, you have to make sure that whoever is preaching that is someone whom God

has really sent. There are a lot of people out there crucifying to do a 'good work for the Lord'—which is a good courageous work—but maybe God didn't send them.

Verse 21: "As *He* was saying these things, Jesus was troubled in spirit..." Have you ever had a situation where all of a sudden you just become really depressed mentally, just like something just came down on you. That's generally when you have had a very traumatic circumstance going on. *And He did!*

"...and testified, saying, 'Truly, truly I tell you, one of you shall betray Me.' Then the disciples looked at one another, wondering of whom He was speaking" (vs 21-22). That was something. Here are these disciples and they didn't know very much at this time. They couldn't even suspect that it was Judas clear down to the last Passover.

Verse 23: "Now one of His disciples, the one whom Jesus loved was leaning on Jesus' chest." John is referring to himself. If you understand what was going on, when they ate they were actually reclining. They were on a lounge reclining. I'm sure that Jesus was on one lounge and John reached back with his head and leaned back when he asked, 'Who is it, Lord.' I'm sure he was lying there like a little kitten, like some people would imagine.

Verse 24: And so, Simon Peter motioned to him to ask who was the one of whom He was speaking." A little sign language. 'John, you're right there, ask Him' (in a whisper).

Verse 25: "Then he leaned back on Jesus' chest *and* asked Him, 'Lord, who is it?' Jesus answered, 'It is the one to whom I shall give a sop after I have dipped it.'" (vs 25-26).

I had someone tell me that this proved that the bread that they were eating was leavened bread, because it was a sop. How can you have a sop with unleavened bread? *All you have to do is just watch a Mexican eat at any time!* He takes his tortilla, which is unleavened, and uses it as a scoop and eats. Simple! This is not as we think of as a sop, taking some French bread and dip it in the gravy. That's what we think of. What they had, and that kind of bread was very common, just like tortillas are for the Mexican.

"...And when He had dipped the sop, He gave *it* to Judas Iscariot, Simon's *son*. And after the sop, Satan entered into him...." (vs 26-27). Here becomes the real spiritual battle from then on. There was a spiritual battle going on all the time up until then, but here it got 'down to cases.' This shows that *Satan can put thoughts into the minds of people and*

prepare them for later possession. Just looking down in the course of modern history I would think that Hitler fulfilled that more than anyone else we could think of. That Satan put a lot of things into his heart over a long period of time and then toward the end just possessed him unto destruction! There was no reason for a lot of things that Hitler did when you see the history of the last part of his life. We're going to see that happen again, right at the end (Rev. 16)

"...Then Jesus said to him, 'What you do, do quickly.' But not one of those sitting at the table knew why He said *this* to him; for some thought, since Judas had the bag, that Jesus was telling him, 'Buy the things that we need for the feast'; or that he should give something to the poor" (vs 27-29)—which was a common thing to do. They'd go around and find someone who wasn't able to keep the Passover, invite them in and have them keep the Passover with them. Give them some food and whatever.

Verse 30: "So then, after receiving the sop, he immediately went out; and it was night." See how all this is worked at night. Who is the 'lord of night'? *Satan! The lord of darkness!*

I think that it's very significant that when we get down to the time of the arrest of Jesus—John 18—that it was probably about midnight on the Passover that He was arrested. That coincides exactly when the 'death angel' *passed over* the houses of the children of Israel when they had the Passover in the land of Egypt, before they came out of slavery.

God *did not pass over* His firstborn Son on the midnight of the Passover, but allowed the 'death angel' to take Him, arrest Him.

Verse 31: "When he was gone, Jesus said, 'Now has the Son of man been glorified, and God has been glorified in Him.'" How is that God can be glorified in such a gory event, because it was gory. It was messy. After the Passover He went out and when He got done praying, everything from then on was nothing but a mad mess! How could God be glorified in that? *I will answer that later!*

Verse 32: "If God has been glorified in Him, God shall also glorify Him in Himself, and shall immediately glorify Him. Little children, I am with you yet a little while. You shall seek Me; but as I told the Jews, 'Where I am going, you cannot come,' I am now telling you also" (vs 32-33). A very simple statement!

- Where is that Jesus was going to go? *He was going to go to heaven!*

- Why is that people believe that they go to heaven when Jesus said that where He goes they cannot come?

Sometimes you get down to these very simple statements and very simple questions and it cuts a swath right across what people believe. You cannot go! Why? *Because it's impossible for a human being in the flesh to go to heaven!*

Loving each other:

Here begins the *new* commandment. Notice that Satan was removed from their midst, when Jesus gave this commandment:

Verse 34: “A **new commandment** I give to you...” Here’s the whole heart and core of the real struggle of what Christians and Christian groups need to attain. That’s why whenever there is some great hassle, the best thing to do is just get away from it, just walk away and leave it alone. That’s the opposite of what happens here.

When those things occur, how righteous do people get? I mean, you compare the Inquisition to what it says here and then compare it to what Jesus said; ‘You’ve heard it in past time that you shall love your neighbor and hate your enemy, I say to you, love your enemies!’ How can they justify an Inquisition and the killing of millions of people in the name of Christ to purify their soul? If they purify their soul through torture and death, it doesn’t make any sense!

With the real situation with any Church of God, this is what we need to strive for, right here; this is the heart and core of it. You can have a lot of doctrines, you can have the right days, you can have a lot of things right, but what if you do not have love (1-Cor. 13)? *You’re nothing!* All your knowledge, all your doctrine doesn’t count!

“...that **you love one another in the same way that I have loved you**, that *is how* you are to love one another” (v 34). That is a command!

I know that the next time that anything like that comes up, I’m going to stand up and shout that so loud, and say, ‘Hey, folks, is that what we’re doing here?’

Verse 35: “By this shall everyone know that you are My disciples—**if** you love one another.” Here Jesus brought that all done to this one focus.

- What is that love going to do?
- That love for God and each other?
- How can we love each other unless we love God first?
- How can we love each other as Christ

loved the disciples unless we love God first?

- *Can’t do it!*

We can emphasize the whole of 1-Cor. 13 in relationship to what Jesus just commanded. Isn’t it interesting that He gave that command on the Passover evening; *to love each other that way!*

1-Corinthians 13:1: “If I speak with the tongues of men and of angels, but do not have love [‘agape’], I have become a sounding brass or a clanging cymbal.” You can pick up on all those things when someone is dissimulating. When something is hollow and doesn’t ring true you can pick it up.

Verse 2: “If I have *the gift of prophecy*...” Isn’t everyone all excited about prophecy? I have never seen such a thing. Almost everything I read of the Church of God is got some kind of prophecy thing in it. I just sit back and watch it. I’ve done it! I’m interested in prophecy, and I’ve done it and said outlandish things.

- What if you understood all the prophecies there were?
- What if you could lay them all out and have all kinds of charts and graphs and make it exactly fit and be perfect?

“...and understand all mysteries...” (v 2). Just the best imputed combination in the world.

“...and all knowledge, and if I have all faith, so as to remove mountains, **but do not have love, I am nothing**” (v 2). That really takes away a lot of things—doesn’t it? *Sure does!*

- “...the gift of prophecy...”—you could really get a following with that
- “...understand all mysteries...”—you could get another following
- “...all knowledge...” and “...all faith...”—have big ‘faith healing’ campaigns

“...so as to remove mountains, **but do not have love, I am nothing**.” In other words, it doesn’t count; what good are those things without love?

Verse 3: “And if I give away all my goods, and if I deliver up my body that I may be burned...” The first time I ever saw a burning body was during the Vietnam War. They had these Buddhist monks over there resisting the war and they’d sit down, cross their legs and sit in their position and douse themselves with gasoline and stoically light themselves and burn.

They did it for God—right? *NO! They didn’t*

do it for God!

“...but do not have love, I have gained nothing” (v 3). At the resurrection God is going to say, ‘What you did really didn’t amount to anything.’

Verse 4: “Love is patient *and* is kind...” Here is the way to end the hassles in the Church and in our lives and families. On the other hand, do not let the kindness be taken advantage of to where the kindness becomes foolishness, especially in relationship to correcting children.

You can be kind to crooks all day long, but you’re not going to change them. This is talking about within our relationship to loving each other and getting along with each other.

Sure, you can be kind to people in the world, you can even be kind to criminals, but if you’re overly kind to them—like the penal system has been—then they take advantage of you. That’s balanced out with the Scripture that says, ‘Because a sentence is not carried out against an evil work, the hearts of the sons of men are set in them to do evil’ (Ecc. 8).

“...love envies not, does not brag about itself, is not puffed up” (v 4)—how great ‘I am.’ Did Jesus puff Himself up? Think about the Passover and the foot-washing in relationship to Jesus’ behavior during the crucifixion. He didn’t say, ‘Don’t you know who I am?’

- Did He wash the disciples’ feet? *Yes!*
- Did He answer back a word? *No!*
- Did He willingly go like a lamb to the slaughter? *Yes!*
- What did Jesus do when He was up on the cross? *He said, ‘Father, forgive them, they don’t know what they are doing!’*
- Is that kind?
- Is that longsuffering?
- *Yes, indeed!*

Verse 5: “*Love* does not behave disgracefully, does not seek its own things...” Just take this as an outline and see everything that Jesus did. God is love! Love is this, and that’s what God is.

“...is not easily provoked, thinks no evil, does not rejoice in iniquity, but rejoices in the Truth. *Love* bears all things, believes all things, hopes all things, endures all things” (vs 5-7). That’s a real positive and dynamic thing.

Verse 8: “Love never fails. But whether *there be* prophecies...”—*of men*, not the prophecies

of God, because it says that ‘the Scripture cannot be broken’; so the prophecies of God are not going to fail, I guarantee you that.

“...they shall cease; whether *there be* languages, they shall cease; whether *there be* knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is Perfect has come, then that which is in part shall be set aside. When I was a child, I spoke as a child, I understood as a child, I reasoned as a child; but when I became a man, I set aside the things of a child. For now we see through a glass darkly...” (vs 8-12)—shadowy.

We understand certain things. I know from experiential knowledge, the more that you understand the grace of God and just literally, every day, in your prayers, put your life under the grace of God, *the more that you feel secure and safe, and can overcome!* It protects you from Satan. Who is making you righteous? *God! Not your own works!*

“...but then... [at the resurrection] ...we shall see face-to-face...” (v 12). That’s going to be an exhilarating thing. Remember that John says, ‘It doesn’t yet appear what we shall be, but we know that when we’re resurrected we shall see Him as He is, face-to-face. That’s going to be exciting. You talk about a day of excitement, exhilaration, happiness and love. That’s going to be something else—isn’t it?’

“...now I know in part, but then I shall know exactly as I have been known. And now, these three remain: **faith, hope and love**; but **the greatest of these is love**” (vs 12-13).

That’s why Jesus gave this *new commandment* (John 13). He gave it on the Passover evening. Let’s just make that a keynote of the things that we want to do; to grow in this.

I’ve heard a lot of sermons that said, ‘Brethren, we have to overcome.’ *That’s true!* ‘Brethren, we need to grow.’ *That is true!* But how do you do it? *Through grace and love, and the other things come!*

How many people have wanted, are wanting and desiring—many even planning to escape—the Tribulation? *Through whatever means!* They want to go to a place of safety or be protected—right? That’s the basis of a lot of prophecies, to try and figure out when it’s going to be.

I’ll just give you a truism, and I think it is right: ***if*** you love God with all your heart, mind, soul and being, and ***if*** you love the brethren like it says here, do you think that God is going to send you

through it? *I don't think so!* If He does, then you're going to demonstrate the love that you have for God. But no one is going to go to a place of safety by figuring it out where it is; or how to get there; or to have a box to take with them; whatever. There are those who have had their 'Petra box' right by their door just in case they got the word to go.

- If you love God and the brethren, will God take care of you? *Yes!*
- Where then should the emphasis be?

Not to become muddled and softheaded to where everything is to become soft mushy-gussies. That's not what it's talking about.

John 13:34: "A new commandment I give to you: that you love one another in the same way that I have loved you, that *is how* you are to love one another. By this shall everyone know that you are My disciples—if you love one another" (vs 34-35).

That's the only way to get rid of hassles and have things stay together. Let's make sure that we have the *glue of love* to hold things together. That's what will do it!

Peter's denial

Verse 36: "Simon Peter said to Him, 'Lord, where are You going?' Jesus answered him, 'Where I am going, you cannot follow Me now, but you shall follow Me afterwards.' Peter said to Him, 'Why can't I follow You now? I will lay down my life for You.' Jesus answered him, 'You will lay down your life for Me? Truly, truly I tell you, *the* cock shall not crow until you have denied Me three times'" (vs 36-38).

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Revelation 22:18-21
- 2) John 21:25
- 3) John 20:30-31
- 4) John 12:46
- 5) Romans 1:17
- 6) John 12:44-50
- 7) John 5:22-27
- 8) John 9:39-41
- 9) John 14:23
- 10) John 13:1-16, 13, 16-17
- 11) John 6:44
- 12) John 13:17-35
- 13) 1 Corinthians 13:1-13
- 14) John 13:34-38

Scriptures referenced, not quoted:

- 1 Peter 4:17
- Matthew 7
- Revelation 16
- John 18
- Ecclesiastes 8

Also referenced: Book: *Josephus—History of the Jews*

FRC:bo
Transcribed: 12-8-14
Corrected: 12-29-14

Gospel of John XXI Jesus Reveals the Father and the Comforter

(John 14)
Fred R. Coulter

John 14 is what Jesus spoke to His disciples immediately after Judas Iscariot went out to betray Him. Then John 14-17 are all involved at the time they were there at the Passover until the arrest of Jesus.

John 14:1: "Let not your heart be troubled. You believe in God; believe also in Me." That's the whole theme of the book of John, *believing in Christ!* That's salvation and that belief unto salvation to where it becomes a very part of your being, just like God's Spirit in your mind becomes a part of your very mind. This *belief* is not just something to believe on, or to understand, but it's something that *you believe as a way of life*, and that's the way it is! You're not going to let anything detract from your belief in Jesus Christ.

Verse 2: "In My **Father's house** are many dwelling places..." The Father's house is New Jerusalem and that's the place where we are going to live.

"...if it were otherwise, I would have told you. I am going to prepare a place for you" (v 2). Think about that for a minute. Jesus Christ is preparing a place for each one of us. Down through the different generations of Christians as they came on the scene, Christ is preparing a place for them—a place in New Jerusalem. Then He gives this promise:

Verse 3: "And if I go and prepare a place for you, I will come again and receive you to Myself; so that where I am, you may be also."

Let's see what Peter has recorded for us concerning this inheritance that is for us, and it's reserved in heaven for us. Where is New Jerusalem coming from? *From heaven!* It's interesting, you compare Rev. 13. The *beast* comes 'out of the sea,' the earth. New Jerusalem comes from heaven, from God! We get a little clue from Peter about what he wrote in the last part of 2-Peter about Paul's epistles, that Paul wrote some things hard to be understood. It kind of gives you a little clue to the Epistles of Paul, because right at the end of 2-Pet. It says to 'grow in grace and in knowledge,' and Peter wrote very similarly as Paul did after he apparently studied the Epistles of Paul. (That is speculation that maybe he did and maybe he didn't.)

1-Peter 1:2: "*Who have been chosen...* [selected of God; selected by grace to call us]

...according to *the* predetermined knowledge of God *the* Father, by **sanctification** through *the* Spirit..."—*to be made Holy*—'hagia' and the word for *saint* is 'hagios.' We're Holy as far as God is concerned. Wherever the presence of God is *is Holy*. Do we have the presence of God in our mind in spirit? *Yes!* That's why we're called *Holy brethren*.

"...unto obedience and sprinkling of *the* blood of Jesus Christ: Grace and peace be multiplied to you" (v 2). You'll find that none of the other writers of the epistles or any of the writers of the Bible use grace and peace. That's taken almost right from Paul's writings. Every one of Paul's writings starts out 'Grace and peace be to you from Jesus Christ and God the Father.'

Verse 3: "Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, has **begotten us again...**" Notice that we're not *born again!* God's Spirit in us is the very seed from God the Father.

"...unto a living hope... [a living *belief*, a living *salvation*, a living *Savior*] ...through *the* resurrection of Jesus Christ from *the* dead; unto an inheritance incorruptible and undefiled and unfading, reserved in heaven for us, who *are* being safeguarded by *the* power of God through faith, for salvation *that is* ready to be revealed in *the* last time" (vs 3-5). So, the salvation of God is going to come, and it's going to be revealed. Christ is literally going to return from this earth.

Let's see about this place that Jesus is preparing. Let's see how God is preparing a place, and also, *us*. We're being prepared to receive *eternal life!* We're having a place prepared for us to live eternally.

Revelation 2:7: "The one who has an ear, let him hear..." Always be willing to hear and listen to what God has to say and what God's Spirit is going to show us, teach us and say to us.

"...what the Spirit says to the Churches. To **the one who overcomes...**" (v 7)—*is overcoming!* Just like in the book of John *the one who is believing; the one who is overcoming!* It is an active, alive, a progressive moving salvation. Of course, the way we overcome it is not by works, but by faith. This is what overcomes the world: **our faith!** That's the only way we're going to have salvation; it can't

be any other way.

“...I will give *the right* to eat of the tree of life that is in *the* midst of the paradise of God” (v 7). Wherever the place is that He’s preparing it is in the “...paradise of God.” We’ll see that that’s New Jerusalem.

Verse 11: “The one who has an ear... [all the churches have to be listening attentively to Christ] ...let him hear what the Spirit says to the churches. The one who overcomes shall not be hurt of the second death.” We’re going to live forever! That’s fantastic! Going to live forever as God lives forever; that is going to just be absolutely marvelous!

Verse 17: “The one who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give *the right* to eat of the hidden manna... [that is the spiritual life that comes from God] ...and I will give him a white stone, and on the stone a new name written, which no one knows except the one who receives *it*.”

Everyone is going to have a main address, where we are going to be in the place God is preparing. This place belongs to you. Today we have addresses and phone numbers and things like that. I don’t know exactly how it’s going to be in New Jerusalem, but there’s going to be a place that says that, with your new name, *this is your place*.

Verse 26: “And to the one who overcomes, and **keeps My works**... [having to practicing the works of Jesus Christ] ...unto *the end*...” We have to continuously do it; that’s why this thing of believing in Jesus and God the Father has to be so absolutely beyond what we can conceive of as far as just believing things as people are concerned. That’s why it can only be of the Holy Spirit.

Remember when some of the disciples left and Peter said, ‘Lord, we’re here with You, to whom would we go? You have the words of life. We believe that You are Jesus the Christ.’

Jesus said, ‘Do you really believe? I’ve chosen 12 of you and one of you is a demon!’ (John 6). This is the kind of belief that can only be a *spiritual* belief, which comes from God the Father—*believing, keeping and overcoming* is all in the book of John. John wrote Revelation, 1st, 2nd, & 3rd John, and the Gospel of John. All of these have that *believing* all the way through.

“...keeps My works unto *the end*, I will give authority over the nations” (v 26). We’re going to be on earth, wherever this place is that God is preparing and is going to bring here.

Verse 27: “And he shall shepherd them with an iron rod, as vessels of pottery are broken in pieces; as I have also received from My Father; and I will give him the morning star” (vs 27-28). There’s going to be a splendid, glorious inheritance that we’re going to have.

Verse 29: “The one who has an ear, let him hear what the Spirit says to the churches.”

Revelation 3:5: “The one who overcomes shall be clothed in white garments...” God is going to give us everything we need for eternal life: a place to live, clothes to wear. What’s it going to be like to have clothes made out of spirit? *I don’t know!*

“...and I will not blot out his name from the Book of Life, but I will confess his name before My Father and before His angels” (v 5).

Verse 12: “The one who overcomes will I make a pillar in the temple of My God...” Where is the temple of God going to be? *In New Jerusalem!*

“...and he shall not go out anymore; and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem...” (v 12).

What was Jesus’ occupation when He was on the earth? *A carpenter, a builder!* What is He doing now in heaven? *Building a place for us!* He said, ‘If I go, I will prepare a place for you, and I will come again and receive you unto Myself.’

“...which will come down out of heaven from My God; and *I will write upon him* My new name” (v 12).

Verse 21: “To the one who overcomes will I give *authority* to sit with Me in My throne, even as I also overcame, and sat down with My Father in His throne.”

Revelation 5:9 shows what we’re going to be doing: “And they sang a new song, saying, ‘Worthy are You to take the book, and to open its seals because You were slain, and did redeem us to God by Your own blood, out of every tribe and language and people and nation, and did make us unto our God kings and priests; and we shall reign on the earth’” (vs 9-10). So, it’s going to be right here on the earth.

Revelation 21:27: “And nothing that defiles shall ever enter into it... [New Jerusalem] ...nor shall *anyone* who practices *an* abomination or *devises* a lie; but *only* those who are written in the Lamb’s Book of Life.” We are promised that our names will not be blotted out of the Book of Life. This shows that we will have entrance into New Jerusalem.

Revelation 22:14: “Blessed *are* those who keep His commandments...” We see everywhere about faith, growing, overcoming there are those who *do the commandments of God*. Commandment-keeping doesn’t do away with grace, and grace does not do away with commandment-keeping; they go hand-in-hand. Eternal life is through grace; but we must walk in the good works that Christ has ordained.

“...that they may have the right to *eat of the tree of life*, and may enter by the gates into the city” (v 14)—New Jerusalem!

Revelation 21:6: “And He said to me, ‘It is done. I am Alpha and Omega, the Beginning and the End. To the one who thirsts, I will give freely of the fountain of the water of life. The one who overcomes shall inherit all things; and I will be his God, and he shall be My son’” (vs 6-7). These are some tremendous promises!

If you get discouraged, just down and out and feel really bad, just go read Rev. 21:7 *that you’re going to be the very son of God!* That’s absolutely exciting! When God prepares this place for us, just imagine what it’s going to be like when we are called to enter into New Jerusalem, and we walk through one of these tremendous gates that is just like one great big pearl.

There are 12 gates and each of the gates have the names of the 12 apostles. I don’t know which one we’re going to walk through, but we will walk through it and Jesus will take us to our place. That’s really going to be something—isn’t it?

That’s going to be really exciting! Have you ever walked into a brand new house; remember how you felt the first time you walked in it? Just think what it’s going to feel like to walk into a brand new place in New Jerusalem? *The place that Christ has made for us!* That’s going to be absolutely exhilarating. I don’t know what that’s going to be like, but I’m sure that the feeling is going to be beyond anything we can know or understand in the emotions of the flesh as we are now.

John 14:4—Jesus said: “‘And where I am going you know, and the way you know.’ Thomas said to Him, ‘Lord, we do not know where You are going; how then can we know the way?’ Jesus said to him, ‘**I am the Way, and the Truth, and the Life; no one comes to the Father except through Me**’” (vs 4-6). It has to be *in Christ!*

That’s why the Jews had such a horrible time, because they have the Old Testament, and all their traditions, and they’re holding onto all that they can, but it has to be *through Christ!* That’s why Paul

said that Christ is to the Jews a ‘stumbling block.’ “**...no one comes to the Father except through Me [Christ].**”

- that’s how important salvation is
- that’s why the Father has to draw us with His Spirit
- that’s why we have to be granted repentance
- that’s why the work in us through the Spirit of Christ is the thing that’s so important that we can go ahead with and overcome with

“...I am the Way, and the Truth, and the Life; no one comes to the Father except through Me.”

It’s not the wise, it’s not the prudent, it’s not the smart, it’s not the great people of the world, but it is the work of God Who calls us, *Who gives to us the kingdom!*

Matthew 11:25: “At that time Jesus answered and said, ‘I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to babes. Yes, Father, for it was well pleasing in Your sight *to do this*. All things were delivered to Me by My Father; and no one knows the Son except the Father; neither does anyone know the Father except the Son, and the one **to whom the Son personally chooses to reveal Him**’” (vs 25-27). It has to be *revealed!* God has to work in your life!

I don’t know about you, but there was a time that I could see that God the Father reached down and called me. There was a distinct event that occurred in my life to make me aware of God, the calling of God, and Jesus Christ. Was there a time like that in your life? *A time that you can look back and you know that God began dealing with you!* There ought to be! Then you repent and were baptized.

Verse 28: “Come to Me, all you who labor and are *overly* burdened, and I will give you rest.” That’s so we can grow, change and overcome. He gives us rest in peace, mercy and kindness.

Verse 29: “Take My yoke upon you, and learn from Me; for I am meek and lowly in heart; and you shall find rest for your souls. For My yoke *is* easy, and My burden is light” (vs 29-30). I’ve had many people in the past ask me how come Christianity is so hard, yet, Jesus said that His yoke is easy and burden light? *That’s compared to just living in the evil in this world!*

When we put it all under the blood of Christ,

and with the grace of God it is easy and it is light. It's a struggle otherwise. If you try and do it on your own, it's a struggle, and you're going to find yourself wondering how on earth you can overcome, change and grow. Put that all on Jesus Christ. Remember that Jesus said, 'I am *the* Way, *the* Truth and *the* Life.'

Not only is He *the* Way, *the* Truth and *the* Life, there is only one name under heaven by we can receive salvation, and that's the name of Jesus Christ:

Acts 4:12: "And there is no salvation in any other..." There is no other savior, no other religion, no other way; it is *through Christ!* That makes it a whole lot easier in a sense, because you don't have to worry about the people that God hasn't called. But it makes it more difficult in another way, because *there is only one way, and Christ is that way!*

"...for neither is there another name under heaven which has been given among men, by which we **must** be saved" (v 12). That little word *must* in the Greek is interesting; it means *by which it has been ordained for you to be saved!*

- No other name!
- No other way!
- No other means!

It is through Jesus Christ alone!

Remember, Judas had already left to betray Jesus, so Jesus is telling them these words to comfort them. This is the final testimony of one to die. In other words, if you were gathered around with your family, and say the father of the family was going to die, and he tells you, 'I'm going to die! I'm going to give you my last words and my testimony and here is what I want you to do.' That was so that they would pay attention *to do* what Jesus said:

John 14:7: "'If you had known Me, you would have known My Father also. But from this time forward, you know Him and have seen Him.' Philip said to Him, 'Lord, show us the Father, and that will be sufficient for us.' Jesus said to him, 'Have I been with you so long a time, and you have not known Me, Philip? The one who has seen Me has seen the Father; why then do you say, "Show us the Father"?'" (vs 7-9). That shows that Jesus was the exact replication of the Father. If they saw Jesus then they had seen the Father.

What else does it mean? It's very important in understanding about Christ and how He overcame, and it's very important for us to understand how we can overcome.

Verse 10: "Don't you believe that I am in the Father, and the Father is in Me?... [we have to believe in Christ, that the Father was *in* Christ] ...The words that I speak to you, I do not speak from My own self; but the Father Himself, Who dwells in Me, does the works."

Jesus told the Jews, 'I work and My Father works.' Christ didn't do anything that the Father did not tell Him to do and motivate Him what to do. "...the Father Himself, Who dwells in Me, does the works."

Verse 11: "Believe Me that I am in the Father and the Father is in Me; but if not, believe Me because of the works themselves. Truly, truly I say to you, the one who believes in Me shall also do the works that I do; and greater works than these shall he do because I am going to the Father" (vs 11-12).

Let's look at some other Scriptures showing how Jesus followed and believed the Father and did those things only. Let's see how we also need to do the same thing; how we need to draw closer to God in the same way.

John 5:30: "I **have no power to do anything of Myself...**" Jesus didn't come here to do anything on His own. ***He came here to do the will of the Father! The Father Who dwelt in Him through the Holy Spirit did everything!*** Remember that it said of Jesus that He was:

- full of grace
- full of Truth
- full of the Holy Spirit

That's how He was able to accomplish it. That doesn't mean He was helpless, it meant that *He completely gave His will to the direction, leading and guiding of the Father!*

"...but as I hear, I judge; and My judgment is just because I do not seek My own will but the will of the Father Who sent Me" (v 30). All the way through the book of John it emphasizes that over and over again so that we can believe and let the Father work through us and let Christ work in us. It says that God the Father and Jesus Christ will come and 'make Our abode with the one who believes' (John 14). That's quite a promise! That is absolutely fabulous!

John 8:28 also gives us another indication of what we need to do, how we need to do things, and how we need to live our lives: "Then Jesus said to them, 'When you have lifted up the Son of man... [prophecy of the crucifixion, lifting up on the cross] ...then you yourselves shall know that I AM, and ***that I do nothing of Myself. But as the Father***

taught Me, these things I speak. And He Who sent Me is with Me. The Father has not left Me alone **because I always do the things that please Him**” (vs 28-29).

As we are walking toward the Light—Christ—and living within that grace of God, completely under the umbrella of protection of the grace of God, and walking in the way that we need to, then we will be doing the things that please God. What happens when we do the things that please God? *That’s very important in relationship to our prayers!* And in just pleasing God in general. Remember what He told the ones who received the talents? *Well done good and faithful servants!* They did the things that pleased God.

1-John 5:14: “And this is the confidence that we have toward Him: that if we ask anything according to His will, He hears us.” That’s a very important thing and it comes right back to John 14. Notice again how John emphasizes these things over and over again.

It’s said, by tradition, that before John died the only thing he could say was *love one another!* See how much he’s written here, and this all this ties in together.

Verse 15: “And if we know that He hears us, whatever we may ask...” Why is that? *Because we do those things that are pleasing in His sight!*

1-John 3:22: “And whatever we may ask we receive from Him because we keep His commandments...” Isn’t that what Jesus said: ‘Of My own self I can do nothing’? *and* ‘As the Father has commanded Me, that I do.’

“...and practice those things that are pleasing in His sight” (v 22). Do as Jesus said, always do the things that please the Father. That’s how our lives are to be. Do those things that *please* God! What is one of the most pleasing things to God? *When we come to God in a humble and contrite, repentant attitude in heart and mind!* And ask for God’s mercy, grace and forgiveness to lead us, guide us and send His Spirit. That’s all part of it.

As the Father in Christ, so also it is with Christ in us; Colossians 1:27: “To whom God did will to make known what *are* the riches of the glory of this mystery among the Gentiles; which is **Christ in you**, the hope of glory.” It says in another place ‘let Christ dwell in your heart.’ Isn’t that what Jesus said of the Father? ‘It is not *I* doing the work but the Father Who dwells in Me.’ Here is the spiritual thing for us.

- Christ *in you* is the hope of glory
- Christ *in you* is what overcomes

With the grace of God that makes it so much

easier. Where is the joy of being a Christian? Too many of us have gone through too many sad things; where is the joy? *The joy is letting Christ in you do it through God’s Spirit and through the grace of God!* This brings the joy because Christ is doing it. You’re not doing it. You’re in the same situation that Christ was then.

Christ in you is doing the work! That’s makes it whole lot easier. Just relax and we can have some joy and happiness. Jesus said, ‘My joy will be fulfilled in you.’ That’s how it’s fulfilled in you!

Gal. 2 talks about Christ in us, and here’s how our lives are in Christ. Remember that in baptism we are buried *in the likeness of His death!* That’s why Paul says here:

Galatians 2:20: **“I have been crucified with Christ**, yet, I live. *Indeed*, it is no longer I; but **Christ lives in me...**” That’s the way it has to be for every one of us. Christ *in* us! When we keep the Sabbath and get together as brethren, and view it from that point of view, doesn’t that make it so much better? Doesn’t that make it so much more wonderful? *That’s why we’ve nicknamed ourselves as ‘The No Hassle Church’!* We’re not having those hassles and we don’t want those hassles. ***If Christ lives in us then it is Christ doing it!***

“...For *the life* that I am now living in *the* flesh, I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me” (v 20). Just keep that in mind. Don’t go around carrying a big burden yourself. You put it on Christ! You put it on God and let Christ *in you* do the work.

Ephesians 4:1—this shows us how to live our lives with Christ *in* us: “Therefore, I, the prisoner of *the* Lord, am exhorting **you to walk worthily of the calling** to which you were called with all humility and meekness, with long-suffering, forbearing one another in love; being diligent to keep the unity of the Spirit in the bond of peace” (vs 1-3). The time that we are in the Church of God we have the unity of the Spirit of Christ.

Verse 4: “*There is* one body and one Spirit, even as you were also called in one hope of your calling.” See how all these things tie together with the different Scriptures that we just covered? That’s what is so fantastic about the Bible. You get ‘a little here, a little there’ and you put it all together, and what a beautiful and fantastic picture you have.

Verse 5: “One Lord, one faith, one baptism; one God and Father of all, Who *is* over all, and through all, and in you all” (vs 5-6). As the Father was in Christ—and if you saw Christ you saw the Father, and Christ did all the work through the

Father—so *Christ is in us and the Father is in us through the Holy Spirit!*

I don't know about you, but that makes me really excited. I don't want to get up and run around like the Pentecostals. I saw on television that they were whooping and hollering, holding hands and running around a table. I thought it was just like an Indian dance trying to whoop down the spirit. They were all jumping around.

Philippians 2:12: "So then, my beloved, even as you have always obeyed... [obedience; remember *obedience unto faith*] ...not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. **For it is God Who works in you both to will and to do according to His good pleasure**" (vs 12-13).

- Can you do the things that please God?
Sure you can!
- Does that mean you have to run out and have some sort of great religious work?
No!
 - love God with all your heart, mind, soul and being
 - love the brethren the way that you should
 - trust in the grace and faith of God and Christ
 - *believe*

God in you: Christ in you! The Father in you! That's really a fantastic thing for us to see, know and understand.

John 14:13: "And whatever you shall ask in My name..." We know it has to be according to the will of God. But will God hear our prayers? *Yes, He will!* Is there any limit? *No, as long as it's based upon faith!*

Jesus said that *if* you have faith as the grain of mustard seed, you can say to the sycamore tree *be removed into the ocean* and it would be removed. But you have to have that love and faith; that's why it's tied in here so much.

"...this will I do that the Father may be glorified in the Son" (v 13). Christ is there ready to answer our prayers. Why do we wonder so many times: will God hear my prayer? Will God answer my prayer? Why go pray if you don't believe? What good is it going to accomplish? *That's why you have to believe!*

Verse 14: "If you ask anything in My name, I will do *it*." You tie that together with those other Scriptures that we just read in 1-John 5 and 3; do those things that are those things that are pleasing in

His sight and they will be done and accomplished in the way that God wants.

(go to the next track)

We're going to come to a very important section of John 14, and what I want to do is read several verses and then we're going to understand why the Holy Spirit is not a *he*, a person. It was never in the original Greek where the Holy Spirit was *he*. When we read this, the translators of the Bible did put in the personal pronoun *he*. I'm sure that's because of their belief in the trinity.

However, that's contrary to what was written there in the original Greek. I'm going to show here a little elementary instruction in Greek so that you will be able to understand it just a little bit:

Greek-English Definite Article Instruction

- In English we have one word for *the*: the house, the car, the man, the woman
- In Greek there are three different *the*: masculine, feminine, neuter; these are pronounced:
 - 'ho'—masculine
 - 'ha'—feminine
 - 'tou'—neuter or neither masculine nor feminine

Masculine noun with definite article:

In English it's just one word: *the*; in the Greek there are three of them.

Let me show you how one thing leads to another. Here is a masculine noun: 'ho pater'—*the father*. You couldn't say 'ha pater' because you don't have female fathers. So, it is 'ho pater'—*the father*. Notice that the pronoun that follows, in English it is *he*—the father *he*. In Greek you would say, 'ho pater autos.'

Notice the 'os' on the end. Whenever you have a masculine definite article 'ho' then the pronoun must be a masculine pronoun to follow, which in the English is *he*; in the Greek is 'autos.'

Feminine noun with the definite article:

'ha gune'—*the woman*. That's the Greek derivative for women's medical specialties called *gynecology*; it comes from the Greek word 'gune.' You never say 'ho gune.' You say, 'ha gune' because it is feminine—*the woman*.

So, the pronoun in English for *the woman* is *the woman she*, but in the Greek it is 'ha gune auti' instead of 'autos.'

Neuter noun with the definite article:

‘tou pneuma’—*the spirit*. You have to see it in the Greek Interlinear to really understand it. The pronoun for a neuter noun in the English is *it*—*the spirit it*. In the Greek it is ‘tou pneuma auto.’ See the difference in the ending. This ending with the ‘o’ agrees with the ‘o’ in the ‘tou.’

In John 14 (KJV) where it talks about the Spirit *he*, the Greek pronoun is ‘auto’; the definite article is ‘tou’; so it must be in the neuter sense, *the Holy Spirit it*. That’s the only proper way that it should be translated. Let me show you the three different ones on the ‘auto.’

- ‘autos’—*he*
- ‘auti’—*her*
- ‘auto’—*it*

In the Greek that’s the way it is, and there should be never any changing of that; that’s an automatic rule.

Let’s see why it should be translated *it* instead of *he*. I hope you understand the definite article in the Greek—ho, ha, tou. Remember that the Spirit, ‘tou pneuma’ is neuter—not masculine, not feminine.

John 14:15: “**If you love Me**, keep the commandments—namely, **My** commandments.” This is the verse I like to have for someone who says, ‘I love the Lord.’ Ask them if they keep the commandments of God. Notice that it is conditional. I want to mention something else here that is important in the Greek, and that is the Greek is *emphatic*.

Verse 16: “And I will ask the Father, and He shall give you another Comforter, that it may be with you throughout the age.” The word *Comforter* is a masculine word, but the Spirit itself is neuter—‘tou pneuma.’

Verse 17: “*Even* the Spirit of the Truth... [‘tou pneuma to alethino’] ...which the world cannot receive because it perceives **it** not... [the world does not see *it*] ...nor knows **it**; but you know **it** because **it** dwells with you, and **shall be within** you.” They received God’s Spirit and it came **in** them. God’s Spirit was **with** them before Christ was crucified and resurrected. Then after He was resurrected the Spirit was **in** them.

Verse 18: “I will not leave you orphans; I will come to you.” That’s quite a statement. Here comes a very important and emphatic part of John.

Remember that he is saying this just before they get up and go out to the Garden of Gethsemane. John 14:31: “...Arise, let us go out.” That’s when they left wherever they were keeping the Passover.

Remember that when Jesus dipped the sop and gave it to Judas He was deeply troubled and distressed. What He’s saying now is the final—from the heart, from the gut—instruction for the disciples.

Verse 19: “Yet, a little while and the world shall see Me no longer; but you shall see Me. Because I live, you shall live also. In that day, you shall know that I am in My Father, and you *are* in Me, and I am in you. The one who has My commandments and **is keeping** them, that is the one who loves Me...” (vs 19-21). If you are keeping the commandments of God, you are loving Jesus.

“...and the one who loves Me shall be loved by My Father...” (v 21). These are really comforting Scriptures.

- Does God love you? *Yes, He does!*
- Does the Father love you? *Yes, He does!*

We don’t have to run around and be depressed and wonder: what about this? What about my life?

- Christ loves us!
- He loves you!
- He loves me!
- The Father does!

That is dynamic and absolutely incredible!

“...and I will love him and will manifest Myself to him” (v 21). Has Christ been manifested to you? *Yes, He has!* You haven’t seen Him. There’s a secret way that Christ manifests or reveals Himself to you and me. It’s a secret way. How is that? *It’s so simple it’s incredible!* Judas didn’t understand it:

Verse 22: “Judas (not Iscariot) said to him, ‘Lord, what has happened that You are about to manifest Yourself to us, and not to the world?’” If You reveal Yourself to us, how is that You’re not going to reveal yourself to the world? Granted, for 40 days after the resurrection He was with them and they saw Him, touched Him and handled Him. Then He ascended into heaven.

Verse 23: “Jesus answered and said to him, ‘**If anyone loves Me, he will keep My Word...**’” That’s how God manifests Himself to you, through the love of Christ to you and through His Word, through the very words that you have in your Bible, the very words of Jesus Christ.

It says that the one who keeps ‘My commandments loves Me.’ Now it’s more than just the commandments. “**If anyone loves Me, he will keep My Word**” (v 21). Everything that Jesus said! Again, it’s emphatic.

“...and My Father will love him, and We

will come to him and make **Our abode** with him” (v 23). That means that Christ is living *in* us. See how that ties in with the Scripture that ‘the life that I live in the flesh I live by the faith of the Son of God Who gave Himself for me!’ That’s how you can walk in faith. You can walk in faith when you understand that. You can keep coming to Christ and loving Christ, keeping His Word, keeping His commandments.

That will give us so much more confidence. Why should we worry? Why should we have the lack of confidence? *No reason at all! Absolutely no reason at all!* We should have the utmost confidence in God.

- **Do you believe** that God created the heavens and the Earth? *Yes!*
- **Do you believe** that He has called you? *Yes!*
- **Do you believe** that Jesus is the Son of God, your Savior? *Yes!*
- **Do you believe** in keeping His commandments and loving Him? *Yes!*
- What does God say? *He will make His abode—the Father and the Son—WE ‘will make our abode with him!’*
 - ✓ that’s how God reveals Himself
 - ✓ that’s how He manifests Himself to you and not to the world

If we just went down the sidewalk here, no one can tell that God is with us. There’s no halo, there’s no ghost following behind us. The world couldn’t tell one from the other, but **we know** mentally, because of God’s Spirit, that He has manifested Himself to us.

Verse 24: “**The one who does not love Me does not keep My words...**” That’s quite a test— isn’t it? *Quite a test!*

I had a situation where people said, ‘We used to do foot-washing, but we don’t need to do that now. That’s sort of antiquated and outdated. Who needs to do foot-washing today?’

- Were those the words of Christ?
- Did He not say that ‘I’ve given you an example that you ought to do?’
- Are you not duty-bound to wash one another’s feet?

We can take this same principle here. If you are not keeping the sayings of Jesus you are not loving Him. That means that you cannot create your own religion over here and put the name of Christ on it and say that you love God. *You don’t!* There’s a qualifying statement that you must be keeping His sayings.

That means actually practicing and living, keeping and actively doing. If you are not actively keeping His sayings you’re not loving God! You may claim you love God, but claiming, loving and doing are completely different.

“...and the word that you hear is not Mine, but the Father’s, Who sent Me” (v 24). That’s should make it so there’s no question in our mind about Who we’re really following and what we’re really doing. I know that when we keep the sayings of Jesus, that makes things so much easier. It just does!

“...and **the word that you hear is not Mine, but the Father’s**, Who sent Me.” We have this on the Highest Authority in the universe, from God the Father Himself! That’s fantastic! That is overwhelming!

I tell you, the book of John is just so deep with meaning and understanding, and yet, it’s so simple. It’s just like God manifesting Himself to us. It’s a very simple thing. His Spirit and His Word, there it is **to us**, not to the world. Yet, it is so profound and it’s forever. *Fantastic!*

Verse 25: “I have spoken these things to you while I am yet present with you. But *when* the Comforter *comes*, *even* the Holy Spirit, which the Father will send in My name, that one shall teach you all things, and shall bring to your remembrance everything that I have told you” (vs 25-26). That statement is loaded!

- How does a person learn of God? *Through the Holy Spirit.*
- What does a person have to do?

2-Timothy 2:15: “Diligently *study* to show yourself approved unto God, a workman who does not *need to be* ashamed, rightly dividing the Word of the Truth.”

- you have to *study* the Word of God
- you have to *know* the Word of God

A teacher has to be sent so you can learn, but you don’t learn of God from men. *You learn of God from God from His Spirit! It will teach you all things!* Whatever we need to know, if it’s in the Bible and we can put it together and come up with an answer that we need to, whatever the circumstances may be. That’s a tremendous and wonderful reassurance. *It will teach us all things!*

1-John 2 will tell us about those people who have teachers. Remember that in another place it tells us about those who will have teachers who have ‘itching ears’ and will be tuned in to fables. This is talking about those who have left, the antichrists.

1-John 2:19: “They went out from among us, but they were not of us because if they were of us, they would have remained with us; nevertheless, *they left* that they might be exposed *to show* that *they* all were not of us. But you have *the* anointing from the Holy One, and you have knowledge of all things *pertaining to salvation*” (vs 19-20).

You don’t want to take this presumptuously and say that we don’t need to be taught. We do need to be taught, however, this unction is the anointing is of the Holy Spirit! We all have that, and we don’t need someone to teach us who is a false teacher. This is where when different ones study so much into the scholarship of other people, they get off the track, because they’re not letting the Holy Spirit do the teaching. It says “...you have knowledge of all things *pertaining to salvation*.”

Verse 21: “I did not write to you because you do not know the Truth, but because you know it, and *you understand* that not one lie comes from the Truth. Who is the liar if it is not the one who denies that Jesus is the Christ? He is the antichrist—the one who denies the Father and the Son” (vs 21-22).

Verse 27: “But you yourselves have dwelling in you the anointing that you received from Him... [Christ is in you! The Holy Spirit is in us!] ...and you do not have need of anyone to indoctrinate you...”

Obviously, when you put it all together, that is, you don’t need any man who is a false teacher, an antichrist, to come along here and try to teach you about God. God’s Spirit will teach you that what they are teaching you is wrong. That’s actually what it means, but it’s really a comforting thing. You can come along and see the difference between right doctrine and right teaching *vs* wrong doctrine and teaching.

“...for the same anointing instructs you in all *spiritual* things, and is true, and is not a lie; and *if you* do exactly as it *has* taught you, you will be dwelling in Him” (v 27).

There it is right there. The Holy Spirit will teach us *all things*! So, if we go to God believing, and *if it is God’s will* to reveal and teach, He will reveal and teach us everything we need to know for salvation. That’s a tremendous and wonderful promise that we can rely on.

John 14:26: “But *when* the Comforter *comes*, *even* the Holy Spirit, which the Father will send in My name, that One shall teach you all things, and shall bring to your remembrance everything that I have told you.” That’s why the book of John is different than the other Gospels. The things that were necessary to be revealed and taught to us, God—

through His Holy Spirit—gave to John to write to us so that we can have it.

Verse 27: “Peace I leave with you; My peace I give to you; not as the world gives do I give *it* to you. Let not your heart be troubled, nor let it fear. You have heard Me say to you that I am going away, and *that* I will come to you *again*. If you loved Me, you would have rejoiced that I said, ‘I am going to the Father’ because My Father is greater than I” (vs 27-28).

There again, that is very comforting. Notice how comforting all of this is when He’s teaching His disciples just before He is to be arrested, just before He’s to be taken off and crucified.

Verse 29: “And now I have told you before it happens, so that when it comes to pass, you may believe. I will not speak with you much longer because the ruler of this world is coming; but he does not have a single thing in Me” (vs 29-30).

I had a person write and tell me that the ‘prince of this world’ was Jesus Christ. I about fainted! He used the verse right here:

John 12:31: “Now is *the* judgment of this world. Now shall the prince of this world be cast out.” That means that Christ would be cast out. He didn’t read over here, just a couple chapters later, that the ‘prince of this world comes and has nothing in Me’ (John 14:30). Who is the one who came? *Satan!* The ‘prince of this world’ is Satan! Who is the ‘prince of the power of the air’? *Satan!* And it is his spirit that inner-works in the children of disobedience. It couldn’t possibly be Jesus Christ.

Again, you have to *study* the Bible. The answer is right in the Bible. Sure you can come along and pluck a Scripture out and say ‘this means this’ but it doesn’t mean it unless it agrees with all the rest of the Bible. The ‘prince of this world’ is the *devil!*

John 14:31: “Yet, *he comes* so that the world may know that I love the Father, and that I do exactly as the Father has commanded Me. Arise, let us go out.”

John 15-16—Jesus spoke to them as He was traveling out of the Garden of Gethsemane, and John 17 is, in fact, the Lord’s prayer that Jesus prayed while He was in the Garden of Gethsemane.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 14:1-3
- 2) 1 Peter 1:2-5
- 3) Revelation 2:7, 11, 17, 26-29
- 4) Revelation 3:5, 12, 21
- 5) Revelation 5:9-10
- 6) Revelation 21:27
- 7) Revelation 22:14
- 8) Revelation 21:6-7
- 9) John 14:4-6
- 10) Matthew 11:25-30
- 11) Acts 4:12
- 12) John 14:7-12
- 13) John 5:30
- 14) John 8:28-29
- 15) 1 John 5:14-15
- 16) 1 John 3:22
- 17) Colossians 1:27
- 18) Galatians 2:20
- 19) Ephesians 4:1-6
- 20) Philippians 2:12-13
- 21) John 14:3-14, 31, 15-26
- 22) 2 Timothy 2:15
- 23) 1 John 2:19-22, 27
- 24) John 14:26-30
- 25) John 12:31
- 26) John 14:31

Scripture referenced, not quoted: John 6

FRC:bo
Transcribed: 12-29-14

Gospel of John XXII Passover Night

(John 15)
Fred R. Coulter

Here is a very important and encouraging chapter taken right from the Passover night. Keep in mind the thoughts that must have been going through Jesus' mind. He knew that He was going out to be arrested. He knew that at midnight Judas would come and betray Him with a kiss. He's trying to really encourage and instill in the disciples' minds how important that being faithful, loving and doing the work of God really is.

John 15:1: "I am the true vine..." I've heard churches say that they were the true vine. Even one church we all know, where they said that they were *the one, the only* church on earth. One day I got a directory of Sabbath-keepers and, lo and behold, there are over 400 different churches that keep the Sabbath. It's kind of like it was with Elijah: 'I'm the only one,' and God said, 'No, Elijah, there's 7,000 that haven't bowed the knee to Baal.

No church can say that you must be in *this one and only* church, otherwise you're not with Christ. Out of the 400 that are Sabbath-keepers, a good number that I know of claim that. I even met some people who started coming to the congregation with us and they went to a church where the apostle wasn't *an apostle* or *the apostle*, he was called 'the chief apostle.' Well, we've heard these stories over and over again.

Christ said, "I am the true vine..." So, how do you know you're in Christ? What if you're not in one of those churches that preaches that 'only this church is the only one and there is none other, and if you belong to any other you don't have a ghost of a chance.' I will show you exactly how we know that we are *in* Christ.

1-John 3:24: "And the one who keeps His commandments is dwelling in Him..." Do you keep the commandments of Christ? Do you keep the commandments of God? *Yes, you do! Sure you do!* Didn't we just read in John 14 that if you love God you keep His commandments. And if you're loving Jesus Christ and keeping His words, the Father will be with you? *Here's the test:* "...the one who keeps His commandments is dwelling in Him..."

You, who are keeping the commandments, are dwelling in Christ. Isn't that what John told us in John 14? 'I in you and you in Me, and the Father in Me'?

"...and He in him; and **by this we know...**"

(v 24). Something that you *know*; there's no doubt, you don't have to be in doubt. Don't let anyone put you in doubt.

"...that He is dwelling in us: by the Spirit which He has given to us" (v 24). Do you know that you have the Spirit of Christ? *If you know that you have the Spirit of Christ and are keeping His commandments, you are dwelling in Him! You are remaining in Christ!*

John 15:1: "I am the true vine, and My Father is the husbandman. He takes away every branch in Me *that* does not bear fruit; but He cleanses each one that bears fruit, in order that it may bear more fruit. **You are already clean through the word that I have spoken to you**" (vs 1-3). You are clean *through the words of Christ!* Not because of the Church, not because of an organization. There needs to be churches and organizations, but the time has come that we all need to quit kidding ourselves that we can beckon to God and make Him do what we want to do.

In other words, if I, or anyone, stands up and says, 'This is the only church...' I know a small group up in Northern California with only eight in the church. The minister has told them that they are just like Noah and his family, and we're the only eight that are going to escape the Tribulation, and everybody else is wrong. **No!** That is not exactly right! When are we going to come to the point that we:

- believe God
- understand God
- love God
- and accept His Word for what it is

Do you think that I or anyone else can say, 'This is the Church of God and there is none else'? **No!** We can't because then we would be going to God and saying that 'we are the only ones of God, and you must honor what we say.' God isn't going to back up we say that way when it isn't true! It has to be *in* Christ, and you are clean through His words. You're not clean through what some church has done for you.

Verse 4: "Dwell in Me..."—remain and be living *in* Me. You see how John just beautifully comes together with all of these things. That's why I love the book of John so much. It's just so full and

rich, and everything just keeps coming right back to the same thing.

“...and I in you. As a branch cannot bear fruit of itself, but only if it remains in the vine, neither *can* you *bear fruit* unless you are dwelling in Me” (v 4). That’s why we have to know that we’re in Christ, and we can by the fact that we have His Spirit and by the fact that we keep His commandments, ***and no one can take that from us!***

Remember what Jesus said, ‘Let no one deceive you by any means.’ If we’re in Christ no one can take us from Him.

Verse 5: “I am the vine, *and you are* the branches...” The same as what Jesus told the disciples when He did the foot-washing: ‘I am the Lord, Master and Teacher and you say well, for so I am.’ Then He went on showing that they were to be servants. Here is the same analogy.

“...The one who is dwelling in Me... [remaining and living] ...and I in him, bears much fruit...”

- What does it mean to bring forth fruit?
- What are the fruits of the Spirit?
- Are the fruits of the Spirit just going out and:
 - ✓ building buildings?
 - ✓ creating churches?
 - ✓ making colleges?
 - ✓ printing booklets?
 - ✓ mailing magazines out all over the world?
- How could a person have fruit before those things were invented?
- What is the fruit of the Spirit?

Galatians 5 shows us what the fruit of the Spirit is, and this is what we’re to be producing in our own lives. Here’s how to bring forth much fruit; how we change, grow and overcome, this is all producing fruit for Christ.

Galatians 5:22: “But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control; against such things there is no law” (vs 22-23). This is how we remain in Christ and bring forth fruit. These are the things in our own lives.

As far as going out and adding numbers and getting a great, huge following that’s another whole story; that’s completely different from what it means in bringing forth fruit in relationship to our own Christian growth.

We are to go out into the world, we are to

produce, we are to do those things. But unless we get our lives straightened and producing these things in our lives now, how can we go out to the world and say, ‘World, here’s all about Christ’? Then end up like so many that they don’t represent Christ at all. They have their own religion, their own way, their own thing.

John 15:5: “I am the vine, *and you are* the branches. The one who is dwelling in Me, and I in him, bears much fruit; because apart from Me you can do nothing.” I think one of the important things that we’ve been able to learn is that we are at a point—and I am just so thankful for it—that God is blessing us and we are growing in grace and in knowledge, and in understanding. It seems like almost every week that comes along we learn something new out of God’s Word. That’s bringing forth fruit!

We couldn’t do that without Jesus Christ. It isn’t that we haven’t been studying; it isn’t that we didn’t know of God’s Word; *we did!* But it’s all a matter of growing. This is the fruit that we are having produced right now.

Verse 6: “If anyone does not dwell in Me, he is cast out as a branch, and is dried up...” I’ve seen that happen to people, they just wither up and go on off into the world, and that’s just about it. They get bitter, mad and angry because they haven’t really stuck with what God wants. If they don’t remain living in Christ, they’re:

“...cast out as a branch, and is dried up, and men gather them and cast *them* into a fire, and they are burned” (v 6). That’s the ultimate that’s going to happen for those who reject salvation, going into the Lake of Fire. I don’t want to go there and I know you don’t want to go there, so we do what Jesus says here to avoid that.

Verse 7: “If you dwell in Me, and My words dwell in you...” See how that ties in with John 14? Not only do we have to be living the words of God, not only do we have to be loving Christ, but His Word has to be *living and remaining* in us. That’s the whole purpose of the New Covenant that Jesus was to *write in their heart and mind the laws and commandments of God*.

- Do you have those written in your heart and mind?
- Do you know the Word of God?
- Do the words of Jesus Christ remain and live in you?

If they do, you’re going to be remaining and living in Christ.

I saw one of these success things, and

there's a fellow who gets up and says, 'The way that you can train your mind is that you listen to these tapes and on these you tell yourself over and over again....' Something like self-hypnosis. Once you do that, then you're convinced of it.

There is a point of truth that has been perverted by Satan's way. Jesus doesn't want us to be self-hypnotized, but He does want His Word to be living *in* us. In other words, as we think and act in our daily lives, are we motivated by the Word of God and the Spirit of Christ so that these things are *in* us. The Bible says that 'as a man thinks, so he is.' It also says that 'out of the abundance of the heart the mouth speaks.'

- What is it that is inside of you?
- What is it that's inside of me?
- Is it the words of God living in us?
- The words of Christ uplifting us?
- The words of Christ guiding and directing us?

Jesus said that 'if you abide in Me and My words abide in you,' here's another promise, "...you shall ask whatever you desire, and it shall come to pass for you" (v 7).

Now you see all the keys to answered prayer that we've covered here today just in these few verses. Jesus said:

John 14:15: "If you love Me, keep the commandments—namely, My commandments." And right before that, He said:

Verse 13: "And whatever you shall ask in My name, this will I do that the Father may be glorified in the Son. If you ask anything in My name, I will do it" (vs 13-14).

Then He reiterates the promise over here in John 15:7: "...you shall ask whatever you desire, and it shall come to pass for you." That's a tremendous promise!

I look back on healing and anointing and the whole thing that I have done as a minister. There are people I have laid hands on and prayed for that were in a condition leading up to death, and they died. Everybody got all excited and said, 'If you had faith, Fred, they would have lived.'

I've anointed people who have had terminal cancer. There was a woman in Salt Lake that had cancer of the breast and her cancer was so horrible that my wife said that she saw it and her breasts were just like a lump of black coal! When I went up to anoint her I just laid it in God's hands and said, 'God, You know! Whether she lives or dies, God,

You know! If it's Your will to heal her, *heal her.*' She was healed! In about a month she was up and completely whole and well and walking around. So, I know that these promises are true. That whatsoever we ask, ***He will do it!*** Not because we command God what to do, but because we do it according to His will, and therefore, He will follow though and do what we ask.

Verse 8: "In this is My Father glorified, that you bear much fruit; so shall you be My disciples." Here's kind of a reverse thing: 'If you're not bearing fruit you're really not the disciple of Christ. If you are bearing fruit, the ones that we've shown, you are a disciple of Christ. Here again is this self-proving that keeps coming back in almost a circular or cyclical fashion. If you do one thing then the other thing is true. If you do the other thing the reverse is true.

Let's see what Jesus told some of the disciples about believing in Him and so forth; John 8:31: "Therefore, Jesus said to the Jews who had believed in Him..." Notice that their belief was not kind of belief that it should be.

"...***If***... [conditional] ...you continue in My Word, you are truly My disciples. And you shall know the Truth, and the Truth shall set you free.' They answered Him, 'We are Abraham's seed, and have never been in bondage to anyone. What do You mean by saying, "You shall become free"?' Jesus answered them, 'Truly, truly I say to you, **everyone who practices sin is a servant of sin**'" (vs 31-34).

We don't want to be serving sin. If you are serving sin then you are not serving Jesus Christ, and the things that we need to know and understand with His Word we won't be able to. "...**everyone who practices sin is a servant of sin.**" We are not to be the servants of sin, we are to be *the servants of righteousness*.

Romans 6:12: "Therefore, **do not let sin rule** in your mortal body..." We're not to have it rule and reign over us, control us and make us subservient to it. We know that we're going to sin; we know that we can't be perfect; but we also know that that lack of perfection is compensated for by Jesus Christ and His Holy Spirit. But we don't let sin *rule* in our lives, in our hearts and minds.

- Are we committing adultery? *No!*
- Are we stealing? *No!*
- Are we blaspheming God? *No!*
- Are we coveting anything of our neighbor's? *No!*
- Are we keeping the Sabbath? *Yes!*
- Are we committing idolatry? *No!*

- Are we taking God's name in vain? *No!*
- Are we worshiping the true God? *Yes!*

Sin is not ruling! It's not reigning! It doesn't have that iron grip on us.

Verse 12: "Therefore, **do not let sin rule** in your mortal body by obeying it in the lusts thereof. Likewise, do not yield your members as instruments of unrighteousness to sin; rather, yield yourselves to God as those who are alive from *the* dead, and your members *as* instruments of righteousness to God" (vs 12-13).

This is what Jesus means in John 15, showing how we are to live and remain in Christ, how we are to continue doing the things of God. Many times, if we just stop and think and just really meditate on this, what a tremendous thing that was at Jesus' last Passover and Jesus giving all these instructions. Just think what we would be missing if John were not inspired of God to record all these things for us. That's really a tremendous, wonderful and encouraging thing to have this.

John 15:8: "In this is My Father glorified, that you bear much fruit; so shall you be My disciples."

- not the disciples of sin
- not the servants of sin
- not the slaves of sin

but:

- to be the disciples of Christ
- to be the servants of God
- to be of the Family of God

Verse 9: "As the Father has loved Me, I also have loved you; live in My love." Over and over again! It's exactly the same thing that happens to people who know that they're going to die. What do you say?

- you tell people to be good
- you tell them to love each other
- you tell them to do the right thing

That's what Christ was doing here.

Verse 10: "If you keep My commandments, you shall live in My love..." Abide and remain in and live in 'My love.' Let's just remember the things we covered in 1-John, how that ties right in with it.

"...just as I have kept My Father's commandments and live in His love" (v 10). That's just absolutely magnificent the way that God loves us—the Father and Christ loves us—and we're to love each other. That's why we have the Passover every year, so we can heal the breach, so that we can

overcome and put away those things that put us down, and to build up the love of God within us, between us: for us and to God and to each other. **"If you keep My commandments, you shall live in My love, just as I have kept My Father's commandments and live in His love."**

I don't think we really grasp it. We can say it over and over again, but I don't think we really understand that the *great* God, Who is the greatest Being in the universe, *loves you!* **Think about that for a minute!** The great God, the Father, Who is greater than Jesus Christ—and Jesus **made and created everything that there is—loves you!**

- Now can you see why it's so important that you love God?
- Now can you see why it's so important that you remain in the love of God?
- Now can you see why it's so important that you remain in the love Christ?
- *Sure you do!*

Verse 11: "These things I have spoken to you, in order that My joy may dwell in you, and *that* your joy may be full." I don't know about you, but it makes me feel really glad, happy and joyful inside, mentally peaceful. *It comes from God!*

Verse 12: "This is **My commandment**: that you **love one another**, as I have loved you." That's quite a commandment! Think about how many problems that could be solved between Christians if they really did what this verse said. Not some sort of gushy thing, but real deep profound love for each other in a way that's going to result in peace, joy and happiness.

John 13:34: "A **new commandment** I give to you: that you **love one another** in the same way that I have loved you, that *is how* you are to love one another. By this shall everyone know that you are My disciples—if you love one another" (vs 34-35).

Too often the Church of God is noted for its fights, not its love. It's about time that we begin really loving God and then come back to each other and see how we ought to love each other. There has to be a time to overcome and put all these things behind us if it's at all possible.

John 15:12: "This is My commandment: that you love one another, as I have loved you." Remember that Jesus gave His life for us. He was crucified for us. Then He says:

Verse 13: "No one has greater love than this: that one lay down his life for his friends. You are My friends..." (vs 13-14). Jesus laid His life down for us. There's really no way we can fully appreciate

what Jesus did for us unless we completely commit ourselves to God. Then we do. I think *if* we also begin to understand the severity of sin, and *if* we really understand that our sins killed Christ, it's important to understand, comprehend and know that He *willingly* laid His life down and then turns around and calls us *friends*!

When Jesus was on the cross, just before He died, what did He say? He didn't say, 'Father, send down all the angels and get rid of these rats.' *NO!* He said, *Father, forgive them for they don't know what they're doing!* Could you do that if someone had:

- driven nails into your feet and hands?
- whipped you to a very inch of your life?
- put you on that crucifix and stuck that pole in the ground?
- lifted you up to hang in agony?

Could you say *Father forgive them for they don't know what they're doing?* That's a deep and profound love that Jesus had. **"No one has greater love than this..."** *There can be no greater love!* That ties in with:

John 3:16: "For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life."

So, we have the same thing right here. Do you *believe* on Jesus Christ that way? *If you do, then you're going to be loving each other!* As Christ said, they were going to be loving Christ and God the Father, and they will be loving us.

John 15:13: "...that one lay down his life for his friends. You are My friends *if* you do whatever I command you" (v 14). It is continuous and it's conditional.

Verse 15: "No longer do I call you servants, because the servant does not know what his master is doing. But I have called you friends because I have made known to you all *the* things that I have heard from My Father." That is absolutely amazing to realize, that we can call Jesus *our friend*. He calls us *His friend*. We are also called *the brethren* (Heb. 2)—He calls us *brothers*!

That term includes all women, too, because the word for *brother* in the Greek is '*adelphos*.' For *sister* it is '*adelphē*.' It's just the ending on the end of the word, the difference between brother and sister in that particular sense. So, when it says that we are called friends or brethren, that includes everyone.

Verse 16: **"You yourselves did not choose**

Me, but I have personally chosen you..." How many people choose Christ? They go to some campaign and say, 'Yea, I believe in the Lord and I choose Christ.' *You can't choose Christ, Christ has to choose you!* It has to be a distinct and direct calling from God.

"...and ordained you, that you should go forth and bear fruit, and that your fruit should remain; so that whatever you shall ask the Father in My name, He may give you" (v 16). Look at the broad parameters of prayer, the promises of prayer that have been given to us. We can go to Christ and have that faith, trust, confidence, truth and assurance that God will hear us.

The next time you pray just keep that in mind. Maybe just start out your prayer by thanking God that He hears you, by thanking God that He's given His Son so all of this would be possible. You won't have much of problem keeping your mind on what to pray about if you approach God from that point of view. It'll change your prayer life a whole lot. It's not some magic little thing that you put a coin in here or light a candle or do laps around the beads. Those aren't going to answer your prayers or bring you closer to God.

- prayer is a matter of *faith* between you and God
- prayer is a matter of *love* between you and God

God says that He will answer because He loves you! You pray to God because you love Him!

Verse 17: "These things I command you, that you love one another. If the world hates you, you know that it hated Me before *it hated you*" (vs 17-18).

There are times when you're going to feel that the world hates you. There are going to be times when you won't feel a part of anything around you that's in the world. I don't know if you've ever had that feeling. I know that I get that feeling every once in a while when I go some stores and they have rock music and banging around and see all the people dressed in weird ways and in an attitude of adultery, fornication, vanity and strife—all that going on.

I don't feel any part of that! I guess that's why I hate to go shopping. My wife doesn't like to take me shopping because I get what is called department store narcolepsy.' That is once I get in the department store and start looking around, in about 15 minutes I'm ready to go to sleep.

The world, you will know, will hate you! If you really tell them about Christ you will *know* that it does. It will respond in that way. Remember, it

hated Jesus before it hated you! Don't worry about the world, the world is going to pass away. The world is going to be gone. Don't worry about what people say, think or do. Just make sure that you love God the Father and Jesus Christ and the brethren. That's your total security. You're not of the world!

- don't try and join the world
- don't try to act like the world
- don't do the things that world does

Christ has chosen us out of the world (v 19), and He said: v 20: Remember the word that I spoke to you: a servant is not greater than his master. If they persecuted Me, they will persecute you also. If they kept My word, they will keep your *word* also." In other words, someone who is truly trying to find the will of God will follow the teachings and sayings of those that God has sent.

Verse 21: "But they will do all these things to you for My name's sake, because they do not know Him Who sent Me. If I had not come and spoken to them, they would not have had sin..." (vs 21-22). The very fact of Jesus' ministry, to come and preach and teach to the Jews... I want to make something very, very clear: ***True Christianity did not come out of Judaism!*** There are a lot of people today trying to Judaize Christianity by saying that Christianity came out of Judaism. If you believe that Christianity came out of Judaism, then you don't understand the facts.

- Did Jesus join the Pharisees? *No!*
- Did Jesus preach as the Pharisees? *No!*
- Who were the Pharisees?
- Who were the scribes?
- *They were the keepers of Judaism!*
- What did the true New Testament Church come out of?
 1. Jesus Christ
 2. the Old Testament

Not Judaism!

Judaism is not to be equated with the Old Testament; though they have it, they don't use it. What did Jesus say to the scribes and Pharisees?

- He condemned them for their actions!
- He condemned them for their hypocrisies!
- He condemned them for their traditions!
- He condemned them for rejecting Christ!

Those are very important things to remember. ***The religion of Christ did not come out of Judaism!*** Judaism is one of the 'religions' of the world and that came out of Babylon. So, it's one of the Babylonian 'religions' just like Catholicism, Hinduism, Buddhism. They do have the

understanding of the right days, they do have the understanding of the commandments of God, but they don't keep them and they don't accept Christ.

If the people will keep the sayings of Jesus, remember that those are not the things of Judaism, but the commands from God the Father.

Verse 21: "But they will do all these things to you for My name's sake, because they do not know Him Who sent Me. If I had not come and spoken to them, they would not have had sin, but now they have nothing to cover their sin" (vs 21-22).

In other words, if He didn't come and warn them, if He didn't come and teach them, *then* no sin would be accounted to the Jews—the scribes and Pharisees. But because He did, and He was there and walked the streets, He taught and preached, healed, raised the dead. They were convicted of their own sin by His witness. "...but now they have nothing to cover their sin."

I don't think we understand the severity of the condemnation that Jesus gave toward the 'religion' of Judaism.

Verse 23: "The one who hates Me hates My Father also." That's quite a saying—isn't it? I've had somewhat to do with Jews and I tell you one thing, they really don't care for the name of Jesus Christ. So, who are they hating? Me? *No!* Are they hating Jesus? *No!* They are hating *God the Father, Whom they say they're trying to worship!*

Verse 24: "If I had not done among them the works that no other man has done, they would not have had sin; but now they have both seen and hated both Me and My Father. But this has happened so that the saying might be fulfilled which is written in their law,..." (vs 24-25). It's interesting, this is in *their* law. They say, 'Yes, the law, we have it, and it's written in *their* law.'

"...They hated Me without *a* cause'" (v 25). Remember when Jesus looked around and said, 'Which one of you convicts Me of sin?' *No one could!*

Verse 26: "But when the Comforter has come, which I will send to you from the Father, *even* the Spirit of the Truth, which proceeds from the Father, that one shall bear witness of Me. Then you also shall bear witness, because you have been with Me from *the* beginning" (vs 26-27).

Quite a wonderful and powerful chapter in John 15. I'm sure there are many other Scriptures that I could bring to add to it, but this covers the heart and core and meat of it. So much of John 15 goes back and reiterates the teachings we find all

through the book of John, and all through the books
of 1st & 2nd John.

All Scriptures from *The Holy Bible in Its Original Order, A Faithful
Version* by Fred R. Coulter

Scriptural References:

- 1) John 15:1
- 2) 1 John 3:24
- 3) John 15:1-5
- 4) Galatians 5:22-23
- 5) John 15:5-7
- 6) John 14:15, 13-14
- 7) John 15:7-8
- 8) John 8:31-34
- 9) Romans 6:12-13
- 10) John 15:8-12
- 11) John 13:34-35
- 12) John 15:12-14
- 13) John 3:16
- 14) John 15:13-18, 27

Scripture referenced, not quoted:

- Hebrews 2
- John 15:19

FRC:bo
Transcribed: 12-29-14

Gospel of John XXIII How to Know You *Know* God

(John 16)
Fred R. Coulter

John 16:1: “I have spoken these things to you so that you will not be offended. They shall cast you out of the synagogues; furthermore, the time is coming that everyone who kills you will think that he is rendering service to God” (vs 1-2).

We all know the story of the Apostle Paul. We all know what he did and how he did it. Let’s see how the Apostle Paul did it, because I think we’re going to be surprised at the organization that the Jews had, and have. There’s an organization today called *The Jewish World Congress*. I’ve never been able to figure out what it is, but they do meet every year. They have a plan and an agenda.

The Orthodox Jews in the Holy Land today are trying to kick out all Sabbath and Holy Day-keeping Christians. They do it on an organized basis.

Acts 9:1: “Now Saul, still breathing out threatening and slaughter against the disciples of the Lord, went to the high priest.” You need to understand, the Jews always work by authority, so he went to the high priest, the same one who condemned Jesus: Caiaphas and Ananus.

Verse 2: “Asking him *for* letters *to take* to the synagogues at Damascus, **so that if he found any who were of that way, he might bring *them* bound, both men and women, to Jerusalem.**” That was quite a bit of authority.

I don’t think we have comprehended or understood the hatred that the Jews had toward Christianity.

from: *Anti-Judaism and the Origin of Sunday* by Samuele Bacchiocchi

pg 18—Hostility Toward Jews in the New Testament

The New Testament is not anti-Semitic since it describes the fratricidal struggle of two branches of the same Jewish people.

Then it tells a little bit about the acts of the apostles and how that the Jews...

One group teaching the good news; in fact they were announcing boldly to the people that Christ, Whom the chiefs of the people had sentenced to death, was the Messiah and God raised Him from the dead. Then it was in His name that they were performing

miracles and announcing salvation.

Some Jews responded to the preaching of the apostles and believed that Jesus was the promised Messiah. The majority, however, not only resisted their words, but employed all the means at their disposal to hinder the spreading of the new religion.

Paul saw in the hostility of the Jews toward the Christians the prolongation of the historical attitude, which they had already shown anciently toward the prophets and more recently toward Christ.

1-Thess. 2—this is the Apostle Paul writing, Jew against Jew, so this is not classified as anti-Semitism.

1-Thessalonians 2:10: “You *are* witnesses, and *also* God, how holily and righteously and blamelessly we conducted ourselves with you who believe; even as you know how we were exhorting and consoling each one of you, as a father *does* his own children, and *earnestly* testifying, that you may walk worthily of God, Who is calling you to His own kingdom and glory. Because of this, we give thanks to God without ceasing: that when you received *the* Word of God, which you heard from us, you did not accept it as the word of men, but even as it is in truth—*the* Word of God, which is also working in you who believe. For, brethren, you became imitators of the Churches of God in Judea which are in Christ Jesus; because you also suffered the same things from your own countrymen as they also *suffered* from the Jews; who killed both the Lord Jesus and their own prophets, and drove you out, and do not please God, and *are* contrary to all men, forbidding us to speak to the Gentiles so that they might be saved in order to fill up their sins always. But the wrath has come upon them to the uttermost” (vs 10-16).

This tells a little bit about the problems and difficulties that they had, true to the prophecy that Jesus said, ‘Yes, the time comes when they will kill you and drive you out of the synagogues.’

I’ll read a little bit more from this book, and it tells a little bit about what happened later, and especially after the invasion of the Romans in 70_{A.D.} and the destruction of the temple. They blamed that on the Christian Jews. That is part of the story of

what the non-Messianic Jews believe; that because of what they were doing here's what was accomplished. Remember Festus, how that Paul told Festus that this wasn't done in a corner:

pg 26—Festus and Albinus was but upon the road so he assembled.

The Jewish Historian Josephus informs us that the high priest Hannan who succeeded his father at his death was a bold man in his temper and very insolent. He also was of the sect of the Sadducees who were very rigid in judging offenders above all the rest of the Jews, as we have already observed.

When Ananus was of this disposition he thought he had now a proper opportunity to exercise his authority. Festus was dead and Albinus was but upon the road, so he assembled the Sanhedrin of judges and brought before them the brother of Jesus, who was called Christ, James and some others, and when they had formed an accusation against them, as breakers of the law, he delivered them to be stoned.

So, part of the destruction of Jerusalem came because of the killing of James.

After the martyrdom of James, the city was controlled by the extremist party who was anti-Roman and anti-Christian and who made life extremely difficult for the Christians. The Jewish Christians, warned by a prophecy according to Eusebius, abandoned the city and withdrew to Pella, a city in the region of Perea.

The exodus of the Jewish Christians from Jerusalem marked an historical break with the relationship of the Jews.

It had consequences for the Church in Jerusalem and that was the last link between the temple and the Christians.

Down to the end they loved the magnificent structure, its ceremonies, its memories and now there remains not a stone upon a stone. God had warned them of it, and this exodus finally alienated Jewish opinion from them. They had abandoned Jerusalem in the hour of it's greatest tribulation. Their faith was then, not of as of their nation, but they were seeking their salvation elsewhere.

All the Jewish Christians had to go someplace else. One of the historians poses this question and suggests that 70_{A.D.} might be the decisive year in

which that occurred. Now we will see what took place in the synagogues.

pgs 34-35—With the destruction of Jerusalem and the reconstitution of the Sanhedrin at Jamnia, under the presidency of the rabbis instead of the priests, there began a new phase of hostility toward Christians.

From open and coercive persecution we now pass to more subtle and sophisticated means.

Then it talks about what happened here; one of the things they had to say in the synagogue. When they would come into the synagogue they would stand up to read, or they would teach, or they would recite a prayer. There are two different things here, and this is Simon's report: the Palestinian text of the curse; that would have to come into the synagogue and curse the Christians and Christ.

1-Corinthians 12:3: "Therefore, I am letting you know that no one speaking by *the* Spirit of God calls Jesus accursed..." I could never figure out how that could ever be done in the Church. We couldn't conceive of coming into church and hearing someone call Jesus accursed by the Spirit of God. But apparently the Jews were claiming that *they* had the Spirit of God, *they* had the true religion, and *they* were, in fact, cursing Jesus by the Spirit of God.

"...and no one can say *that* Jesus *is* Lord, except by *the* Holy Spirit" (v 3).

Let's me read part of this prayer that the Jews were required to say. This is the 12th Benediction and it's called 'Birat ha-Minim':

For the apostates let there be no hope.

That's referring to Christians; they were called *apostates*. Any Jew who would leave Judaism was called an *apostate*, and they had to recite this:

And let the arrogant government be speedily uprooted in our days. Let the noerim and the minim be destroyed in a moment. And let them be blotted out of the Book of Life and not be inscribed together with the righteous. Blessed art thou, O Lord, who humblest the arrogant (Schechter). {taken from Wikipedia.org}

We're going to see that what God has done is that He has brought a lot of this right back upon the Jews. What does the Scripture say? *As you sow, so shall you reap!* We're going to see directly that the highest and primary sin is denying Jesus. The very highest and primary sin is not believing in Jesus.

Here is what was said in the synagogue three times daily under the name of the Nazarene, you curse the name of the Christians:

The Talmud states very clearly that whenever someone made a mistake in any benediction he was allowed to continue, but if it had to do with the benediction of the Minim he was to be called back to the place where he was supposedly was a Min.

I don't know exactly what that means.

There would not have been any reason for the prohibiting of the participation of the Jewish Christians in the services of the synagogue if these had not been present in meetings. This ban from the synagogue indicates on one hand the presence of Jewish Christians in their meetings, and on the other hand that the Jewish Christians, in the spirit of disagreement about the Messiah, still considered themselves essentially Jews.

The fact that the recitation of the set formula was introduced to identify them would seem to indicate that they evidently behaved as ordinary members, but from now the separation became inevitable and subsequent events would accelerate that process.

Then there's the persecution during the Bar Kokhba Revolution:

In the recent Jewish war Bar Kokhba the leader of the Jewish uprising ordered that only Christians should be subjected to dreadful torment unless they renounce and blaspheme Jesus.

They really put the pressure on them to do it, and it really is something how this was brought about. There was a cruel and massive persecution that followed the Bar Kokhba Revolution. This prophecy that Jesus gave in John 16, that they would be put out of the synagogues, and the time would come when they were killed, that it would be said of the them that they were doing God's service. Well, that's exactly what Paul was doing: 'I'm doing God's service; I get the orders from the high priest and he represents God.' Same thing when there was the Bar Kokhba Revolution.

We're going to see that today we're going to get persecution from both sides. We will get it from the Christians—so-called—on one hand, and from the Jews—so-called—on the other hand. A recent newspaper headline: Vatican Takes Stand Against

Religious Cult

We're having, again, a revival. What happens when any religion comes to the point of being corrupted beyond what the old timers would like to have? *or* What the very conservative would like to have? *You have a radical revival!* That happened in Iran; they were getting too westernized, instead of following Mohammad. So, they had a radical uprising. When you have a radical rising, you also have a separation.

What happened when there was the Inquisition? The Inquisition reigned for 150 years, and that was to stamp out all heresies. The result of that was the Protestant Reformation. They revolted out of that corruption and cruelty. It's going to start back again:

We would be called a 'religious cult.' Maybe this will give us a little broader understanding that God was laying the groundwork by having smaller groups so there won't be so many people hurt and killed. Remember that there was a prophecy that the Christians were to leave Jerusalem before its destruction; that's well-recorded. They went to Pella, then two or three years later came the invasion into Jerusalem. Right now we're no offense to the world, they don't know who we are. We all come from here and there, we meet in rented rooms or homes, etc., and we present no problem to them. It keeps us undercover and under wraps from exposure.

Vatican Takes Stand Against Religious Cult

From Vatican City: The Vatican...exhorted Roman Catholic priests worldwide to work against the proliferation of religious sects and cults that win converts through brainwashing, sexual enticement and separation from family and society.

Sounds like a good cause. That's always how Satan does it. He gets it under the guise of *doing good*. 'Since we can't control these people they are worthy of death.' We are becoming more of a 'worthy of death' bloodthirsty society because of all the liberalism, especially when they tell people that the worst thing you could do is Judaize, which to them means keeping the Sabbath, etc.

All Catholic priests worldwide...

That's an awful busy army.

In it's first comprehensive analysis of the subject the Vatican said, "Roman Catholic Churches around the world view as a

serious matter the inroads made by such groups, including some with Christian roots.”

That puts us right smack there, because all we have to do is preach about what it says in *The Two Babylons* by Alexander Hislop, or in *Babylon Mystery Religion* by Ralph Woodrow, or to say that the pope is representative of Satan the devil, or say that anyone who worships Mary is committing idolatry.

A seventeen page study says that sex and cults are two divisives, to be defined simply and clearly.

That gives them an open determination. They make their own determination. It hasn't started, yet, but you tie that together with some of these other things:

- The Anti-Defamation League—Jerry Falwell
- The Jews kicking Christians out of the Holy Land
- The Jews who hate Christians anyway.

It's worse to them. They don't care if there are Catholic so-called Christians. 'Those are heathen worshiping idols, we know who they are, we can put up with them. But Sabbath-keeping, non-idolatry, Holy Day-keeping, clean food-believing...' We're in a different category.

A Vatican official told an Associated Press that Rev. Sun Myung Moon Unification Church and fundamentalist evangelism denominations active in the United States are among those winning converts from Catholics. "We are not condemning anyone..."

They wish they could! They don't have the power. They want to, but they just don't have the power, yet.

...rather we want to analyze why they, the sects, are succeeding." Some groups have used such techniques as brainwashing, sexual enticement, monetary gifts or promises of bodily healing to win followers.

You know what's going to happen. That's why God is not causing all kinds of miracles, yet. When it does happen it's going to set all their teeth on edge! They aren't going to be able to stand it.

This is was a document that was drawn up by four Vatican offices. The Vatican does not use the terms sect or cult to describe mainline Protestant churches, which it calls

“chameleons” or “sister” churches.

What did it say that the ‘woman’ was drunk on? *The blood of the saints!* (Rev. 17). It's coming! This warning to the disciples in John 16, right at the beginning of their ministry is going to apply to us even in these end-time. We know that Rev. 6 was the fifth seal, and there's going to be a martyrdom of saints again. Frankly, as we see this coming, I'm kind of glad we're not out here in a glass house for everyone to see what we're doing.

I'm not going to stand up and say, 'Yea, Lord, I'm the great and courageous.' I'm going to kind of sneak around behind the scenes and get out of the way. If God wants me to do something different than that, that's fine, but I'm not going to lay myself out for the sake of all these nuts and fanatics.

John 16:1: "I have spoken these things to you so that you will not be offended. They shall cast you out of the synagogues; furthermore, the time is coming that everyone who kills you will think that he is rendering service to God" (vs 1-2). That will be to the Jewish god, the Muslim god and Catholic god; but not to the *true God!*

Verse 3: "And they shall do these things to you because **they do not know** the Father, nor Me." We're going to see what it is to *know God!* How do you know God? *We know God through:*

- His blessings
- His Word
- the Holy Days
- Passover
- healing
- correction/chastisement

That's what Job said; 'Now my eye sees!'

- the creation

Romans 1:20^[transcriber's correction]: "For the invisible things of Him are perceived from *the* creation of *the* world, being understood by the things that were made—both His eternal power and Godhead—**so that they are without excuse.**"

But that doesn't mean you *know* God! There are people who are acquainted with the fact that God has created everything. In this case let's use the Jews. They say that they know the God of the Old Testament, but they really don't know the God of the Old Testament.

Let's look at the things from which everything else falls. The first way that we know God is that *we love God.*

1. We love God and God loves us

1-John 4:7: “Beloved, we should love one another because love is from God; and everyone who loves has been begotten by God, **and knows God**. The one who does not love does not know God because God is love” (vs 7-8). If you love God—of course, there are a couple of things that tell us that it’s the right God—you *know* God! If you don’t love God, you don’t know God.

Verse 9: “In this way the love of God was manifested toward us: that God sent His only begotten Son into the world, so that we might live through Him. In this *act* is the love—not that we loved God; rather, that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also are duty-bound to love one another” (vs 9-11).

1-John 3:24: “...**by this we know that He is dwelling in us**...” [we know that Christ abides in us, then we *know God*] ...by the Spirit which He has given to us.

2. **He has given us of His Spirit and we know that we have His Spirit in us**

Verse 24: “And the one who keeps His commandments is dwelling in Him, and He in him...”

3. **Keeping His commandments**

1-John 2:3 “By this *standard* **we know that we know** Him: **if** we keep His commandments.”

Remember what we covered in John 14? *If you love Me, keep My commandments! The one who is loving Me and keeping My Word, the Father will be loving and We will come to him and make Our abode!*

See how that all ties in? That’s why John is such a fantastic book. Between the Gospel of John and 1-John it is absolutely incredible the way it all comes together.

Verse 4: “The one who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the Truth is not in him.”

That is the acid test just on a visual basis, or out of your mouth. You can’t walk up to someone and say, ‘I can tell you don’t have the Spirit of God.’ You can’t look into their mind and see whether they do or not. But you can observe whether they keep the commandments of God or not. Anyone who loves God will really want to be keeping His commandments.

If they find that they’re not keeping His commandments, there’s something they should do—*Oh yeah, I never knew that, I’ll do it right away!* Then

you know that they have a least some kind of relationship with God.

Verse 5: “On the other hand, *if* anyone is keeping His Word... [that ties right in with John 14, the Word of God, the saints of God] ...**truly in this one the love of God is being perfected**...” We have two things that John_[transcriber’s correction] is excluding:

1. those who claim to be Christians, but didn’t keep the commandments of God
2. those Jews who claim to keep the commandments of God, but do not have the love of God perfected in them

Jesus said of the Pharisees, ‘I know you that you do not have the love of God in you.’ There are two groups excluded here.

“...truly in this one the love of God is being perfected. By this *means* we know that we are in Him. Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked” (vs 5-6).

Those are the main things that show us that we *know God!*

4. **Believe in Jesus Christ**

1-John 5:13: “These things I have written to you who **believe** in the name of the Son of God in order that you may know that you have eternal life, and that you may *continue to believe* in the name of the Son of God.” We’re going to see how important this belief is, if we can just bring to mind about what God did, what Jesus really represented, how much God gave of Himself so that Christ could be our Savior.

John 16:4: “But I have told you these things so that when the time comes, you may remember that I said *them* to you. However, I did not say these things to you at *the* beginning because I was with you. But now I am going to Him Who sent Me; and none of you asks Me, ‘Where are You going?’ But because I have spoken these things to you, grief has filled your hearts. But I am telling you the truth. It is profitable for you that I go away because if I do not go away, the Comforter will not come to you. However, if I go, I will send it to you. And when that one has come, **it will convict the world concerning sin, and righteousness, and judgment**” (vs 4-8). Then Jesus explains further:

Verse 9: “**Concerning sin, because they do not believe in Me**.” We’re going to find that is one of the greatest sins that can be. Jesus labeled it as *sin*. The Holy Spirit convicts the world *because it didn’t believe!* That’s why it’s so tough on the Jews.

I feel sorry for them. The poor Jews had the blessing of Abraham, which gives them a glimmer of hope, and then the curse of rejecting Jesus comes back on them time and time again.

- How about the Muslims?
- How about the Buddhists?

They don't *believe!* That is the greatest sin! *If you don't believe that Jesus is the Christ you have nothing to do with God!*

John 3:16: "...so that everyone who believes in Him may not perish, but may have everlasting life." But if you believe not, you are condemned already.

1) transgressing God's Law

Jesus points out that this is a tremendous sin. Let's look at some of the things that are sin: *Sin is the transgression of the Law!*

1-John 3:4: "Everyone who practices sin is also practicing lawlessness, for sin is lawlessness." That is defining one kind of sin.

2) that which is not of faith

Romans 14:23: "But the one who doubts is condemned if he eats because *his eating is* not of faith; for everything that is not of faith is sin."

3) unbelief in Jesus

A greater category of sin. Jesus said that the Holy Spirit would reprove the world of sin, because they did not believe on Him. That's a tremendously powerful statement. That's why it is impossible for an agnostics or an atheist or anyone who does not know Jesus Christ for them to please God. They cannot do it, because they don't understand what Jesus did.

They don't understand what God did for them, and won't accept the tremendous sacrifice of Christ. I think that if we really let these things soak in deeply what God did through Jesus Christ I think it will be more meaningful to us that the great God Who created the vastness of the universe would do this for all of humankind. Then for God to prove it to the world, and then especially to the Jews. *They didn't believe on Him*, that is a sin!

We've heard many definitions of the *work of God*.

John 6:27: "'Do not labor *for* the food that perishes, but *for* the food that endures unto eternal life, which the Son of man shall give to you; for Him has God the Father sealed.' Therefore, they said to Him, 'What shall we do, in order that we ourselves

may do the works of God?' Jesus answered and said to them..." (vs 27-29), go build buildings, schools, hospitals, seminaries, churches, feed the poor, print magazines, booklets. *No! He didn't!* You can find a lot of people who print magazines and booklets. What did Jesus say?

"...This is the work of God: that you believe in Him Whom He has sent." (v 29). You believe on Jesus Christ! That is the greatest work! It's really something how these things crystallize when you really get into studying and getting into the Word of God. That is the *work of God* above everything else, above food and drink.

Verse 35_[transcriber's correction]: "Jesus said to them, 'I AM the Bread of Life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time.'" *If you truly believe what it is that Jesus did, what it is that God the Father did through Jesus, and you truly believe that you have eternal life through Jesus Christ, there is nothing greater in the world that you can do!*

Just think on that and let that soak in deeply, because that means an awful lot.

(go to the next track)

Maybe this will help us understand a little bit more about what Jesus said here, Mark 1:14: "Now, after the imprisonment of John, Jesus came into Galilee, proclaiming the Gospel of the Kingdom of God... [that's the beginning of it] ...and saying, 'The time has been fulfilled, and the Kingdom of God is near at hand; repent, and believe in the Gospel'" (vs 14-15). Just stop and think a minute:

- What is your interpretation of the Gospel?
- What did we learn that the Gospel was?
- *Good News!*
- What is the Good News?
- *That the Kingdom of God is coming!*

That is part of it, but there are many aspects of the Gospel.

- *The resurrection of Jesus Christ!*
- *Promise of eternal life!*

The Gospel is many faceted, it's not just one thing.

- *That Jesus Christ is the Son of God!*
- *That the Father sent Him!*

The reason that I'm asking all of these questions is because in the past we thought the Gospel was only the preaching of the Kingdom of God.

Matthew 24:14: “And this Gospel of the Kingdom shall be proclaimed in all the world for a witness to all nations; and then shall the end come.”

With this statement, our understanding in the past, and somehow it got out that the government of God was coming on the earth, that’s all that was needed to be told to people. *NO!* That’s too narrow of a definition. That’s only part of it. It has to do with

- God intervening in our lives
- healing in our lives
- Christian growth and overcoming
- repentance

The preaching of the Gospel is a tremendous broad thing. Let’s look at Acts 20 in the light of the tremendous sacrifice of Jesus Christ, and the tremendous meaning of the grace of God. It has to be! All of these things have to be! I think that the focus on preaching the Gospel has got to come more in Who and What Jesus was and is than the fact that God is going to set up a government on this earth. That has got to come out first so that people can identify with it. Otherwise, it becomes too much like a political movement. Join this cause and it’s too much like joining a political party.

There are too many people who have a religion that is like that. ‘You come over here and join this church and we’re going to march arm in arm to bring the Kingdom of God.’ No way! You first have to understand about Christ.

Acts 20:24: “But I myself do not take any of *these* things into account, nor do I hold my life dear to myself, so that I might finish my course with joy, and the ministry that I received from the Lord Jesus, to fully testify the **Gospel of the grace of God.**” I think it’s been an awfully long, long time, and really we have not understood it until just recently. But it’s been a long time since I’ve heard anyone, even those connected with the Church of God, really preach about the sacrifice of Christ, and really preach about the grace of God the way it really is.

So, my question is that if the Gospel of the Kingdom is going to be preached as a witness before the end, maybe we’ve not been looking at the full aspect of the Gospel that needs to be preached. Maybe that’s why we figured the end was a whole lot closer.

How is it going to be an advantage to anyone to be told to get on God’s side or you’re going to be killed? We know that eventually that’s true. We know that eventually that’s going to happen. But you’re not going to convince someone

out in the world. You can with a certain amount of fear. You can do certain things with people who fear. But that isn’t going to last always. With some people it will last all the time, with others it won’t. But I don’t know who is preaching about the really true Jesus of the Gospel showing what He did; showing that the great Creator God took upon Himself all the sins of the world in Himself, and that God did this. It was Jesus Christ, and *there is salvation to believing that!*

He is coming as the Conquering King of the whole world, and yes, if you fight Christ you will die! But if you don’t believe you will also die! But why die? **Look at all that God has done for you!** Is that what God is going to have preached? *I’m sure that it is!* Believing on Christ, and believing Who He was and what He stood for is the whole purpose of the book of John.

John 8:43: “Why don’t you understand My speech? Because you cannot *bear* to hear My words. You are of *your* father the devil, and the lusts of your father you desire to practice....” (vs 43-44). We’ll tie this in later about righteousness and the ruler of this world, etc.

“...He was a murderer from *the* beginning, and has not stood in the Truth because there is no Truth in him. Whenever he speaks a lie, he is speaking from his own *self*; for he is a liar, and the father of it. And because I speak the Truth, you do not believe Me. Which *one* of you can convict Me of sin? But if I speak *the* Truth, why don’t you believe Me? **The one who is of God hears the words of God.** For this reason you do not hear, because you are not of God” (vs 44-47). Why is that such a sin? to not believe on Him?

Verse 58 tells us exactly, because you’re not really believing in God. Anything else is:

- a god of nationality
- a god of your family that you grew up in
- is a god of convenience
- is a god of superstition, an idol, whatever

Verse 58: “Jesus said to them, ‘Truly, truly I say to you, before Abraham was born, **I AM.**’” That’s what it really means to believe *into* Jesus Christ. It is such a profound thing, and it is so deep and meaningful. The whole Gospel of John was written on that.

When you have a little time you look up *believe, believing, believes*—all the derivations of *belief*, and you’ll find that fills the book of John, and the Epistle of First John. There were 37 things about Christ and God that we need to know that are related

to us in the book of 1-John. So, if you really believe, then you're going to know. That's why it's such a sin.

John 14:10^[transcriber's correction]: "Don't you believe that I am in the Father, and the Father is in Me? The words that I speak to you, I do not speak from My own self; but the Father Himself, Who dwells in Me, does the works. Believe Me that I am in the Father and the Father is in Me; but if not, believe Me because of the works themselves" (vs 10-11). He gave a little 'escape hatch' there, not much.

The Holy Spirit is going to reprove or convict, or correct the world because of sin, because they believe not on Jesus Christ.

John 16:10—the Holy Spirit will come and convict the world: "**Concerning righteousness**, because I am going to the Father and you no longer will see Me."

Rom. 3 is the whole righteousness that Paul was trying to teach. What is the true righteousness of God?

Romans 3:21: "But now, *the* righteousness of God *that is separate from law* has been revealed, being witnessed by the Law and the Prophets." This is why Paul wrote so much about the righteousness of Christ, and that since God has done all the things that He did through Jesus Christ, and since Jesus came and is the perfect sacrifice, and it is through Him that we have our righteousness, therefore, our own works will never, never do it.

Let's look at this way: I hire you to work for me and you come in, and I say I'll pay you \$10/hr. \$20? \$50?—whatever. If you do the job well I'm going to give you a bonus. Can you come in and claim you own the store? *No!* That's one analogy.

- What if you are able to keep the commandments of God in the letter perfectly?
- Can you receive eternal salvation?
- *No!*

Even if you did it in the letter perfectly, because that is only the outside. It's what's in the inside; we understand about *the law of sin and death*. That's why God, sending His own Son in the likeness of sinful flesh, and 'for *sin* condemned sin in the flesh.' No righteousness is greater than the righteousness of Christ, absolutely none! So, God says that 'I'm willing to give you *My* righteousness, separate from the Law—above and beyond and in addition to the Law—*free, if you believe on Jesus Christ!* That's why when you try and *earn* salvation

it can never happen. This is the righteousness of God. That's why the Holy Spirit convicts the world of righteousness, because Jesus was truly righteous. He alone was righteous. That's what it's saying here.

Verse 22: "Even *the* righteousness of God *that is* through *the* faith of Jesus Christ, toward all and upon all those who believe; for there is no difference." That's the righteousness that it's talking about.

Romans 4:4: "Now, to the one who works, the reward is not reckoned according to grace; rather, *it is reckoned* as a debt." There are going to be people saying, 'We did this, Lord; we did a work for You, Lord.' In other words, God owes it to you.

Verse 5: "But to the one who does not work, but believes in Him Who justifies the ungodly, his faith is reckoned for righteousness." That's why *not believing in Christ is such a tremendous sin!* God says that He sent His Son, that if you *believe on Him*—into Him—He will impute to you the righteousness of Christ; give it to you *free!* Everything that Christ means *free!* That's why the keeping of the commandments. Oh, they're required! We need to do it; there's no way around that.

Verse 6: "Even as David also declares the blessedness of the man to whom God imputes righteousness separate from works: 'Blessed are *those* whose transgressions are forgiven, and whose sins are covered'" (vs 6-7).

- that comes from *repentance*
- that comes from *belief*
- that comes from *faith*
- that is the real cure from sin

because that's *the only thing* that changes the inside! Nothing on the outside will change it. Judgment and law does not stop the sin.

- when you believe in Christ
 - when God gives His grace to you
 - when He gives you His righteousness
 - when your desire is to love God
- What happens? *You don't want to sin!*
➤ When you do what happens? *It leads you to repentance so that God can forgive you!*

Verse 8: "Blessed *is the* man to whom *the* Lord will not impute *any* sin."

Romans 9:30: "What then shall we say? That *the* Gentiles, who did not follow after righteousness..." Isn't that something? Here's the way the Jews looked at it:

- God, we have been You're people

- God, we have endured all these things
- God, we fought off the Romans
- God, we preserved Your Word
- God, we are Your chosen people
- God, look at all these heathen out there

Then God intervenes and sends the Gospel and here are these people that never knew God, now are brought in close to Christ.

Verse 30: “What then shall we say? That *the* Gentiles, who did not follow after righteousness, have attained righteousness, even *the* righteousness that *is* by faith. But Israel... [referring here to the Jews] ...although they followed after a law of righteousness, did not attain to a law of righteousness. Why? Because *they did not seek it by faith, but by works of law...*” (vs 30-32).

Every time something went wrong they added another law. Even the Jews admit that they have made many laws to fence in the other laws that God had. So, it was done by a *work of law*. They’re missing the whole point.

“...for they stumbled at the Stone of Stumbling, exactly as it is written: ‘Behold, I place in Sion a Stone of Stumbling and a Rock of offense, but everyone who believes in Him shall not be ashamed’” (vs 32-33). There it is, it gets right back to *belief!*

Romans 10:1: “Brethren, the earnest desire of my heart and my supplication to God for Israel is for salvation. For I testify of them that they have a zeal for God, but not according to knowledge. For they, being ignorant of the righteousness *that* comes from God, and seeking to establish their own righteousness, have not submitted to the righteousness of God” (vs 1-3).

When I first read that I couldn’t understand that. I thought that was so much mumbo-jumbo I couldn’t believe it. Now it’s clear as can be. They’re out there *playing* ‘religion.’ They have their righteousness, but God says, ‘*Here’s my Son, and I will give you My righteousness.*’

Verse 4: “For Christ *is the end of works of law for righteousness...*” That means that Christ brings into the world the *true righteousness* of God. You can’t go any further.

- Is any man going to outdo God?
- Is any man going to create ‘religious’ things that makes a better religion than God can provide?
- *Absolutely not!*

“...to everyone who believes” (v 4). You’re not seeking salvation by works. You’re not seeking it by

law. You don’t throw away the commandments of God; you keep them with understanding and God’s Spirit.

Philip. 3—Paul talks about the righteousness he had with the law, and with the law he was blameless.

Philippians 3:6: “...with respect to righteousness that *is* in law, blameless.” He didn’t want to be having *his own* righteousness.

Verse 7: “Yet, the things that were gain to me, these things I have counted *as* loss for the sake of Christ. But then truly, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and count *them* as dung; that I may gain Christ and may be found in Him, not having my own righteousness, which *is derived* from law, but that *righteousness* which *is by the faith of Christ*, the righteousness of God *that is based on faith*” (vs 7-9). That’s the kind of righteousness that Jesus said that the Holy Spirit would convict the world of.

John 16:11: “And **concerning judgment**, because the ruler of this world has been judge.” We know many things about that. I can go through many Scriptures showing that Satan is the ‘god of this world.’ He *deceives* the whole world.

1-John 5:19: “We know that we are of God, and that **the whole world lies in the power of the wicked one.**” It’s all controlled by Satan. Satan is judged, but he is not yet cast out. He is not yet put away or destroyed.

You get up before any group of ‘religious’ people and tell them that, you would be condemned for intolerance. But that’s what the Scripture says! There are other Scriptures that say that we are to be:

- kept from the evil one
- delivered from the evil one
- God will take care of that wicked one when He returns; destroy with the brightness of His coming

John 16:12: “I have yet many things to tell you, but you are not able to bear them now. However, when that one has come, *even* the Spirit of the Truth, it will lead you into all Truth because it shall not speak from itself, but whatever it shall hear, it shall speak. And it shall disclose to you the things to come. That one shall glorify Me because it shall disclose to you *the things that* it receives from Me. Everything that the Father has is Mine; for this reason, I said that it shall receive from Me and shall disclose *these things* to you” (vs 12-15).

That’s a promise we can claim now. Even

John said that if everything was written about Christ the world itself would be filled with books.

- Can the Holy Spirit reveal to us the things we need to have, know and understand? *Yes, it can!*
- Can it teach us of God's Word? *Yes, it can!*
We've all experienced that!
- God's Spirit has led us
- we are being taught of God's Spirit
- it's increasing

Verse 16: "'A little *while*, and you shall not see Me; and again a little *while*, and you shall see Me, because I am going to the Father.' Then *some* of His disciples said to one another, 'What is this that He is saying to us, "A little *while*, and you shall not see Me; and again a little *while*, and you shall see Me," and, "because I am going to the Father"?' Therefore, they said, 'What is this that He is saying, the "little *while*"? We do not understand what He is saying.' Then Jesus, knowing that they desired to ask Him, said to them, 'Why are you inquiring among one another about this that I said, "A little *while*, and you shall not see Me; and again a little *while*, and you shall see Me"?' (vs 16-19).

Even then they didn't comprehend it, even after Jesus was resurrected. Remember that just before He ascended into heaven, they all came and worshiped Him, but some doubted (Matt. 28)? What does it take for some people to believe? *It just makes you wonder!*

Verse 20: "Truly, truly I tell you, you shall weep and lament, but the world shall rejoice; and you shall be grieved, but your grief shall be turned into joy." I imagine that it was when they saw the resurrected Christ. I imagine that they really had joy.

Verse 21: "A woman when she is giving birth has grief because her time of *travail* has come; but after she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world."

I'm sure that all of you who are mothers can still remember the pain. That's not to say that the Scripture is not so, but you look back and at Hannah—Samuel's mother—and she had joy when Samuel was born. She didn't even care about the pain. I would have to say that think today, because of our degenerate end-time remnant of human beings, there's much more pain in childbirth than perhaps was then. But nevertheless, when you really have what you want, then the pain diminishes, it goes away; you don't remember it.

Verse 22: "And likewise, you indeed have

grief now, but I will see you again, and your heart shall rejoice, and no one shall take your joy from you." I think we're beginning to receive some of that joy that comes from God in understanding these things.

Verse 23: "And in that day you shall ask Me nothing. Truly, truly I tell you, whatever you shall ask the Father in My name, He will give you. Until this day, you have asked nothing in My name. Ask, and you shall receive, that your joy may be full" (vs 23-24). I think that in coming to God in prayer, having more belief and faith then we're going to have more answers.

Jesus said that if you believe and have faith as the grain of a mustard seed... That's interesting, we've always emphasized that if you had faith as the grain of a mustard seed that you could say to the sycamore tree, 'be gone and go into the ocean' it would go.

But He said, 'If you believe *and* have *faith*...' Maybe that missing ingredient of really believing on Christ the way it should have been is what has really been missing. Hopefully, let's grow in that; "...that your joy may be full."

Verse 25: "These things I have spoken to you in allegories; but the time is coming when I will no longer speak to you in allegories, but I will plainly disclose to you *the things* of the Father." I imagine that was during the 40 days that He was with the disciples. He showed them a lot of things that weren't recorded, and He probably told them not to record this or that or the other thing.

Verse 26: "In that day, you shall ask in My name; and I do not tell you that I will beseech the Father for you." If you get down to the lowest point you've ever been in your life and you think that no one wants you, no one cares for you, everyone hates you, you're rejected of everybody, turn to:

Verse 27: "**For the Father Himself loves you**, because you have loved Me, and have believed that I came forth from God. I came forth from the Father and have come into the world; again, I am leaving the world and am going to the Father.' Then His disciples said to Him, 'Behold, now You are speaking plainly and are not speaking *in* an allegory. Now we know that You understand all things, and do not need to have someone ask You. By this we believe that You came forth from God.' Jesus answered them, '**Do you now believe?**'" (vs 27-31). He put in the form of a question from the point of view that there's a whole lot more to believe!

Verse 32: "Listen, the time is coming, and has already come, that you shall be scattered each to

his own, and you shall leave Me alone; and *yet*, I am not alone because the Father is with Me. These things I have spoken to you, so that in Me you may have peace. In the world you shall have tribulation. But **be courageous! I have overcome the world**" (vs 32-33).

That's quite a statement, in spite of all the difficulties and problems. I think I'm beginning to understand. I've had people ask me about that and I haven't really been able to answer the question: **How can I have joy in tribulation?**

I think if we really have the kind of *belief* that Jesus is talking about, then the difficulties and problems will not nearly destroy us. *The greater the belief, the more you're able to cope with it and handle it!* I think we're right on the verge of really beginning to really understand and grasp what it means to *believe to the depths of your being!*

You can have faith and you can keep the commandments of God, and everything then just falls into line. I think that perhaps the process of our education of conversion was not the fact that God didn't call us—*He did!* It wasn't the fact that we didn't have God's Spirit—*we do!* But we start with believing the Gospel of the coming Kingdom of God, understanding a certain amount about Christ to repent, but it should be that we should understand and believe about Christ first, then the other comes.

I'm seeing that more and more and ***hopefully we can continue in it!***

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 16:1-2
- 2) Acts 9:1-2
- 3) 1 Thessalonians 2:10-16
- 4) 1 Corinthians 12:3
- 5) John 16:1-3
- 6) Romans 1:20
- 7) 1 John 4:7-11
- 8) 1 John 3:24
- 9) 1 John 2:3-6
- 10) 1 John 5:13
- 11) John 16:4-9
- 12) John 3:16
- 13) 1 John 3:4
- 14) Romans 14:23
- 15) John 6:27-29, 35
- 16) Mark 1:14-15
- 17) Matthew 24:14-15
- 18) Acts 20:24
- 19) John 8:43-47, 58

- 20) John 14:10-11
- 21) John 16:10
- 22) Romans 3:21-22
- 23) Romans 4:4-8
- 24) Romans 9:30-33
- 25) Romans 10:1-4
- 26) Philippians 3:6-9
- 27) John 16:11
- 28) 1 John 5:19
- 29) John 16:12-33

Scripture referenced, not quoted:

- Revelation 17; 6
- Matthew 28

Also referenced: Books:

- *Anti-Judaism and the Origin of Sunday* by Samuele Bacchiocchi
- *The Two Babylons* by Alexander Hislop
- *Babylon Mystery Religion* by Ralph Woodrow

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Transcribed:12-29-14

Gospel of John XXIV The Real Lord's Prayer

(John 17)
Fred R. Coulter

I think that in order for us to understand about John 17, that this is a fantastic portion of the book of John and really one of the most inspiring when you understand it, realize that the Holy Spirit recalled to John the very words of Jesus in His last prayer.

This is the prayer that Jesus prayed in the Garden of Gethsemane. Let's understand that Jesus knew that this was it; He knew that the end had come. He knew that this was going to be the most terrible and trying time that He ever had in His life.

He went out to pray for approximately three hours, and He prayed the same words; not that it was vain repetition. Believe me, that was not! He came back and found the disciples sleeping, except John. John was the only apostle who stuck with Him through the crucifixion. All the other apostles had gone off someplace hiding. John was there! John also observed the prayer that Jesus prayed.

Luke 22:39^[transcriber's correction]: "Then He left the house and went, as He was accustomed, to the Mount of Olives; and His disciples also followed Him. And when He arrived at the place, He said to them, 'Pray that you do not enter into temptation.' And He withdrew from them about a stone's throw; and falling to His knees, He prayed, saying, 'Father, if You are willing to take away this cup from Me...'" (vs 39-42). That's all they remembered before they went to sleep.

- Was Jesus looking forward to the crucifixion?
- Just of Himself did He understand what it would result in once it was done?
- Yes!

But it was difficult for Him. Remember, He had human nature.

"...nevertheless, not My will, but Your will be done.' Then an angel from heaven appeared to Him, strengthening Him. And being in agony, He prayed more earnestly. And His sweat became as great drops of blood falling down to the ground. And after rising up from prayer, He came to His disciples and found them sleeping for grief" (vs 42-45).

The other accounts show that Jesus left the disciples and took with Him Peter and John. Peter went to sleep. John didn't go to sleep. Therefore, God inspired John to remember the words that Jesus

prayed. Can you imagine how absolutely inspired that John must have felt when he started recording this prayer, writing this prayer down for us, and years after the event took place.

Does God, or did Jesus do what He commanded us to do? In other words, if Jesus did something, or God did something, or God gave a commandment, does God live by His own word? *Yes, He does!* The reason I want to read this is we're going to make an outline of John 17 before we get there. We're going to see that all the elements of *how to pray* are in John 17. Every one of those elements are there.

Matthew 6:9, Jesus said: "Therefore, you are to pray after this manner: 'Our Father Who is in heaven, hallowed be Your name.'" Isn't that what Jesus started out with? *Yes, He did!*

Verse 10: "Your kingdom come..." We're going to see that He talked about the coming kingdom. We're going to see also that He talked about it was with God the Father and Jesus Christ in the Kingdom of God before He came to the earth.

"...Your will be done on earth, as it is in heaven" (v 10). We're going to see that the whole prayer is about God's will, about God doing His will on earth to those who have been called and belong to Christ.

Verse 11: "Give us this day our daily bread." What are we to get along on every day? *Spiritual food!* This ties in with that part of John. {note John 17:6-10} The spiritual food is that we're to be kept in the Father's name. How are kept in the Father's name? *We live by every word of God!* We eat and drink Christ! It's not just on the Passover.

John 6:35: "Jesus said to them, 'I AM the Bread of Life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time.'"

That's the spiritual food that we are to have day by day!

Matthew 6:12: "And forgive us our debts, as we also forgive our debtors." What does God promise when we come to Him confessing our sins? kept in the name of Jesus? *Our sins will be forgiven!* {note John 17:11-18}.

Verse 13: "And lead us not into temptation

but rescue us from the evil one....” Didn’t Jesus pray for that for us? *Sanctified through the Truth of God, and we are kept from the evil one!*

“...For Yours is the Kingdom and the power and the glory forever. Amen” (v 13). {Note John 17:19-26} If you want to have a very interesting Bible study, take Matt. 6:9-13 and study some of the Psalms, and you will see the same elements in the Psalms—the prayers of the Psalms—that Jesus said on how to pray.

The point I want to make is that *Jesus prayed according to the way that He instructed us to pray*, exactly. God doesn’t tell us one thing to do and then He Himself does something else. He lives by what He teaches. “...For Yours is the Kingdom and the power and the glory forever. Amen.” We’ll see that He talks about the glory and becoming as one in the Kingdom of God.

John 17:1: “Jesus spoke these words, and lifted up His eyes to heaven and said, ‘Father, the hour has come; glorify Your own Son, so that Your Son may also glorify You.’ Indeed, that is absolutely glorious what God has done. It is absolutely marvelous what God has done.

Verse 2: “Since You have given Him authority over all flesh...” *Power* comes from the Greek word ‘exousia’ that means “...**authority** over all flesh...” I had some time ago that God uses evil as correction. God uses that against the flesh. He has power over all flesh. Why then can people think that they can come to God through any other means? Christ is the **only one!** He has *power* over all flesh, *authority* over all flesh!

“...in order that He may give eternal life to all whom You have given Him” (v 2). Jesus is the One Who makes the judgment. Since He has authority over all flesh, He says:

John 5:22: “For the Father judges no one, but has committed **all judgment** to the Son.” Jesus Christ *alone* has the power of life and death over all human beings.

Verse 27: “And has also given Him authority [‘exousia’] to execute judgment...” There is *judging*, which is the process of coming to a judgment. But Christ has been given the power to execute that judgment, bring it to pass. He’s going to execute the judgment of eternal life to those who are His. To the wicked He is going to execute the judgment of the second death. *He alone* will do that!

Remember the last thing that Jesus told His disciples before He ascended into heaven? *All power, authority, is given unto Me in heaven and in*

earth! When we come to Rom. 14 I’m sure that we can understand why a church can be destroyed because of judging. What happens? *We’ve all experienced what happens! When you sit in judge your brother’s or sister’s heart—they may have sinned and done things that weren’t right—you’re sitting in the seat of God!* You’re taking the prerogative that God the Father has given to Jesus Christ.

That’s why we need to re-establish within our group—which we have—that Christ is over every one of us. There’s no one between us and Christ. There’s no one over us in Christ, to cut us off from God to lead us astray.

Romans 14:10: “Now then, why do you judge your brother? Or why do you despise your brother? For we shall all stand before the judgment seat of Christ... [He has been given the authority to exercise judgment] ...because it is written, “‘For as I live,’ says the Lord, “every knee shall bow to Me, and every tongue shall confess to God.”” (vs 10-11).

If we all lived by that and realize that we’re all going to give account before God, we’re not to sit back and judge anybody. Listen, *if you’re*

- truly seeking to love God with all your heart, mind, soul and being
- truly seeking to love the brethren as Christ loves us
- to love your neighbor as you love yourself
- to put yourself under the grace of God

that takes care of *all judgment!* It takes care of a lot of the nit-picking and back-stabbing. There is a balance.

It says in John 5 that if you see a brother sin a sin not unto death you shall pray for him, which also means that you go talk to him about it. If he hears you—Matt. 18—you’ve gained a brother. If he won’t hear you then you bring one or two witnesses, and if that doesn’t work then you tell it to the Church. If that doesn’t work then he’s counted as a heathen and publican. There’s a balance in this sort of thing, but I’m talking about the kind of judgment that destroys people’s lives through gossip, through interfering through cliquishness and exaltation of the ministry over lay members, or lay members over the ministry—it works both ways. God is going to do that kind of judging .

In order to get along with each other and have things function smoothly, then if there’s something that needs to be discussed, we need to discuss it. If there’s something that is wrong we need to find out what is wrong and do the things that

will help correct it. But without destroying the person.

It's very easy to get confused in that area, because I've seen ministers take advantage of 'you shall not judge the minister' and they use that as a club over the head of the people and beat them up with judgment. All of these things have to be taken in balance. What I'm trying to show here is that Christ is the authority over all flesh for judgment. Whatever happens in the world Christ knows what's happening.

- Doesn't God know if a sparrow falls? *Yes, He does!*
- Doesn't God have the seven spirits go to and fro across the face of the Earth to know what's going on? *Yes!*
- How is God able to judge the sinner in his sin if God doesn't know when they're sinning?
- *He's not participating in their sin, but He knows when they're sinning!*

This is what I'm talking about here. God isn't going to let anyone get away with anything, ultimately. Jesus said, 'By your words you shall be judged and condemned.' *and* 'In that day everything spoken in secret shall be shouted from the housetops.' You have to take all of these things in their proper perspective, so when we emphasize one thing at one time that doesn't mean that we are denigrating, eliminating or casting aside something else that balances it out.

Romans 2:16: "In a day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." God is not only going to judge the acts, He's going to judge the thoughts, the secrets and I tell you there's going to be an awful lot of repenting that's going to have to be done. Consider that second resurrection. There are going to be some people even at the second resurrection that won't admit—*will not repent*—just won't do it.

Just like there are a lot of people today smoking, chewing, committing adultery, all this sort of thing. Do they know that those things are going to result in problems and difficulties? *Sure!* But they don't think it will happen to them, so that's why there are people who are going to be cast into the Lake of Fire. They won't repent!

I'm not so convinced that it's going to be all that easy in the second resurrection. I don't know how easy it's going to be, we'll have to leave that up to God. What happens when a person gets old and dies determined in their sin? They are right! In prisons not one of them are in there because of

something they have done. Do you think that attitude will necessarily change at the second resurrection? *Maybe, I don't know!* But it depends on their own conscious choice whether they're going to repent or not.

John 17:2: "Since You have given Him authority over all flesh, in order that He may give eternal life to all whom You have given Him." That's a tremendous promise; it's a very encouraging thing! God is going to give us eternal life if we are truly in Christ.

Verse 3: "For this is eternal life, that they may know You, **the only true God...**" That's something! Can you imagine what it's going to be like to *know* God the Father; to *know Him!* That is mind-boggling; just think on that for a minute. What is it going to be like to *know* God the Father.

We know each other here pretty well. I can't say that we're totally intimately acquainted with everything that our lives are all about. I'm sure that is also a true statement, but we know each other very well and love each other. But think what it's going to be like to *know* God the Father and: "... the only true God and Jesus Christ, Whom You did send" (v 3). We can rehearse all kinds of Scriptures:

- we are the children of God
- we will see like He is
- we will be glorified as the stars shine
- the righteous will shine

That is going to be an absolutely wonderful and marvelous thing. I tell you what, if you look forward to a fantastic and wonderful meal, just think what the marriage supper of the Lamb is going to be like. I don't know how to describe it to you, but I fully believe that the marriage supper of the Lamb is going to take place on the Sea of Glass. I know one thing, we won't be out in the kitchen.

I think the angels are going to wait on us. Weren't they created to minister to those who are heirs of salvation? *Yes!* I wonder what that banquet table is going to be like; sitting down at that banquet table and here are the angels bringing the food? I wonder what spiritual food tastes like? I wonder what it's going to be like to taste food with a spiritual palate? That's going to be incredible!

Don't you think that God is going to give the best for the firstfruits? That wedding ceremony is going to be absolutely something! If you think that the ceremony between the God of Israel, the One Who became Jesus Christ—all the events that took place at Mt. Sinai and that covenant where all the people said 'yes, we will obey Your voice; yes, we will do what you say' and that was a glorious

event—just think what it's going to be like at the marriage supper of the Lamb. I tell you, I'm looking forward to that!

Verse 4: "I have glorified You on the earth...." God was glorified on the earth through Jesus Christ having 'the law of sin and death' within His members and never sinning; being absolutely perfect. He glorified God, glorified His laws, did everything that God said. We can go back and look at all the Scriptures where Jesus said, 'I have come not to do My own will, but the will of Him Who sent Me.' *and* 'I always do those things that please God.' You just add those all together and bring it into this verse.

"...I have finished the work that You gave Me to do" (v 4). That's quite a statement! All the work that God gave Him to do He finished it.

Verse 5: "And now, Father, glorify Me with Your own self, with the glory that I had with You before the world existed." We've gone through about the sacrifice of Christ *before* the world was. At that point I imagine that Jesus Christ was really just projecting forward to that, remembering that glory that He had. What a tremendous thing it was with God the Father and Jesus Christ together in harmony, in love as one, and that fantastic glory that He had before the world was.

I imagine that when Jesus was praying this prayer, I'm sure that He would have thoughts and concepts of:

- creating the Earth
- creating Adam and Eve
- knowing everything that He went through
- knowing that He was dying for the sins of the world
- knowing He was going to be arrested and crucified

all these things crushing in on Him. What did He do in His darkest hour? *This was His darkest hour!* I mean, for Christ to say, 'Father, if You be willing remove this cup from Me,' that has got to be His darkest hour! What did He look to? It gives us a good understanding of what we need to do if we get depressed. ***He got His mind on God, on the plan of God, and what God was doing! How that God would not forsake Him, God would not leave Him!***

Verse 6: "I have manifested Your name to the men whom You have given Me out of the world...." Remember that when He chose them He prayed all night. He asked 'Which one, Lord, do You want.' Then He selected them and ordained them.

"...They were Yours..." (v 6). How much

do you think that Jesus Christ is going to guard that which belongs to God the Father? *He's going to be pretty particular with it—isn't He? You bet He is!*

"...and You have given them to Me, and they have kept Your Word. Now, they have known that all things that You have given Me are from You" (s 6-7). He couldn't say that until this time. The convincing belief that they had was solidified when they received the Holy Spirit on the Day of Pentecost. I imagine also during that 40 days that they saw Him, before He ascended into heaven, that must have been quite a time.

- I wonder what it was like?
- I wonder what Jesus did?

Doesn't tell us and we can't go back and reconstruct it, but we can just imagine is the best we can do.

Verse 8: "For I have given them the words that You gave to Me; and they have received *them* and truly have known that I came from You; and they have believed that You did send Me." We cannot emphasize this enough.

John 6:27: "'Do not labor *for* the food that perishes, but *for* the food that endures unto eternal life, which the Son of man shall give to you; for Him has God the Father sealed.' Therefore, they said to Him, 'What shall we do, in order that we ourselves may do the works of God?' Jesus answered and said to them, **'This is the work of God: that you believe in Him** Whom He has sent'" (vs 27-29).

In other words, believing all there is about Jesus Christ. That is the *work of God!* No other work of God can be done. That's why all the miracles: casting out demons, healing the sick in the name of Jesus (Matt. 7:21) that aren't going to be in the Kingdom of God because ***they really do not believe on Jesus*** the way that John is trying to tell us. I think we are just beginning to understand that now. We need to emphasize that and go back to that constantly. *That's where, brethren, the spiritual strength, power and faith is going to come from!* It's not going to come from hours of prayer. It's not going to come from dedicating yourself to a monastery, becoming celibate or being a virgin, whatever. ***It is going to come from that absolute belief in Jesus Christ! Nothing else!***

In my own mind, it's hard to really describe what I feel and think when I say that, but I'm beginning to understand more what it means *to believe in Jesus Christ!* You can't have a 'religion' on Sunday, Saturday or Friday. You must ***live by Christ, and believe!*** When we do that, then we can bear whatever God allows to come upon us; we can bear it! That's the fantastic thing about it. If we do then the grace of God is upon us, and that is so

fantastic!

John 17:9: "I am praying for them..." Tie in 1-John 2:1-2, that we have an advocate in Jesus Christ the Righteous. He is advocating *for* us. He is praying *for* us.

How many times have you asked someone to pray for you? I've asked people to pray for me. We should pray for one another, that's true. I'm not trying to downgrade that or minimize that at all. We need to pray for each other! But what is the greatest prayer? *Christ praying for us!*

I don't know about you, but in going through this, it has really just uplifted me and given me more courage and confidence than ever before to know that ***Christ is praying for His people!*** That's a marvelous thing! Christ is praying *for you!* Tie that in with the prayer, 'Give us this day our daily bread'; we're going to God every day. Christ is advocating for us every day! You talk about an act of grace. We didn't earn it! We didn't deserve it!

You talk about an act of grace. Christ is there advocating for us. I tell you, that ought to give us a whole lot of confidence and courage and faith. Just don't be depressed or downcast or whatever. With that, brethren, we can understand what it means that there's *nothing* that is going to separate us from the love of God. Christ is doing that for us.

"...I am not praying for the world..." (v 9). There are a lot of religionists praying for the world. There was a minister that said that God was weak, that God needed our help and God was weak in the face of evil; 'God hasn't even started to set His hand to the world except to administer what is necessary in the first part of His plan. He isn't praying for the world.' That's quite a statement—isn't it? ***The Creator is NOT praying for the world!*** That's something!

When I read that I don't even think that sunk into my skull deep enough, yet. ***But He is praying for us to ensure that we will receive eternal life!*** That is marvelous, brethren! I feel it in my mind and heart, but to really express it, I'm sure only Christ can.

"...but for those whom You have given Me, for they are Yours. All Mine are Yours, and all Yours are Mine; and I have been glorified in them" (vs 9-10). Brethren, if we have that belief and God's Spirit in us—the Spirit of Christ, the hope of glory—God is glorified in us, and will be more in the resurrection.

Verse 11: "And I am no longer in the world, but these are in the world, and I am coming to You. Holy Father, keep them in Your name, those whom

You have given Me, so that they **may be** one, even as *We are one.*" Not yet, but we are one with God through His Spirit; that is the earnest toward our inheritance and salvation. That we "...may be one, even as *We are one.*"

What is the name of God? *Holy Father!* We have been brought into a family relationship with God. We're kept in His name—*Father!* What did Jesus call Him? *Father!* Is there any record in the New Testament of Jesus using a so-called sacred name? *No, there isn't!* What is the name? *The Father!* That is the name.

In Hebrew, the name for *father* is 'ab.' And a familiarization of that is transliterated in Rom. 8 where we cry 'Abba, Father.' It's interesting that the words 'ab, abba, abbi,' guess which word that is in the listing of the Hebrew words? *The very first word listed in the Hebrew dictionary of Hebrew words used in the Old Testament!* I thought that was absolutely marvelous.

You can't have a greater name to call God than *Father*. That means that you have been brought into this special relationship with God. Who is advocating for us? *Jesus Christ*. Remember John 16 where it says that God the Father Himself will answer you because He loves you. That is something! We are kept! Do you think God the Father answers the prayer of Jesus? *Yes, He does!* What does Jesus say? ***Father, I thank You because You always hear Me!*** (John 11). This prayer, brethren, is being actively carried on to this day, this minute, right now and will be forever!

(go to the next track)

Verse 12: "When I was with them in the world, I **kept** them in Your name..."—preserved, guarded. How powerful is the name *Holy Father*? Maybe this will help us understand why it is such a blasphemous thing to call any man on earth *your father* like the pope is and the Catholic priests. When you sit down and really think about it, how deceived has Satan got those people that they will actually believe that? That is something! That's what Satan does, he takes the simple Truths of God and turns them into his own use for such a blasphemous thing.

"...I protected those whom You have given Me, and not one of them has perished except the son of perdition..." (v 12). I'm not going to go into a whole dissertation on whether Judas Iscariot is saved or lost, or whether he's going to be in the second resurrection, or whether his repentance and suicide atoned for his sin, whatever. It says that 'he was lost.' Can God take and create one individual just for that purpose? And that's the extent for that

individual? *Yes, He can!* Whatever the judgment is, let it be in God's hands. Who has power over all flesh and who has been given all judgment? *Jesus Christ has!*

"...in order that the Scriptures might be fulfilled. But now I am coming to You; and these things I am speaking *while yet* in the world, that they may have My joy fulfilled in them" (s 12-13).

What did He look to facing the crucifixion? *The joy of eternal life!* Remember where it says that we are looking to Jesus Christ Who is *the Author and Finisher of our salvation!* (Heb. 12). Who for the *joy that was set before Him endured such contradiction of sinners* unto the crucifixion that we might have eternal life.

Remember after all the sorrow that we went through, we asked: Where is the joy in being a Christian, this is miserable? Do you know why we didn't have the joy of Christ? *We didn't deeply believe in Him the way that we should!* I think that God is giving us some of the *joy of His salvation*. I tell you one thing, I enjoy coming to church; I know that I can come and know that no one is backbiting me and gossiping and tattling and running here and there. I know that we all love each other, which is great and marvelous, and I know that we love God. When we get together it is joyous! I'm beginning to see that this is carrying over more into the daily activities.

Instead of having all the sorrow and difficulties that we have gone through, instead of having fear 'beating us over the head,' instead of having a ministry coming around like super-snoopers and spies and be all fearful. God has saved us from that!

If the Feast of Pentecost pictures—which it does—the marriage of Christ and the Lamb and They are going to rejoice; let's really rejoice in this and have the *joy of the Lord!* Remember that Jesus said when we inherit eternal life and are faithful, *'Well done good and faithful servant, enter into the joy of your Lord.'* That's exciting!

Verse 14: "I have given them Your words, and the world has hated them..." I tell you what, I think we're finding more and more that that's the way it is. Not that we're going out and deliberately provoking something, but when the chips are down the world will hate us.

"...because they are not of the world..." (v 14). We're not to be of the world, part of the world, the way that the world is. We're called out of the world.

"...just as I am not of the world. I do not

pray that You would take them out of the world..." (v 14-15). There are times that we wished we were taken out of the world. There is a Psalm and a hymn about that: *Oh that I had the wings of some swift dove to fly off to a mountain alone and away from the sinners and the misery!* I tell you what, if God put us in orbit, guess what? *There would be a satellite to meet us there, some manned thing up there!*

"...but that You would keep them **from the evil one**" (v 15). Ties right in with Matt. 6. Pray that you enter not into temptation. If we're in the grace of God and we see a temptation coming along and we cry out to God, He'll rescue us from it; He really will! "...keep them **from the evil one**" is a tremendous promise, absolute promise!

I think that when we really understand at the resurrection, what God has done for us, we'll understand how well this prayer has been answered, that we have been kept "...**from the evil one.**"

Verse 16: "They are not of the world, just as I am not of the world. Sanctify them in Your Truth; Your Word is the Truth" (vs 16-17). {note sermons on *sanctification*—cbcg.org}

There are many, many different things that we can add to this. Jesus said that *'I am the Way, the Truth and the Life.'* If we're sanctified through the Truth, we're sanctified through Jesus. He also said, 'Your Word is Truth,' but Who is also called the Word of God? *In the beginning was the Word, and the Word was with God, and the Word was God!* So, if His Word is Truth and Jesus is Truth, you see how all that fits together in a just round sphere of understanding? *And it's all true!*

Verse 18: "Even as You did send Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, so that they also may be sanctified in *Your Truth*" (vs 18-19)—made Holy!

Jesus said as they were going out to the Garden of Gethsemane (John 15)? *Now you are clean through the words that I have spoken!* That sanctifies us!

Verse 20: "I do not pray for these only, but also for those who shall believe in Me through their word." It's a continual prayer, an ongoing prayer. That's why John was inspired to write this and put it down here. We can have no greater source of comfort, especially in time of trial and need, than John 17; *absolutely none!* If it comforted Jesus Christ before the crucifixion, don't you think it will comfort us in our hour and time of need? *Yes!*

Verse 21: "That they all may be one..." to

become one. The Passover and Day of Atonement kind of overlap here. Be at one, truly at one. Right now we're at one with God through His Spirit, but that's only a portion.

"...even as You, Father, *are* in Me, and I in You; that they also may be one in Us..." (v 21). I don't know how anyone can say that we're not going to be the sons of God. I just cannot understand that. But some do; anybody can say anything, but whether it's true before God is another question.

"...in order that the world may believe that You did send Me" (v 21). They don't believe now, but they will believe when Christ returns and we're resurrected. Will they ever believe? *They will believe unto repentance, or believe unto death!* They will believe to be saved, or they will resist it and believe unto death; they will die! Read Zech. 14 about those who don't come and keep the Feast of Tabernacles; the nations that are far off He will 'beat them over the head' until they start doing away with their implements of war, etc.

Verse 22: "And I have given them the glory that You gave to Me... [not yet, partially; but it's coming] ...in order that they may be one, in the same way *that* We are one." How on earth can we run the universe if we are not one with God? *It's the only way it's going to be!*

In the book by John Newman—showing his ideal of the universe, the way that it is made is about as close as we can come to a graphic description of what the universe is like. I tell you, every time you watch television down through the years and you see programs on the stars and planets, almost every year they have so many new things that they learn about the universe. They don't understand and are completely lost in the deluge of information that they are learning. Just think! We're going to be at *one* with the great Creator Who has made all of that; *one* with the Father and Jesus Christ.

Verse 23: "I in them, and You in Me, that they may be perfected into one..." That shows the process of conversion, the process that takes place, and the final process that is going to happen is the resurrection. At the resurrection we're just ready to start. That's going to be something!

"...and that the world may know that You did send Me... [that's when they will know] ...and have loved them as You have loved Me" (v 23). That's how God the Father loves us, *as He loved Jesus Christ!*

Remember when Jesus went up on the Mt. of Transfiguration with the vision? What was the voice that came out and said that this is 'My Beloved Son in Whom I am well pleased'? *God the Father loves us like that!* When we really grasp it,

and we sit here with God's Spirit, we're all united together feeling the same thing, it makes you wonder how anyone can give up on God?

Verse 24: "Father, **I desire** that those whom You have given Me may also be with Me where I am, so that they may behold My glory, which You have given Me; because You did love Me **before the** foundation of *the* world." That is going to be an absolutely marvelous thing to be there and see Christ in His glory, and see God the Father and all of the sons of God together in their glory with all the Holy angels of God gathered around. Talk about a song fest!

Verse 25: "Righteous Father, the world has not known You; but I have known You, and these have known that You did send Me. And I have made known Your name to them, and will make *it* known; so that the love with which You have loved Me may be in them, and I in them" (v 25-26).

When Jesus prayed this prayer just before He was arrested, what a tremendously inspiring prayer.

- He kept His mind on the goal!
- He kept His mind on the purpose as to why He was here!
- He kept His mind on the purpose of His coming!
- He kept His mind on the purpose of calling us!

That's really tremendously encouraging!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) Luke 22:39-45
- 2) Matthew 6:9-11
- 3) John 6:35
- 4) Matthew 6:12-13
- 5) John 17:1-2
- 6) John 5:22, 27
- 7) Romans 14:10-11
- 8) Romans 2:16
- 9) John 17:2-8
- 10) John 6:27-29
- 11) John 17:9-26

Scripture referenced, not quoted:

- Matthew 18; 7:21
- 1 John 2:1-2
- Romans 8
- John 16; 11
- Hebrews 12
- John 15
- Zechariah 14

FRC:bo
Transcribed:12-29-14

Gospel of John XXV Arrest and Crucifixion

(John 18 & 19)
Fred R. Coulter

I'm not, as I said, going to coordinate this with the rest of the accounts of the crucifixion and so forth. You can make a study through *A Harmony of the Gospels* and that will coordinate it all for you.

John 18:1: "After saying these things, Jesus went out with His disciples to a *place* beyond the winter stream of Kidron, where *there* was a garden into which He and His disciples entered. And Judas, who was betraying Him, also knew of the place because Jesus had often gathered there with His disciples" (vs 1-2).

Let's just refresh our memories: a few days before this event all of the Jewish religious leaders were saying, 'Behold, the world has gone after Him.' They plotted to kill Him; they wanted to get rid of Him. Just think of all of the uproar that Jesus had caused against the 'religious' leaders. They wanted to do Him in, and here they had the perfect opportunity.

When you think about it, that's when most of the dastardly things are done, at midnight when people are asleep and no one can put up a protest or stop it. That's exactly what happened here at this time. And Jesus knew that it would.

Verse 3: "Then Judas, after receiving a band and officers from the chief priests and Pharisees, came there with torches and lamps and weapons." Kind of picture this in your mind. Here they come clanking down the road. It's not very bright at night when you have lanterns, torches and things, and it's kind of eerie, too. Just picture this at about midnight coming onto one o'clock coming down to get Jesus. They always do that.

This reminds me of the IRS, they come in, you haven't done anything. If they really suspect you of doing something wrong—whether you're right or wrong—they lock up your bank account, they lien your house, take your car, your boat and it's gone before you can say, 'Yeah but...' When do they do it? *Early in the morning!*

Verse 4: "Jesus, therefore, knowing all the things that were coming upon Him..." Just think about this in relationship to what He must have been thinking when He was praying the prayer in John 17. We're going to understand a little bit more about this situation, what Jesus was thinking about just before He was arrested. "...knowing all the things that were coming upon Him..." That must have really been

heavy mentally and spiritually.

Psalms 69 is a Psalm about the thoughts of Jesus, the majority of them, at this particular time. Not all of them, because remember that the Bible says, 'a little here and a little there, line upon line, precept upon precept.' Let's think about some of the other words that Jesus prayed. Obviously, not just the words of John 17 being the only thing that He said during that prayer for three hours. He prayed for an hour and came back and found the disciples sleeping and said 'watch.' He went back and prayed and came back again the second time and found them sleeping and said, 'Why can't you pray and watch lest you enter into temptation,' and went back and prayed the third time.

It also showed that He was praying to the point where His sweat was as 'great drops of blood' falling from Him. He was so into the prayer and knowing all things that would happen that God sent an angel to strengthen Him. Have you ever gone through such a traumatic experience that it left you physically weak. That's what happened to Jesus, knowing all the things that would happen pressing in upon His mind. With that in mind:

Psalms 69:1: "Save me, O God, for the waters have come in upon my soul!" That's how you feel, just like you're drowned and overwhelmed in it.

Verse 2: "I sink in deep mire, where there is no standing; I have come into deep waters, where the floods overwhelm me. I am weary with my crying; my throat is parched; my eyes fail while I wait for my God. Those who hate me without a cause are more than the hairs of my head; those who would cut me off are mighty being wrongfully my enemies. Should I restore what I did not take away?" (vs 2-4).

That is an interjection there of David. Obviously, when David was inspired to write this Psalm, we'll see certain things that apply directly to David. I'm sure that King David felt this way when he was praying, but this is also a prophecy of Christ.

Verse 5: "O God, You know my foolishness... [obviously not Christ, because He was not foolish] ...and my sins are not hidden from You." David sinned, but Christ **bore the sins of the world!**

Verse 6: "Do not let those who wait on You, O Lord God of hosts, be ashamed because of me; let

not the ones who seek You be ashamed because of me, O God of Israel.” Obviously, again, this has to do with David.

Verse 7: “Because for Your sake I have borne reproach, shame has covered my face.” This can apply directly to Christ. I don’t think many people say it, or really portray it, but when Jesus was crucified He was naked; that’s how they did it! He suffered the most humiliating and degrading treatment that could be given to any human being.

Verse 8: “I have become a stranger to My brothers and an alien to My mother’s children.” I’m sure that refers directly to Christ. What happened? *All the disciples left Him!* The only apostle that was there all through the whole ordeal was John. *The only one!*

Verse 9: “For the zeal of Your house has eaten Me up...” That’s quoted in John 2 when Jesus cleans out the temple.

“...and the reproaches of those who reproached You have fallen upon Me. When I wept in my soul with fasting, it became my reproach” (vs 9-10). Then it goes back into the situation with David.

Verse 11: “I also made sackcloth my clothing, and I became a proverb to them.” That’s referring to David because Jesus didn’t wear sackcloth and cover Himself with ashes.

Verse 12: “Those who sit in the gate speak about me; and I was the song of the drunkards.” It just makes you wonder if Christ was, too.

Verse 13: “But as for me, my prayer is to You, O LORD, in an acceptable time; O God, in the abundance of Your mercy answer me, in the Truth of Your salvation. Deliver me out of the mire, and let me not sink; let me be delivered from those who hate me and out of the deep waters” (vs 13-14).

- Did God deliver Him?
- Did God deliver Jesus Christ?
- *Yes, He did, but not in the way that people think!*
- He delivered Him how? *Through the resurrection!*

He didn’t deliver Jesus off the cross. *He delivered Him out of the grave!*

Verse 15: “Do not let the flood of waters overflow me, nor let the deep swallow me up, and let not the pit shut its mouth upon me. Answer me, O LORD, for Your steadfast love is good...” (vs 15-16). I just imagine that Jesus praised God for His love, truth and kindness when He was going through

this ordeal.

“...turn unto me according to the multitude of Your tender mercies. And hide not Your face from Your servant, for I am in trouble; answer me speedily” (vs 16-17). This tells us what we need to do when we’re in trouble; *call out to God!* Don’t try your own devices.

Verse 18: “Draw near unto my soul and redeem it; deliver me because of my enemies. You have known my reproach, and my shame, and my dishonor; my enemies are all before You” (vs 18-19). Obviously, not Christ, but if He’s bearing the sins of all the world then in time it fits.

Verse 20: “Reproach has broken my heart...” You’ve heard the doctrine that Christ died of a broken heart. No, He did not die of a broken heart! He died of the loss of blood. But did Jesus experience what we, as human beings, would call *a broken heart*? *Yes, He did! Forsaken by all!* What did He even say of God while He was on the cross? *My God, My God, why have You forsaken Me?*

“...and I am full of heaviness; and I looked for sympathy, but there was none; and for comforters, but I found none. They also gave Me gall for My food...” (vs 20-21). That’s what happened to Christ when He was on the cross.

“...and in My thirst they gave Me vinegar to drink” (v 21)—which is a very bitter wine filled with narcotics to stem the pain of those who were on the cross, and He would have some relief by other people. That’s why they put it on a sponge so He could suck on it. It actually had some narcotics and spices to take away the pain. That’s why they said it was vinegar; it was spices and very bitter wine.

Notice how this weaves in and out between David and Christ so much. It goes two or three verses talking about Christ, then a verse or two it’s talking about David, and two or three more talking about Christ and His experience. I can’t imagine even what David went through. I’ve prayed some pretty sorrowful prayers from things that have happened in our lives, but never as this. I know that most of us at one time or another have come to a point when we have felt brokenhearted. That’s a lonely time.

- What was Jesus to do?
- What was part of His mission in preaching the Gospel?
- Also the mission of the people of God?
- *To heal the brokenhearted!*

He was in every way tempted like we are, but yet, didn’t sin. He experienced everything that

all human beings have experienced. He was brokenhearted. I know that when I listen to *The Messiah*, it is really something! It's in the section where it says that He was despised and brokenhearted. No one stood with Him! I wanted to cover that as some of the thoughts and things that Jesus went through.

I've understood that Jesus did not die of a broken heart, and I've gone through this Psalm before, but it's never really occurred to me until listening to *The Messiah*, then reading it and, yes, He did have what we would call a *broken heart*. He did not die of it. He died from the crucifixion. We're talking about mentally. I'm sure that that's why the angels had to come and strengthen Him, knowing all the things that were to take place...

Have you ever anticipated something? When you anticipate something that is going to be not very nice, how do you feel? *Miserable!* So, knowing all the things that were going to take place, I imagine that He literally had, before the angels strengthened Him, *no physical strength left in Him because of the trauma!* He was praying so hard, but He was literally brokenhearted knowing what was going to happen.

John 18:4: "Jesus, therefore, knowing all *the* things that were coming upon Him, went forward *and* said to them, 'Who are you seeking?' They answered Him, 'Jesus the Nazarean.'...." (vs 4-5).

Let's just do a little imagining. Put yourself as one of the soldiers. You were told to get a lantern and go out there and bring in the guy that they said to bring in. You really didn't have anything against Jesus, because you didn't know much about Him. You knew that you had to go out there. You're one of those to arrest Him. You walk up and Jesus says, "...Who are you seeking?"...."

Verse 5: "They answered Him, 'Jesus the Nazarean.' Jesus said to them, 'I AM.'.... ['ego eimi'] ...And Judas, who was betraying Him, was also standing with them. But when He said to them, 'I AM,' they went backward and fell to *the* ground" (vs 5-6). If you were that soldier, what would think at the point you fell over, rolled over on your back and dropped your torch, your spear fell down when this guy says 'I AM He!' I've often wondered if I were there, what would I have thought? None of us have ever experienced that. No one has ever come up and said in such a loud voice that I rolled over backward. There are times we step back.

That was at night, and when that happened all the torches and lanterns fell to the ground, and the spears and swords and everything. Then they get themselves up and:

Verse 7: "Then He asked them again, 'Who are you seeking?' And they said, 'Jesus the Nazarean.' Jesus answered, 'I told you that I AM. Therefore, if you are seeking Me, allow these to go their way'; so that the saying might be fulfilled which He had said, 'Of those whom You have given Me, not one of them have I lost'" (vs 7-9).

Remember, this is Simon who said, 'Lord, we're ready to go to the death with You; we're ready to fight thing out.' Thomas/Didymus was right there with him and said, 'Yes, Lord, we will go; we won't let it happen.' Here's Peter and he had a sword:

Verse 10: "Then Simon Peter, who had a sword, drew it out and struck the servant of the high priest, and cut off his right ear...." Picture yourself as a servant of the high priest. You're out here and someone takes a sword and whacks off your ear. I don't know if it was real clean and the ear just fell to the ground, or whether it was not too clean, a little bloody, and it hung down. It must have been a bloody, gory mess! That thing must have been sharp! I've had people say that they didn't know anything about razors and scissors. So, Peter cut off his right ear:

"...And the servant's name was Malchus. But Jesus said to Peter, 'Put your sword into the sheath; shall I not drink the cup that the Father has given Me?'" (vs 10-11). Then we know that Jesus healed the servant's ear; He touched it and healed it. I would have to assume by that that when Peter cut off the ear it was hanging and dangling in a bloody mess, and Jesus pushed it back up and touched it and it was healed. It doesn't record that He reached down on the ground and picked up the ear and stuck it back on his head.

If you were that servant, what would you think? *My thought would be*, 'Hey, I'm not so inclined to arrest this man. Maybe there's something to what's being said about this guy.'

Verse 12: "Then the band and the chief captain and the officers of the Jews took hold of Jesus, and bound Him... [tied His hands behind His back] ...and they led Him away to Annas first; for he was *the* father-in-law of Caiaphas, who was high priest that year. Now, it was Caiaphas who had given counsel to the Jews that it was profitable for one man to perish for the people. But Simon Peter and **the other disciple** followed Jesus." (vs 12-15).

John, whom Jesus also loved. We'll also see that John had a little courage, as much as and more than Peter. We talk about the courage and leadership of Peter, but remember, John was the one whom Jesus loved.

Verse 16: “And that disciple was known to the high priest, and entered with Jesus into the court of the high priest. But Peter stood outside at the door. Then the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in.” John actually went out and brought in Peter. ‘Let him in; the high priest knows me and that’s all right to bring him in.’

Verse 17: “Then the maid who was the doorkeeper said to Peter, ‘Are you not also a disciple of this Man?’.... [of course, we know the denial] ...He said, ‘I am not.’” That’s why when it gets down to blood, guts and gore, it’s going to have to be by faith and God’s Spirit to say, ‘Yes, I am a Christian; yes, I follow Him.’ It’s so easy to say, ‘No’ and slink back and come another day. That’s too much the way human nature is; avoid the confrontation.

Verse 18: “Now, the servants and the officers had made a fire, for it was cold; and they were standing *there* warming themselves, and Peter was *also* standing and warming himself.” So, he didn’t go right up to where Jesus was with the high priest. He came over and stood there at the fire. And I imagine that after he denied it the first time, he thought, ‘Jesus said I would deny three times, I won’t do it the third time. I’ve done it once and I’ll just stand here and be inconspicuous by the fire.’

Verse 19: “Then the high priest questioned Jesus concerning His disciples and concerning His teachings. Jesus answered him, ‘I spoke openly to the world; I always taught in the synagogue and in the temple, where the Jews always assemble, and I spoke nothing in secret.... [very wise answer] ...Why do you question Me? Ask those who have heard what I spoke to them; behold, they know what I said.’ But after He said these things, one of the officers who was standing by struck Jesus on the face...” (vs 19-22). It wasn’t some little frail hand. I imagine it was a nice big hefty soldier hand, a lot of tough muscles behind it and whacked Jesus across the face:

“...saying, ‘Do You answer the high priest in that way?’ Jesus answered him, ‘If I have spoken evil, testify of the evil; but if well, why do you strike Me?’ Then Annas sent Him bound to Caiaphas, the high priest. Now, as Simon Peter was standing and warming himself, they said to him, ‘Are you not also *one* of His disciples?’ He denied *it*, and said, ‘I am not.’ One of the servants of the high priest, being a kinsman *of the one* whose ear Peter had cut off...” (vs 22-26). Here’s the guy who had his ear whacked off by Peter. You would know for sure that if someone came up and whacked off your ear, you

would know that was the one.

“...said, ‘Didn’t I see you in the garden with Him?’ Then Peter again denied *it*; and immediately a cock crowed” (vs 26-27). I always thought that roosters only crow at sunrise until one night I stayed over at someone’s house in Reno and about a quarter to three in the morning they started—2:45! *So, you know about what time it is!*

Did this just happen by chance? *No, it was prophesied!* If it was prophesied—which it was—then God had to make it happen, which He did! I don’t know exactly how He made it happen, but could it be that there was an angel there that sort of mentally frustrated and blocked Peter so he would deny Christ? *I don’t know!* But regardless of when the roosters begin crowing, something had to make the rooster crow immediately when Peter denied Jesus the third time! I just wonder if there was an angel there, and whatever they do to make the rooster crow, that happened instantly! So, God is going to go to this detail to make it happen, make it work out. ***Let’s use that as some more faith in God!***

Verse 28: “Now then, they led Jesus from Caiaphas to the judgment hall, and it was early. But they did not go into the judgment hall, so that they would not be defiled, but that they might eat the Passover.” We know all about the 14th/15th controversy; I’m not going to go through it here. This shows that there were two days in which the Jews ate the Passover. The day that Jesus ate it, He said, ‘With desire I have desired to eat this Passover with you.’ His disciples came to Him and said, ‘Where do You desire that we prepare the Passover. Jesus kept the Passover the day before. The Jews kept it the day after.

The one that Jesus kept obviously was the right one, but since Jesus died on the Passover Day He did not ignore the Jews’ Passover but really, in fact, showed that with their taking the Passover on the 15th that their Passover did indeed reject the Messiah. Were they interested:

- in love?
- in truth?
- in mercy?
- in understanding?

NO! They didn’t want to be *defiled!* Only their ‘religious’ cleanliness.

Verse 29: “Therefore, Pilate came out to them and said, ‘What accusation do you bring against this man?’ They answered and said to him...” (vs 29-30). The same way that people do. If you can’t answer directly, you say:

“...‘If He were not an evildoer, we would

not have delivered Him up to you.’.... [Why do you even question it?] ...Then Pilate said to them, ‘You take Him and judge Him according to your *own* law.’ But the Jews said to him, ‘It is not lawful for us to put anyone to death’” (vs 30-32). That was against the Roman law, because they were under Roman domination.

Verse 32: “So that the saying of Jesus might be fulfilled, which He had spoken to signify by what death He was about to die. Then Pilate returned to the judgment hall and called Jesus... [he didn’t know what he was getting himself into] ...and said to Him, ‘Are You the King of the Jews?’ Jesus answered him, ‘Do you ask this of yourself, or did others say *it* to you concerning Me?’ Pilate answered Him, ‘Am I a Jew? The chief priests and your own nation have delivered You up to me. What have You done?’” (vs 32-35). Didn’t even answer.

Verse 36: “Jesus answered, ‘My kingdom is not of this world...’” The little sideline is the Kingdom of God is on this earth. *NO! Not of this world!*

“...If My kingdom were of this world then would My servants fight, so that I might not be delivered up to the Jews. However, My kingdom is not of this world.’ Pilate, therefore, answered Him, ‘Then You are a king?’ Jesus answered, ‘As you say, I am a king. For this *purpose* I was born... [‘gennao’—in this case not *begotten* because He was referring to His birth] ...and for this *reason* I came into the world, that I may bear witness to the Truth. Everyone who is of the Truth hears My voice.’ Pilate said to Him, ‘What is Truth?’...” (vs 36-38). Same thing today, especially among ‘religionists.’

One true saying by Jesus, ‘Think not that I have come to bring peace on earth; I came to bring a sword. To set a son against his father, and the mother against the daughter, and the daughter-in-law against the mother-in-law, and the foes are going to be those of your own household!’

Is that not true of every one of us here today? *Absolutely true!* What is Truth? *The Word of God is Truth!* Pilate didn’t know that!

“...And after saying this, he went out again to the Jews and said to them, ‘I do not find any fault in Him. And it is a custom with you...’” (vs 38-39). Pilate wasn’t interested in Truth; slimy politics involved; we don’t think like that. When we say something we’ll say it and stand by it.

“...that I release one to you at the Passover. Do you then desire *that* I release the King of the Jews to you?” But they all shouted again, saying, ‘Not this one, but Barabbas.’ Now, Barabbas was a

robber” (vs 39-40). In another place it shows that Barabbas was a murderer.

(go to the next track)

John 19

John 19:1: “Then Pilate, therefore, took Jesus and scourged *Him*.” There were two kinds of scourges that they had. They had what is called ‘a cat of nine tails’ and they would put bones and pieces of metal and when they would be scourged, the end of the whip would be traveling at a tremendous speed and suddenly stop as it wrapped around the person they were scourging. Then they would pull back and it would just really rip the flesh, gouge and slash.

Someone said that they saw his grandfather scourged in one of the island countries in the Caribbean and in ten strokes he was dead. So, the scourging goes over pretty lightly here, not dwelling on all the gory aspects of it. It was a terrible and wretched thing. It is was miserable.

We have the prophecy that says that ‘He [Jesus] was marred more than any man.’ We also have the prophecy showing that ‘He was beaten for our sins, and He bore our sins and carried our diseases.’ He was a man acquainted with sorrow. Psalm 69 shows that He had a broken heart. I never thought of it before, but how many people give up on life because they have a broken heart? That makes me think a little bit more about the prayer of Jesus when He said, ‘Father, if You be willing, let this cup pass; but nevertheless, let not My will be done but Your will.’ I’m beginning to believe that He felt so alone and so betrayed—and at that point, brokenhearted—that He was hoping that He wouldn’t have to go through it.

Have you ever gone through an experience like that? You hope you don’t have to do it, you’re wishing, wanting not to go through it. Then you have to go through it. I think that’s more the flavor of the prayer and attitude of Jesus at that time than what we may have traditionally thought of.

(go to the next track)

John 19:2: “And after plating a crown of thorns, the soldiers put *it* on His head...” Have you ever seen these Palestinian type bushes with thistles? They have thorns on them that are just like iron spikes. That’s what they made it out of and put it on His head.

Let’s think of this: Every indignity that you have ever read of or heard of that has been done to human beings, Jesus had done to Him. Being God in the flesh, having never sinned, was a tremendous ordeal to go through. That’s why the Bible tells us

that Jesus is *the Way*; there's no other way. ***He's the only One Who was righteous! Nothing else can pay for our sins except the sacrifice of Jesus Christ!*** So, they put this on His head, but I'm sure that they didn't just put it on, I'm sure they mashed down on it.

"...and they threw a purple cloak over Him, And *kept on* saying, 'Hail, King of the Jews!' And they struck Him with the palms of their hands. Then Pilate went out again and said to them, 'Behold, I bring Him out to you, so that you may know that I do not find any fault in Him.'" (vs 2-4). Pilate said that three times:

1. John 18:38: "...I do not find any fault in Him."
2. John 19:4: "...I do not find any fault in Him."
3. What did he do when he was done with it? *He washed his hands and they turned to blood! (Matt.)*

Verse 5: "Then Jesus went out, wearing the crown of thorns and the purple cloak; and he said to them, 'Behold the Man!' But when the chief priests and the officers saw Him, they cried aloud, saying, 'Crucify Him, crucify Him!'.... [here is public mob action; they are effective politically] ...Pilate said to them, 'You take Him and crucify Him because I do not find any fault in Him.' The Jews answered him, 'We have a law, and according to our law it is mandatory that He die, because He made Himself *the Son of God.*' Therefore, when Pilate heard this saying, he was even more afraid." (vs 5-8).

Probably when he heard that he thought: What have I got myself into. You know what happens when something really dawns on you? *You can just feel yourself go white from head to toe!* You get numb in your knees and your stomach sort of balls together. I think that's what happened to Pilate and he was more afraid.

Verse 9: "And he went into the judgment hall again, and said to Jesus, 'Where have You come from?' But Jesus did not give him an answer. Then Pilate said to Him, 'Why don't You speak to me? Don't You know that I have authority to crucify You, and authority to release You?' Jesus answered, **'You would not have any authority against Me if it were not given to you from above.'** For this reason, the one who delivered Me to you has *the greater sin*"" (vs 9-11). That tells you a little bit more about Judas Iscariot.

Every once in a while the question comes up: Did Judas commit the unpardonable sin? Was he created for that role and that was the one that was lost? *I don't know!* But it does say in 2-Pet. 2 that

there are certain people who are created 'brute beasts,' who are made for destruction. This is one of those things that is filed in the back of my mind and every once in a while it pops up. {note sermon: *The Enigma of Judas Iscariot*}

We cannot give the final judgment on Judas Iscariot. I think the only thing we can do is trace the history of what he was and did and how he ended up and what the Bible says about him. The ultimate judgment has to be with God. **"...the one who delivered Me to you has the greater sin."** That was not only Judas Iscariot, but that would have to include the chief priests, the scribes, the officers who went out to arrest Him. All of those would be considered in that group who delivered Him.

Verse 12: "Because of this *saying*, Pilate sought to release Him; but the Jews cried out, saying..." Notice how cleverly this is done. Have you ever been in a political trap? Just watch television, there will be political traps. Here it is:

"...**'If** you release this *Man*, you are not a friend of Caesar. **Everyone who makes himself a king speaks against Caesar.'**" (v 12). Is Pilate more interested in retaining his power and position than following truth? *Always power and position!* They're saying that if you release Him, 'we will get you as a seditious enemy of Caesar, because you befriended One Who called Himself *King of the Jews.* Pretty headed charge for a Roman.

Verse 13: "Therefore, after hearing this saying, Pilate *had* Jesus led out, and sat down on the judgment seat at a place called *the Pavement*; but in Hebrew, Gabbatha. (Now it was *the* preparation of the Passover, and about the sixth hour.)...." (vs 13-14). This would give an implication perhaps six p.m. but that doesn't quite fit into the overall chronology. The account in Mark 15 says that it was the third hour. There is an apparent three hour discrepancy.

Notice again that it was the preparation of the Passover; the Jews kept their Passover the day after Jesus kept His Passover. Talking to a Jewish friend in the Church of God, he said that his grandmother always kept two days of Passover so that they wouldn't miss keeping the right one. That's what happens when you get into this visual observation of the new moon. You're always going to end up being off.

I've seen those people who have the official observance of the new moon whereby you observe it, and two years in a row I've seen that they are off by a day, maybe a day and a half from the Calculated Hebrew Calendar, when you go out on a Holy Day and you look at the full moon. You can tell when it's a full moon and not a full moon. The

15th of the month is to be a full moon.

Every year at the Feast of Unleavened Bread and the Feast of Tabernacles, I always make a point to go out and see if the moon is full. I've never seen it fail to be correct. That's why I believe that as far as a calendar goes, the Calculated Hebrew Calendar is the one that is truly accurate for a worldwide observance.

"...And he [Pilate] said to the Jews, 'Behold your King!' But they cried aloud, 'Away, away with Him! Crucify Him!' Pilate said to them, 'Shall I crucify your King?' The chief priests answered, '**We have no king but Caesar.**'" (vs 14-15). That's really quite a statement—isn't it?

- What was God called in the Old Testament? *King of Israel!*
- Didn't David say, 'You are the King of Israel?'

So, *this is a tremendous denial of God!*

- Who is the power behind Caesar? *Satan!*

Verse 16: "Therefore, he then delivered Him up to them so that He might be crucified. And they took Jesus and led Him away. And He went out bearing His own cross to the place called *The Place of a Skull*, which in Hebrew is called Golgotha. There they crucified Him, and with Him **two others**, *one* on this side and *one* on the other side, and Jesus in the middle" (vs 16-18).

There's one Bible commentator who says that there were four thieves crucified with Jesus instead of two. That is not true; there is no way that can be substantiated in the Greek. There was one on each side. This statement makes it very clear that there were only two, one on each side of Him.

Verse 19: "And Pilate also wrote a title and put it on the cross; and it was written, 'Jesus the Nazarean, the King of the Jews.' As a result, many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek *and* in Latin" (vs 19-20). Why would they write it in Hebrew, Greek and Latin? *There are some people who claim that the Jews never spoke Greek!* That's what sacred namers say; that it was a pagan language.

Language is not pagan, 'religion' is pagan. You can have different names for different pagan gods and many different religions, but that doesn't make the language pagan. Did the Jews and the Israelites worship pagan deity? *Whenever they apostatized from time to time, yes they did!* Did they have names for those gods? *Yes, they did!* Those are Hebrew names—aren't they?

Sidebar: Greek was the main language that

they spoke all through the Roman Empire. Latin was secondary and in the western part of the empire. Greek was in the eastern part of the empire, because the Roman Empire took over the vast portions of the Greco-Macedonian Empire, and the universal language was Greek. The Jews themselves in Alexandria translated the Old Testament from Hebrew into Greek, and there were 70 Jewish scholars who did that, and it is called the Septuagint, which means *the 70*.

In just going through many of the quotes in the New Testament, Jesus quoted from the Septuagint, the apostles quoted from the Septuagint, so if it were a pagan language and going against God's will, why did Jesus quote from it? *and* Why did the apostles write from it?

Every time you come by some of these things like that, just go ahead and put some of these things to the test and follow it right through and then you'll be able to know what is the proper understanding of it.

The sacred name literature tends to go back to a Pharisaical *work of law* Old Testament 'religion.' Some of them go so far as to say that 'we cannot believe anything in the New Testament until we find an original Hebrew manuscript.' Well, you're never going to find an original Hebrew manuscript of the New Testament because God didn't preserve it in Hebrew.

Verse 21: "Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews"; but that He said, "I am King of the Jews."' Pilate answered, 'What I have written, I have written'" (vs 21-22). This is a political action committee of Jesus' day, a PAC.

Verse 23: "Now the soldiers, after they had crucified Jesus, took His garments and made four parts, a part for each soldier, and the coat *also*. But the coat was seamless, woven *in one piece* from the top all the way throughout. For this reason, they said to one another, 'Let us not tear it, but let us cast lots for it *to determine* whose it shall be'; that the Scripture might be fulfilled which says, 'They divided My garments among them, and they cast lots for My vesture.' The soldiers, therefore, did these things" (vs 23-24). Every time I read something like that, I wonder how it was that God carried out making this prophecy happen?

Remember that I brought up about when the rooster crowed immediately as soon as Peter denied Jesus the third time. The soldiers don't know anything about God, they're just soldiers. The spoils of war in this case the spoils of crucifixion. It was right down to the very last detail of what was

prophesied. I'm sure that these soldiers didn't say, 'Oh, we're going to do the will of the Lord.' But God made them do it. I'm sure that they felt absolutely no constraint that God was making them do it.

When I read this it makes me wonder how it is that God just works in people's minds and causes these things to take place. Is there an angel there putting thoughts into their minds? *I don't know!* But here at the crucifixion I've often thought this: Who is the one who literally crucified Jesus Christ? *Satan the devil!* The Jews had their part in it; the Romans had their part in it; but that was all typical of human nature. It wouldn't have mattered which people Jesus would have come to, the same thing would have happened because of human nature.

I've often wondered in some of these things how is that God reaches down and makes all these things take place. Remember the Scripture in 2-Kings 3 where Elisha told his servant—remember the battle that was going on around the city of Samaria and Elisha was there—'Hey, sonny, don't worry there's more for us than for them' (to put it in modern English). Then Elisha prayed and said, 'Open his eyes that he may see.' God opened the young servant's eyes and he saw on the hillside that it was full of horses and chariots and angels.

- I wonder what was going on around the cross at the time that Jesus was crucified?
- I wonder what Satan was doing?
- I wonder what Satan was thinking?
- *I imagine that he thought: I did it! Yes, I did it!*

Col. 2 is the Scripture that got me to thinking about it. This is talking about the crucifixion. I'm not going to get into the details of the ordinances or things like that. Colossians 2:15: "After stripping the principalities and the powers..."

Ephesians 6:11: "Put on the whole armor of God so that you may be able to stand against the wiles of the devil, because we are not wrestling against flesh and blood, but against principalities *and* against powers, against the world rulers of the darkness of this age, against the spiritual *power* of wickedness in high *places*" (vs 11-12).

Colossians 2:15: "After stripping the principalities and the powers..." That's not just talking about Pilate or the chief priests; it's talking about the powers that were behind the throne. I just wonder: what was it like there at the crucifixion *spiritually* speaking?

We know that Mary, Jesus' mother, was

there, Mary Magdalene and the other Mary; John was there and different people coming along. One said, 'If you be the Messiah come down off the cross. If God delighted in You then let Him deliver you from the cross.' But I wonder beyond that what it was like if we could have been like that servant of Elisha to have our eyes opened standing right there at the cross? I imagine it was incredible! I would just assume that all of the evil henchmen of Satan the devil, the wicked spirits that be, were right there gloating in their victory. And the angels of God were told to withdraw.

Darkness covered the earth for three hours, and Jesus said, '***My God, My God, why have You forsaken Me?***' I just wonder if Jesus could not see all of this spiritual activity going on around the cross. That would be something, to really have that kind of concept of what was going on.

"...He made a public spectacle of them, *and* has triumphed over them in it" (v 15)—in the crucifixion. Maybe this will help us understand the universe-shaking portion of the crucifixion.

John 19:25: "And Jesus' mother stood by the cross..." I wonder what she was thinking at that time? Remember in the first part of the book of Luke and also in Matthew where it talks about the conception of Jesus, the birth of Jesus and things that He did, that she kept Him in her heart. I imagine how many times that she and Joseph talked about the angel that appears and said to get up and go to Egypt; then get up and go on back now that Herod is dead. I wonder how many times she would go to bed at night and think about the day that Gabriel appeared and told her that she was going to conceive and bring forth a son and call Him 'Jesus.' All the things that must have been in her mind.

Now, here was her son up on the cross, naked, crucified and dying and here stood His mother. She had more than pity for herself. Anyone would have so much pity for themselves that they would not have stood there. They would be so emotionally involved in their own sorrow it would have been impossible to stand there; just go off into some emotional collapse somewhere. But she was right there.

Remember when they were in the upper room just before Pentecost, who was there? *Mary and 120 of the disciples!* So, there's an awful lot more to the mother of Jesus and her own personal conviction and belief and 'grit.' Could you stand and watch your own son crucified? Could you go and stand by that cross and stand, watch him go through the whole thing? Then maybe even assist the women in the burial situation? *Took a lot of guts!*

Verse 25: “And Jesus’ mother stood by the cross and His mother’s sister, Mary the *wife* of Cleopas, and Mary Magdalene. When Jesus saw *His* mother, and the disciple whom He loved standing by, He said to His mother, ‘Woman, behold your son.’” (vs 25-26).

It wasn’t that Judas, Simon and James had deserted Mary the mother of Jesus, but here John was to be the one because he was the one that Jesus loved to help comfort and give that kind of love to His mother that couldn’t come from anyone else.

Verse 27: “Then He said to the disciple, ‘Behold your mother.’ And from that time, the disciple took her into his own *home*”—included into that close family relationship. You would have to assume at this point that Joseph was dead and the other three brothers were already married, so therefore, she could go with John.

Verse 28: “After this, Jesus, knowing that all things had now been finished, so that the Scripture might be fulfilled, said, ‘I thirst.’ Now, a vessel full of vinegar was sitting *there*. And after filling a sponge with vinegar and putting *it* on a *stick* of hyssop... [a type of sponge] ...they put it up to *His* mouth. And so, when Jesus had received the vinegar, He said, ‘It is finished.’ And bowing His head, He yielded up *His* spirit [Greek: ‘penuma’]” (v 28-30). His spirit went back to God!

Verse 31: “The Jews, therefore, so that the bodies might not remain on the cross on the Sabbath, because it was a preparation *day* (for that Sabbath was a High Day)...” This shows the thing that the Jews do to this very day, that they keep the Passover on the eve of the first day of Unleavened Bread.

This is a Holy Day, a very basic Scripture. I think when you were first understanding the Truth you were really surprised. It was to me. If you’ve had anything to do with the ‘religions’ in the world it was Sunday, Easter, Christmas, etc.

“...requested of Pilate that their legs might be broken and *the bodies* be taken away” (v 31). Isn’t that something? They were more concerned about the people, more concerned about the opinion of people! They didn’t want to have the bodies on the cross lest the people would riot during the Holy Day.

Verse 32: “Then the soldiers came and broke the legs of the first *one*, and *the legs* of the other who was crucified with Him. But when they came to Jesus *and* saw that He was already dead, they did not break His legs; but one of the soldiers had pierced His side with a spear, and immediately blood and water **had** come out” (vs 32-34). In the

Greek it is in the past tense.

Matthew 27:45: “Now, from *the* sixth hour...” That’s where the conflict comes in with John 19 and the sixth hour. John was calculating time a little differently when he wrote it than was Matthew when he wrote his. This calculation of the sixth hour is according to 12 hours in the day, the sixth hour in the day portion what we would call noon.

“...until *the* ninth hour, darkness was over all the land” (v 45). The ninth hour was approximately three o’clock.

Verse 46: “And about the ninth hour, Jesus cried out with a loud voice, saying, ‘Eli, Eli, lama sabachthani?’ That is, ‘My God, My God, why have You forsaken Me?’ And some of those who were standing there heard *and* said, ‘This *one* is calling for Elijah.’ And immediately one of them ran and, taking a sponge, filled *it* with vinegar and put *it* on a stick, *and* gave *it* to Him to drink. But the rest said, ‘Let Him alone! Let us see if Elijah comes to save Him.’....” (vs 46-49). Right after this is another part which is included in many, many manuscripts and should read:

“...Then another took a spear and thrust *it* into *His* side, and out came water and blood.” (v 49). The point being that when it gets to John 19 the Greek shows that it was already an accomplished thing, rather than He died and then the spear was thrust into His side.

Verse 50: “And after crying out again with a loud voice, Jesus yielded up *His* spirit. Then suddenly the veil of the temple was ripped in two from top to bottom, and the earth shook, and the rocks were split, so that the tombs were opened. And many bodies of the saints who had died, were resurrected: after His resurrection; *and* they came out of the tombs. Then they entered into the Holy city, and appeared to many” (vs 50-53).

I’ve often thought, what if a week before you just buried Aunt So and So or uncle, mother or father, and here after the resurrection of Jesus you’re sitting there one day eating your lunch and you hear a knock at the door and guess who is standing there? How would you feel? If you literally buried someone having wrapped them in grave clothes and put them into the cave, and covered it over. You knew that they were dead. When you were wrapping them you could feel the corpse—cold, stiff, can’t move. About a week later, lo and behold, they appear on the doorstep.

How did that happen? It doesn’t say how many, it says *many*! I’ll bet you can’t find that in

Jewish history. They were dead! In John 11 Jesus said that when Lazarus *sleeps*, but He knew that he was dead. This is talking about those who were dead. Talk about surprises in your life!

Have you ever been so surprise that it would just startle you, have such an impact that it would never leave your mind. What did all of these people think? Of course, you know how the Jews would do, they would have a feast! The name of Jesus was really something! He literally turned that whole world upside down! No doubt! Every time I read that I think about if I were one of the relatives that came back to life and walked home and knocked on the door.

How long would these people have lived? *I would say that they would have lived to what would be the end of their normal life, just like Lazarus apparently did!* I couldn't tell you, I would like to know myself. This was a special resurrection. Just like when someone dies and the doctors bring them back, do they die again? *Yes, they die again!*

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 18:1-4
- 2) Psalm 69:1-21
- 3) John 18:4-42
- 4) John 19:1-4
- 5) John 18:38
- 6) John 19:4-24
- 7) Colossians 2:15
- 8) Ephesians 6:11-12
- 9) Colossians 2:15
- 10) John 19:25-34
- 11) Matthew 27:45-53

Scripture referenced, not quoted:

- John 17; 2
- Isaiah 53
- 2 Peter 2
- Mark 15
- 2 Kings 3

Also referenced:

- Book: *A Harmony of the Gospels* by Fred R. Coulter
- Sermon: *The Enigma of Judas Iscariot*

FRC:bo
Transcribed: 12-29-14

Gospel of John XXVI Christ's Final Instructions

(John 20 & 21)
Fred R. Coulter

John 19:31: "The Jews, therefore, so that the bodies might not remain on the cross on the Sabbath, because it was a preparation *day* (for that Sabbath was a High Day)..." Here's a classic example of what happens when you become such a legalist that you have no spiritual or human feeling left.

- They didn't care about anything other than the fact that they didn't defile themselves.
- They didn't think about that they committed murder.
- They didn't think about that they put away an innocent man.
- They didn't think about that it was a dastardly thing that they did.

'No, we don't want to be defiled because we want to keep the Passover.'

"...requested of Pilate that their legs might be broken and *the bodies* be taken away" (v 31).

Verse 34: "But one of the soldiers had pierced His side with a spear, and immediately blood and water had come out. And he who saw... [John was the only apostle standing there] ...*this* has testified, and his testimony is true; and he knows that *what* he says *is* true, so that you may believe" (vs 34-35). The whole purpose of this ties right in with the whole book of John, ***that you might believe!***

Verse 36: "For these things took place so that the Scripture might be fulfilled, 'Not a bone of Him shall be broken.'" There's a great dispute of how they drive the nails into His hands without breaking His bones.

You can go through a part of the hand that has the tendons and in between the bones. Then they say there's another place you can go in between the bones in the wrist, and the ligaments are strong enough to hold a person on the cross. They also say that in addition to nailing them they are also tied. People will say that if you just have nails that sooner or later it's going to rip and they're going to fall down, so they also tied their arms.

There's a third way that they can do it and that is put it above the wrist between the two main bones of the forearm. All three of those could conceivably be done without breaking a bone.

Verse 37: "And again another Scripture

says, 'They shall look upon Him Whom they pierced.'" You can go to Rev. 1 where it says, 'The eyes of them that pierced Him shall see Him.' Anyone who commits sin has their part in the crucifixion of Jesus Christ (Acts 2). Remember when Peter was preaching to all the Jews who came in from the countryside, and he said, 'Know assuredly, house of Israel, that you have crucified the One Whom God has sent.'

The Roman soldiers crucified Jesus, ***but*** anyone who sins has spiritually partaken in the crucifixion, in the beating and the piercing of Jesus. Not only was it those who stood there and looked at Jesus literally, but when you come Rev. 1 it says that 'all those who pierced Him shall see Him.' That's 2,000-plus some years later at the second coming of Christ that it is talking about. That means that ***everyone who has sinned has their part in crucifying Christ!***

Verse 38: "Now, after these things, Joseph (the one from Arimathea, being a disciple of Jesus, but having concealed it for fear of the Jews) asked Pilate that he might take Jesus' body away..." Apparently at that time he got rid of his fears. One of these guys who is fearful and like in the movies, example: *Shakiest Gun in the West*, where the guy couldn't shoot because he was scared to death of everything. Finally he gets up enough courage.

Here's Joseph of Arimathea who finally decided that this is it, 'I better stand up for a cause' and he went asked for the body of Jesus.

"...and Pilate gave *him* permission. Then he came and took away the body of Jesus. And Nicodemus, who had come to Jesus by night at *the* first, also came, bearing a mixture of myrrh and aloes, about a hundred pounds. Then they took Jesus' body and **wound it in linen cloths with the aromatics...**" (vs 38-40).

This one statement alone shows that the Shroud of Turin cannot be possibly be the burial cloth of Jesus Christ. That is the length of a man twice where they lay this linen down and they put the person flat back down on the linen and then they flap it over the top so that it comes the head, and that's how they got the impression on whatever was on the Shroud of Turin.

Of course it had trickles of blood, and I

don't think that whomever was in that one was dead, but it wasn't Jesus, because the way the Jews did they wrap them with cloths much like we would think of mummification today.

"...as is the custom among the Jews to prepare for burial. Now, there was a garden in the place where He was crucified, and in the garden a new tomb, in which no one had ever been laid. Because of the preparation of the Jews, they laid Jesus there; for the tomb was near" (vs 40-42).

They got Him in there and I imagine that just as the sun was setting they rolled the stone across. If Jesus died at three in the afternoon, it was 4:30 by the time that Joseph and Nicodemus got the body and then from that time until about six pm they wrapped it up and put it in the tomb and right at sunset that rock was rolled over and it closed the tomb.

John 20:1: "Now, on the first *day* of the weeks..." I imagine almost every Protestant church there is will turn to all these places where it says 'first day of the week' (KJV); but the truth is concerning the first day of the week as a day of worship, the one who decreed that Sunday would be the day of worship was none other than Constantine who was emperor of the Roman Empire. Also at that point he was Pontifex Maximus, the religious leader. So, all of those who follow Sunday are, in fact, following the political and religious edict of an emperor.

In that sense Sunday is truly a part of what you would call the *system of the mark of the beast*. Think about it, with *the mark of the beast* coming—where no one can buy and sell—I tell you that's going to have an impact, brethren. There isn't anything you can do today without buying and selling.

Years and centuries ago, even early in the 20th century here in America, you could get yourself some nice little farm and you wouldn't have to buy anything. You could live, produce and take care of yourself. Surely you could a hundred years ago; you wouldn't have to buy and sell. But now, everybody has to buy and sell.

How many of us could exist for a month without buying and selling. We could scrape by for a month. What would happen at the end of the first month, you would get all kinds of duns on your bills. At the end of sixty days you start getting nasty letters, then in 90 days they're calling and banging on the door, and at 120 days they take away your home.

Truly you cannot buy and sell. So, when

they were explaining about *the mark of the beast* in the earlier part of the 20th century in the Church of God, they said that Sunday worship was *the mark of the beast*, and in that they were right because it was *the beast* that enforced Sunday, so it is a mark—not *the*—of the beast.

Then they had to turn around and say that since this was done maybe we better find some theological basis for doing this. So, then they went to the Bible and saw 'first day of the week'; *there it is, brethren*. Notice that they did not have services, it was not a day of rest but a day of work.

"...while it was still dark, Mary Magdalene came early to the tomb; and she saw *that* the stone had been taken away from the tomb" (v 1). That means that it was light enough to see where you're going, but still dark enough to be called "...still dark..."—before sunrise. Right now it's light about five minutes to five, but the sun doesn't rise until about a quarter to six. There's quite a bit of time for her to walk out to the sepulcher.

Verse 2: "Then she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, 'They have taken away the Lord from the tomb, and we do not know where they have laid Him.' As a result, Peter and the other disciple went out and came to the tomb. Now, the two ran together, but the other disciple ran faster than Peter and came to the tomb first" (vs 2-4). A little competition! John puts it nicely in the passive voice, but still he beat Peter.

Verse 5: "And he stooped down *and* saw the linen cloths lying *there*, but he did not enter. Then Simon Peter came following him, and he went into the tomb and saw the linen cloths lying, and the napkin that had been on His head, not lying with the linen cloths but folded up in a place by itself" (vs 5-7).

I've often wondered that in order for Jesus to be resurrected He didn't have to have the burial cloths unwound from Him. He could have just come right through them. There's an indication that when they saw the burial cloths, where it says *folded*, that the Greek also can mean *in-folded*. In other words, the body form was there, and then it *in-folded* on itself when the body was removed. Then Jesus took the headband off and folded it up and put it by itself.

That would really be something; if you walked in and saw that the cloths of the body but the body not there. Then to make it really convincing, the handkerchief or wrappings on His head was all taken off, folded up and put aside. When I think of that I think of these gory movies where someone comes back from the dead and they're unwinding

this stuff off their head.

Something like that must have literally happened when Jesus was resurrected. What would you think if you were John, Peter or Mary Magdalene and went in and saw those things—*strange things*. When something strange like that happens I know that my heart pounds and I'm breathing heavy and my eyes are big as saucers and I'm scared to death. I think I know why John didn't go in there; I think he was scared to go in. I'd be scared to go in there. Peter wasn't, he just charged right in.

Verse 8: "Then the other disciple [John], who had come to the tomb first, also went in and saw *these things*; and he believed. For they did not yet understand the Scripture, *which decreed* that He must rise from *the dead*" (vs 8-9).

- How converted were they?
- How knowledgeable were they?

Not too, for they didn't yet know that! That's quite a statement! Yet, the Scriptures say that the Lord would not allow His body to see corruption (Psa. 16_[transcriber's correction])

Verse 10: "Then the disciples went away again to their *home*." I wonder what they were talking about as they went? Of course, the rumor was going around that the soldiers were paid to tell everybody that 'they stole His body by night.'

Verse 11: "But Mary stood outside the tomb weeping; and as she wept, she stooped down *and looked* into the tomb. And she saw two angels in white who were sitting..." (vs 11-12). They were there all the time, but they didn't reveal themselves until this point.

"...one at the head and the other at the feet, where the body of Jesus had been laid. And they said to her, 'Woman, why are you weeping?' She said to them, 'Because they have taken away my Lord, and I do not know where they have laid Him.' And after saying these things, she turned around and saw Jesus standing, but did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? Whom are you seeking?' Thinking that He was the gardener, she said to Him, 'Sir, if you have carried Him off, tell me where you have laid Him, and I will take Him away.' Jesus said to her, 'Mary.'..." (vs 12-16).

I wonder how she felt when she heard that familiar 'Mary'? I imagine the hair stood up on the back of her neck and she would feel all the spine-tingling things come all over her from head to toe.

"...Turning around, she said to Him,

'Rabboni'; that is to say, 'Teacher.' Jesus said to her, 'Do not touch Me, because I have not yet ascended to My Father. But go to My brethren and tell them that I am ascending to My Father and your Father, and My God and your God.'" (vs 16-17). I imagine she ran like there was no ground under her feet.

Verse 18: "Mary Magdalene came to the disciples, bringing word that she had seen the Lord, and that He had said these things to her." Talk about a real time of excitement and confusion about what to do and what is really happening, rumors and wondering. Yet, very exciting times! That really must have been something!

In this account Jesus told Mary not to touch Him because He had not yet ascended to His Father after the resurrection. We know that occurred on the first day of the week. For this situation of the resurrection of Jesus Christ and the acceptance of God the Father there are two areas that I want to cover in relationship to this.

What was it like when Jesus ascended and was accepted of God the Father? Let's just keep in mind what it says in Rev. 4 about the Sea of Glass, the 24 elders, the throne of God, the seven living spirits and all of those things so we get an idea in our mind of what it was like up there when Christ was received at the throne of God.

Revelation 4:8: "And each of *the* four living creatures had six wings respectively; *and* around and within *they were* full of eyes; and day and night they cease not saying, 'Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who *is* to come.'"

It's very, very clear that the only solution to government in this world is the return of Christ. Everything else gets too bogged down in sin, human nature and wretchedness. Even the very best that mankind and do is not going to solve the problems of human beings. So, where it says, "...Who *is* to come"—that's a fantastic thing!

Verse 9: "And when the living creatures give glory and honor and thanksgiving to Him Who sits on the throne, Who lives into the ages of eternity, the twenty-four elders fall down before Him Who sits on the throne; and they worship Him Who lives into the ages of eternity, and cast their crowns before the throne, saying, 'Worthy are You, O Lord, to receive glory and honor and power because You did create all things, and for Your will they were created and exist'" (vs 9-11).

Now we find the scroll that was written front and back with the seven seals.

Revelation 5:1: "And in the right hand of

Him Who sits on the throne I saw a book, written within and on *the* back, which had been sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the book and to loose its seals?' But no one in heaven, or on the earth, or under the earth was able to open the book, or to look inside it. And I was weeping greatly because no one was found worthy to open and to read the book, or to look into it. Then one of the elders said to me, 'Do not weep. Behold, the **Lion Who is of the tribe of Judah, the Root of David**, has overcome to open the book, and to loose its seven seals.'" (vs 1-5).

Remember, there are two pictures of Christ. One of them is *Christ the King of the root of David*, the great warrior, the One Who is going to conquer.

Verse 6: "Then I saw, and behold, before the throne and the four living creatures, and before the elders, *was standing a Lamb*... [the redemptive part of Christ] ...as having been slain, having seven horns and seven eyes, which are the seven spirits of God that are sent into all the earth."

Then we see that all of the angels are there, 10,000 times 10,000; v 12: "Saying with a loud voice, 'Worthy is the Lamb Who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.' And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all the things in them, I heard saying, 'To Him Who sits on the throne, and to the Lamb, *be* blessing, and honor, and glory, and sovereignty into the ages of eternity.'" (vs 12-13).

With this in mind let's go back to Psalms 23. It is essential that we relate to these things concerning the resurrection of Christ. As Jesus was there, we know from the timing and sequence of the Bible, Jesus was resurrected at the end of the Sabbath, but He did not ascend until about nine o'clock in the morning on the first day of the week. Sometimes it makes you wonder:

- Why wasn't Jesus accepted immediately?
- Why didn't He instantly go up to be accepted of God the Father?

I imagine that one of the things that He was doing was praying from the time He was resurrected until the time He ascended or, at least, the time He was seen by Mary Magdalene, I imagine that He was praying: thanking and praising God for resurrecting Him. In my mind's eye Psalms 23 has pretty much to do with how Jesus felt after He was resurrected.

Psalm 23:1: "The LORD is my Shepherd; I

shall not want.... [to lack nothing] ...He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death... [which He did] ...I will fear no evil, for You are with me; Your rod and Your staff, they comfort me. You prepare a table for me in the presence of my enemies.... [which God the Father did] ...You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever" (vs 1-6).

This could very well be some of the thoughts of Jesus. I'm going through the Psalms and I'm beginning to see some of the thoughts of Jesus that David was able to convey in His prayers and Psalms that he had. I feel that Psalm 24 is pretty much the acceptance Psalm when Jesus was resurrected and ascended into heaven to God the Father and stood there before His throne as the accepted sacrifice for all of mankind.

Psalm 24:1: "The earth is the LORD'S, and the fullness of it, the world, and those who dwell in it, for He has founded it upon the seas and established it upon the waters. Who shall ascend into the hill of the LORD? Or who shall stand in His Holy place? He who has clean hands and a pure heart, who has not lifted up his soul to vanity and has not sworn deceitfully" (vs 1-4). That can only be said of Jesus Christ. Because *man at his very best is vanity, altogether vanity!* Who has not lifted up his soul to vanity at some time in his life? *Only Jesus!*

Verse 5: "He shall receive the blessing from the LORD and righteousness from the God of his salvation. This is the generation of those who seek Him, who seek Your face, O God of Jacob. Selah" (vs 5-6). There is blends into what David was praying.

Verse 7: "Lift up your heads, O you gates; and be lifted up, O you everlasting doors; that the King of glory may come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O you gates; lift them up, you everlasting doors; that the King of glory may come in. Who is this King of glory? The LORD of hosts, He is the King of glory. Selah" (vs 7-10).

Just in my mind I can see Christ walking down before the throne of God the Father to be accepted as that perfect sacrifice. Of course, He had all of the wound marks in Him. Remember, it talks about 'the blood of Jesus Christ that is sprinkled in the Holy Place.' That is before God the Father and

we have access to God the Father. I feel those in the Psalms pretty well portrays the acceptance of Jesus Christ by God the Father on the day that He ascended as we find in John 20. Let's see some other things that took place after He ascended.

John 20:17: "Jesus said to her, 'Do not touch Me, because I have not yet ascended to My Father. But go to My brethren and tell them that I am ascending to My Father and your Father, and My God and your God.' Mary Magdalene came to the disciples, bringing word that she had seen the Lord, and that He had said these things to her. Afterwards, as evening was drawing near that day, the first *day* of the weeks, and the doors were shut where the disciples had assembled **for fear of the Jews...**" (vs 17-19).

I just want to make one comment here that a lot of people turn to and say, 'The first day of the week, when Jesus was resurrected, the disciples were meeting and had a church meeting. So, therefore, we should go to church.' *NO!* It says: "...**for fear of the Jews...**"

Besides, that would mean that this was literally true, and they wanted to follow what the disciples did, then they should meet Sunday evening instead of Sunday morning. They still haven't yet said to keep the day *Holy*. I have yet to see them keep Sunday Holy under any circumstances. They were there "...**for fear of the Jews...**"

They could have had a mob after them saying the thing they had paid the guards to say, 'His disciples have stole His body away, let's go get those dirty disciples.' You'd be afraid, too!

"...Jesus came and stood in the midst, and said to them, 'Peace *be* to you'" (v 19). I tell you what, if that would not electrify you, cause you to believe, cause you to really be inspired to be all together, just think if we put ourselves in the same situation as the disciples. All of a sudden if Jesus came appeared right here and we could touch Him, embrace Him, see Him, that would really be inspiring. Yet, the last part of the book of Matthew says that when some were worshiping Christ just before He ascended after 40 days, *some doubted!* It makes you wonder what it takes to *believe!* That's why John wrote this, **so that they would believe!**

Verse 20: "And after saying this, He showed them His hands and His side. Then the disciples rejoiced *because* they had seen the Lord. Therefore, Jesus said to them again, 'Peace *be* to you. As the Father sent Me, I am also sending you.'" (vs 20-21). {Note Matt. 28:18-20 about going into all the world, making disciples and baptizing, etc.}

Verse 22: "And after saying this, He

breathed on *them* and said, 'Receive *the* Holy Spirit.'" I'm just going to refer you back to John 14:16-17 where Jesus said that 'the Holy Spirit was *with* and shall be *in* you.' I feel that this breathing on them was symbolic, but yet, literal, because they received the Holy Spirit as a begetting from God the Father at that point. When we come to Acts 2 they received the power for preaching and witnessing. This was just to the disciples that were there.

Verse 23: "Those whose sins you shall remit, they are remitted to them; *and* those whose sins you shall retain, they are retained." This does not give confessional powers as the Catholics have it. He was talking to the ones who were to be the apostles; I'm sure it has to do with that, not just any ordinary person. Even being a minister I wouldn't want to take upon myself just to tell someone their sins aren't forgiven. I don't know the heart! Jesus gave them that power, and I suppose that when it gets down into a real counseling situation where it would be necessary to understand it, I'm sure we could.

I'm sure that this also has to do with baptism, for the remission of sins. Of course, we can count in the whole account of Simon Magus. He didn't have his sins forgiven or remitted and so forth.

Verse 24: "But Thomas, called Didymus, one of the twelve, was not with them when Jesus came. Then the other disciples said to him, 'We have seen the Lord.' But he said to them, 'Unless I see the nail marks in His hands, and put my finger into the nail marks, and put my hand into His side, I will not believe at all'" (vs 24-25). That shows that they understood how much of a gaping wound Jesus must have had. You don't put your hand into a little wound on the side.

These pictures they have of Jesus, He's got a little cut on His hand with a little drop of blood running down. On His side He's got a little teeny cut and a drop of blood running down there. You're not going to put your hand into that. You're not going to put your finger into a little teeny cut on the hands, it's going to be a big hole; same way on His side.

Verse 26: "Now, after eight days His disciples again were within, and Thomas with them. Jesus came after the doors were shut, and stood in the midst and said, 'Peace *be* to you.' Then He said to Thomas, 'Put forth your finger, and see My hands...' (vs 26-27). I wonder how Thomas felt?

The best way I can describe how Thomas felt when this occurred is that if I look back and think about the time that I got caught red-handed doing something I knew I shouldn't do and my mom

caught me. You just turn ghost white and flush inside from head to toe. You get numb from the top of your head to the bottom of your feet, and you're stomach is queasy. I imagine that Thomas felt pretty much like that when Jesus said, 'Thomas, come here.' Of course, it's recorded, too. Poor guy! Recorded forever in the Bible.

"...and reach *out* your hand, and put *it* into My side; and be not unbelieving, **but believing.**' And Thomas answered and said to Him... [What could he say? He didn't march right up there and do it] ...'My Lord and My God.' Jesus said to him, 'Because you have seen Me, Thomas, you have believed; **blessed are the ones who have not seen, but have believed**'" (vs 27-29). We're all in that category.

Sometimes when the trials get a little too much we wonder where the blessing is. Stick around a little while and the blessing will come sooner or later. You just have to have faith in God and trust in God, in spite of everything. Sometimes you have to do it in spite of everything! When you do, God will bless you somehow, some way, in some circumstance.

Verse 30 is the key for the whole book of John, why it was written! Verse 30: "Now then, Jesus did many other miracles ..." It doesn't tell us what He did. We can sit here and wonder what they were, but we don't know.

"...in *the* presence of His disciples which are not written in this book" (v 30). I always wonder why they weren't written in a book? *I would assume that they are so fantastic that even if they were written it would not be believable!*

Verse 31: "**But these have been written so that you may believe that Jesus is the Christ,** the Son of God; and that believing, you may have life through His name."

That's the whole thrust and purpose of the book of John. So, where we're ending up is really where we began.

John 21:1 "After these things, Jesus again revealed Himself to the disciples at the Sea of Tiberias. And this *is how* He revealed *Himself*: Simon Peter, and Thomas (called Didymus), and Nathanael from Cana of Galilee were there together, and the *sons* of Zebedee and two of His other disciples. Simon Peter said to them, 'I am going fishing.' They said to him, 'We also will come with you.' They left immediately and got into the ship, but during that night they took nothing. And when morning had now come, Jesus stood on the shore. However, none of the disciples realized that it was

Jesus. Then Jesus said to them, 'Children, do you have any food?' They answered Him, 'No.' And He said to them, 'Cast the net to the right side of the ship, and you shall find *some*.'" (vs 1-6).

It's interesting that they didn't know it was Jesus. So, if a person—who is a spirit being—can appear to a human being who is in the flesh, they can appear in different forms. It would have to be, otherwise, they would have recognized that it was Jesus. They didn't know it was Jesus. That's a pretty phenomenal thing!

I tell you, you read some of these things and think on them, it really makes you excited about the Kingdom of God. Just think that you can do that, like it says in Isa. 30 about the teachers. If you go to do something a voice will appear behind you saying, 'This is the way, walk you in it. Don't go to the right or the left.' And your teachers will be apparent. Once the word gets out that the teachers will appear wherever there's going to be a problem, ZAPPO! Guess what? *Everybody is going to be behaving themselves real nicely!*

Just like the same psychology is used whenever there's a highway patrolman you make sure you're going the speed limit. You make sure! Or if you think you're going through a radar zone. Think of what it's going to be in the Kingdom of God when all of us as teachers can be manifested in this way to the people that we're supposed to teach and be in charge of. It's going to be something!

Verse 6: "And He said to them, 'Cast the net to the right side of the ship, and you shall find *some*.'" About that time Peter should have said, 'Oh Oh! I've heard this before!' They were out fishing all night and didn't get a thing and Jesus said, 'Throw it on the other side.' I tell you, if you're in a boat there's not much to fishing out of the right side or the left side, if you were down under the water looking up and you had the net on one side and you pull it up and throw it down on the other side, there's not going to be much difference, maybe 30 feet.

"...Then they cast *the net*, but they did not have the strength to draw *it in* because of the multitude of fish" (v 6). How did they all of a sudden get there? Jesus didn't stand on the seashore and shout; no record that He was shouting. He just thought! There they were!

- Did He create them instantaneously? *He could!*
- Did He cause them all to swim there all of a sudden?

You've seen these underwater pictures of fish and all

of a sudden here's a whole school and got just commands them to go to that net.

Verse 7: "Then that disciple whom Jesus loved said to Peter, 'It is the Lord.' And after hearing that it was the Lord, Peter put on *his* outer garment, because he was naked, and threw himself into the sea." Talk about getting caught with your pants down! There is the classic case, right there! Poor ole Peter, getting caught with his pants down! Here he's out there all night fishing, hot and sweaty, and here's this guy telling him to throw the net out the other side. Then John says, "...It is the Lord!...."

Verse 8: "But the other disciples came in a small ship, dragging the net *full* of fish; for they were not far from land, but about two hundred cubits *away*.... [about 150 feet] ...Now then, when they came up to the land, they saw a fire of coals spread, and fish lying on *it*, and bread" (vs 8-9). Where did Jesus get the coals. He was carrying them around in a little pocket; and fish and bread. Was Jesus fishing? How did He get the fish? When they came the fire was going, the fish were on it and the bread was there. Makes you wonder!

(go to the next track)

I would have to conclude that just as Jesus fed the 5,000, remember that there were two little fishes and six barley loaves. It was created as it was needed. I would have to assume that the way He got the fire He just commanded it to exist. Can you command a fire to exist if you're God? *Sure you could!* Could you command that fish be created to put on the fire? *Sure you can!* All you would have to do is command the fish out of the water to come into your hand. You have to think in a practical way as to how it was done. Or you could have a bird catch a couple of them and come over and just lay them right out to you. Remember that the raven fed Elijah! I don't know; I'm just trying to think of all the different way that the fish could have gotten there.

Verse 10: "Jesus said to them, 'Bring some of the fish that you have just caught.' Simon Peter went up *to the shore* and drew the net to the land, full of large fish, one hundred *and* fifty-three..." (vs 10-11). Some say that the 153 are a type of all nations. There might be something to it, to go out a preach. He said that when He called them He would make them 'fishers of men.' So, here's a 153. There is a significance to 153; why not 152 or 144; that may have more significance to the 12 tribes. But here is 153. I would have to assume it has some significance there.

"...and *although* there were so many, the net was not torn. Jesus said to them, 'Come *and* dine.' But none of the disciples dared to ask Him, 'Who

are You?' *For* they knew that it was the Lord. Then Jesus came and took the bread, and gave *it* to them, and likewise the fish. This *was* now the third time *that* Jesus revealed Himself to His disciples after being raised from *the* dead" (vs 11-14). Quite an exciting event! It really was quite an exciting event! I wonder how many times Peter told this story when he was out preaching? Or how many times John told the story?

We come to a very important section concerning the attitude Jesus not only wanted Peter to have, but all of the apostles, hence all the ministers of God.

Verse 15: "Therefore, when they had finished eating, Jesus said to Simon Peter, 'Simon, *son* of Jonas, do you **love** Me more than these?' *And* he said to Him, 'Yes, Lord. You know that I **love** You.' He said to him, 'Feed My lambs.'"

Notice that the word *love* (that Peter replied with) in the Greek is 'philo' that means *a friend in a benevolent way; a close bosom friend*. The word for *love*—meaning Godly love—is 'agape.' When Peter answered, he answered with the word 'philo'—close bosom friend. When Jesus asked him the question, that is 'agape'—a Godly love. That is a stronger love than 'philo.' So, Peter answered with deep, brotherly affection.

What as Jesus doing there? *He was feeding them! He had just fed them!* "...**Feed My lambs.**"

Verse 16: "He said to him again a second time, 'Simon, *son* of Jonas, do you love ['agape'] Me?' *And* he said to Him, 'Yes, Lord. You know that I love ['philo'] You.' He said to him, 'Shepherd My sheep.'" Take care of the sheep of God.

Verse 17: "He said to him the third time..." The significance of three is completeness. Seven is completeness and finality, but three is completeness.

"... 'Simon, *son* of Jonas, do you love Me?'..." This time Jesus used 'philo' instead of 'agape.'

"...Peter was grieved because He said to him the third time, 'Do you love Me?' And he said to Him, 'Lord, You know all things. You know that I love You.' Jesus said to him, 'Feed My sheep'" (v 17). That's what has to be as far as a minister and anyone who is going to serve God in a ministerial way. When you do that and you tie in the other one not to be lording over the flock of God, then we have a good understanding as to what it should be.

I look back and we see all the times that people in the Church of God were beat, whipped and driven and all this sort of thing that it has left a deep,

lasting impression on my mind. As we have said many times, in our little 'no hassle church' we have love, peace and we're not hurting and backbiting anyone. No one is ruling over anyone, brow-beating anyone, stabbing anyone in the back. How many of these things have we experienced in the Church of God, which is supposed to be the Philadelphia Church, *the church of brotherly love*.

That's why here in our church we're going to guard that very carefully. I can tell you right now that if you see anything happening that you feel incumbent to say something to someone, at least tell them, 'Hey, don't bring the other church in here and dirty up ours.'

When I get some of these doctrinal papers like I get, I'm tired of the hassle, because it's all in the spirit of argumentation. One of these things I got was called *The End-Time Vigil*. It looks like it comes from Jerusalem, but it comes from here in the states who doesn't know a word of Hebrew; yet, he's arguing sacred names and the observable calendar. That's his thing. That's his vanity.

I've just cycled through all these things so many times it's kind of like a punch-drugged boxer. You don't want to be hit anymore. I think all of us are kind of the same way, we don't want to be hit anymore. Just keep it peaceful, nice and loving the best we can. We have enough trouble fighting the world. We have enough trouble taking care of those things.

As a minister I'll tell you what I'm going to do; just what it says here, 'Feed the flock!' It's not a big flock, numbers don't mean a thing. Look at the hundreds and thousands, yea verily, millions that supposedly are following God. Numbers do not mean a thing. There's comfort in numbers and there's sin in numbers. I will feed the flock!

Verse 18: "Truly, truly I say to you, since you were young, you have dressed yourself and walked wherever you have desired; but when you are old, you shall stretch out your hands, and another shall dress you and bring *you* where you do not desire *to go*." It shows what it's going to be toward the end of Peter's life. I imagine that stuck in his mind, too, all of his life.

Verse 9: "Now, He said this to signify by what death he would glorify God. And after saying this, He said to him, 'Follow Me.'" Jesus had just lived a life where He suffered every excruciating thing that any human being could ever go through.

Verse 20: "But when Peter turned, he saw the disciple whom Jesus loved following, who also had sat at the supper and *leaned* on His chest, and

had said, 'Lord, who is it that is betraying You?'" Remember when that happened. John asked who it was that was betraying.

Verse 21: "Seeing him, Peter said to Jesus, 'Lord, what *shall happen* to this one?'" It's much like a family. Equal rights with kids, one has it, the other has to have it. Every once in a while you have to put your foot down and say, 'this is not a democracy; what I give to one does not necessarily mean I give to another. This is what Jesus was telling Peter at this point.

Verse 22: "Jesus said to him, 'If I desire that he remain alive until I come, what *is it* to you?....'" He told Peter very distinctly that 'it's none of your business, friend.'

"...You follow Me" (v 22). In other words, whatever the circumstances are that God has done to call us to follow Him, we do that. What does it say about comparing yourselves among yourselves?

2-Corinthians 10:12: "But we dare not join ranks with or compare ourselves with those who are commending themselves; **for those who measure themselves by themselves, and compare themselves with themselves, have no understanding.**"

- Isn't that what people always do?
- Doesn't that always get them in trouble?

Here Peter was doing that and Jesus just cut him off and said, John 21:22: "Jesus said to him, 'If I desire that he remain alive until I come, what *is it* to you? You follow Me.'"

Guess what happened? Verse 23: "Then this saying went out among the brethren, that that disciple would not die...." I imagine that this had a great effect upon the Church! That he wouldn't die!

Have we heard people make statements well intending about people not dying until the Lord returns, but it never happened. How about the apostle that Jesus loved, and the word went out that he wouldn't die before Jesus returns.

Then you see James martyred, the apostles die and then Peter and Paul dies, all the disciples die and here's John. Sure enough he was the longest living one. Did John see the return of Jesus Christ before he died? *Yes, he did! That's why he was given the book of Revelation. He did see the return of Christ in vision, in prophecy before he died.* Yet, he wrote this:

"...However, Jesus did not say to him that he would not die; but, 'If I desire that he remain alive until I come, what *is it* to you?' This is the

disciple who testifies concerning these things and *who* wrote these things; and we know that his testimony is true. But there are also many other things that Jesus did, which if they were written one by one, I do not suppose that even the world itself could contain the books that would be written. Amen” (vs 23-25).

That finishes the book of John!

Summary of the book of John:

John 1—a fantastic chapter showing us Who and what Jesus Christ was before His birth, and that it was God, indeed, Who came to the earth in the flesh. Jesus dwelt among us—tabernacled among us—and yet, He wasn’t received of His own. But as many as did receive Him, He gave them power to become the sons of God.

Then it shows that He was full of grace, full of the grace of God. That’s how we receive the grace of God, *through Jesus Christ!*

Then it shows the witnessing of John the Baptist where he said, ‘I am not the Christ.’ Then the baptism of Jesus Christ by John the Baptist, where John the Baptist is told that the One Whom you see the Holy Spirit descend on as a dove, this is the One.

Verse 29: “...John sees Jesus coming to him, and he says, ‘Behold the Lamb of God, Who takes away the sin of the world.’”

The beginning of the calling of the disciples and the incident where he called Simon and Simon is called a ‘stone’—Simon Peter, the son of Jona.

Then the calling of Nathaniel and how Jesus told him that He saw him sitting under the tree, showing the powers that Jesus had before He was resurrected.

John 2—the very first miracle, where at the behest of His mother He made 180 gallons of wine. How the intolerant explain that away I will never know. But I tell you one thing, Jesus created 180 gallons of wine and had a wonderful feast. I imagine everyone there had wonderful feast.

He goes to the Passover in Jerusalem, cleanses the temple. This is His first visit to the temple after being baptized. Then He explains the first time that He makes any mention concerning the three days and three nights, where He says:

Verse 19: “...‘Destroy this temple, and in three days I will raise it up.’” Of course, the Jews couldn’t understand that.

Verses 23-25 shows that He did many miracles and many believed on Jesus; began believing on Him as the Messiah.

John 3—we went in great depth about what is the true meaning of *born again*. Then we have the most famous part:

Verse 16: “For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life.” This is quite a power chapter in bringing many important things together.

Verse 33: “The one who has received His testimony has set his seal that God is true.” If you receive the testimony of Jesus Christ, or even here the testimony of John, that *you set your seal* that God is true!

Verse 34: “For He Whom God has sent speaks the words of God; and God gives not the Spirit by measure *unto Him*.” That’s always a good test. Someone says that he is sent from God, do they speak the words of God? And if any come speaking like they *sound like* the words of God, you better check and make sure that they are, because many will come in His name and deceive many.

John 4—very interesting account concerning the woman at the well, having to do with the prophecy concerning the woman of Samaria possibly he religion of Samaria that has no water, *no Spirit*, and showing that the religion came out of Babylon via the people that were brought in from Babylon at the taking away of those from the northern ten tribes.

The key important thing concerning the worship of God, v 19: “The woman said to Him, ‘Sir, I perceive that You are a prophet. Our fathers worshiped in this mountain, but you say that the place where it is obligatory to worship is in Jerusalem.’ Jesus said to her, ‘Woman, believe Me, the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father. You do not know what you worship. We know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers shall worship the Father in Spirit and in Truth; for the Father is indeed seeking those who worship Him in this manner. God *is* Spirit, and **those who worship Him must worship in Spirit and in Truth**’” (vs 19-24). That’s the whole key of John 4.

At this point I want to remind you of the sequence of the way the book of John is written.

- John 2—Passover
- John 5—fall festival season
- John 6—Passover

- John 7—fall festival season (Feast of Tabernacles)
- John 11—Passover and all covers the events between Passover and the 40 days before Jesus ascended

So, the book of John is written Passover, fall, Passover, fall; it gives a good sequence of the Holy Days.

John 5—the man who was infirm for 38 years, healed of Jesus; then the argument over carrying a sleeping bag. Jesus said very clearly that *He was the Son of God!* Then he went on showing that all are going to be resurrected by His power either to a resurrection of life, or to a resurrection of judgment and condemnation.

Verse 30: “I have no power to do anything of Myself; but as I hear, I judge; and My judgment is just because I do not seek My own will but the will of the Father Who sent Me.” Then He bore witness of the Father.

Verse 39: “You search the Scriptures, for in them you think that you have eternal life; and they are the ones that testify of Me. But you are unwilling to come to Me, that you may have life. I do not receive glory from men; but I have known you, that you do not have the love of God in yourselves” (vs 39-43)

Verse 45: “Do not think that I will accuse you to the Father. There is *one* who accuses you, *even* Moses, in whom you have hope. But **if you believed Moses, you would have believed Me**; for he wrote about Me. And if you do not believe his writings, how shall you believe My words?” (vs 45-47). That’s the key to understanding the Bible—Old and New Testament!

John 6—a very key important one leading up to the Passover, that Jesus is the Bread of Life (v 35). He gave His flesh and His blood as the living bread that came down from heaven. Unless you eat of His flesh and drink of His blood you have no life in you. That is you do: Verse 57: “...the one who eats Me shall live by Me.”

John 7—we have the key of the teachings of the Feast of Tabernacles. He kept the Feast and commanded His family to keep the Feast.

Verse 16: “Jesus answered them and said, ‘My doctrine is not Mine, but His Who sent Me. If anyone desires to do His will, he shall know of the doctrine, whether it is from God, or *whether* I speak from My own self’ (vs 16-17). There again, the only way to understand the Word of God is *do it!*

Verse 19: **Did not Moses give you the Law, and not one of you is practicing the Law?....**” That’s a profound statement! They considered themselves law-keepers, but Jesus said that none of them kept the Law.

Verse 24: “Judge not according to appearance, but **judge righteous judgment.**” Then we have the argument building up concerning where Jesus came from and so forth.

Verse 37: “Now, in the last day, the great *day* of the Feast, Jesus stood and called out, saying, ‘If anyone thirsts, let him come to Me and drink. The one who believes in Me, as the Scripture has said, out of his belly shall flow rivers of living water.’ But this He spoke concerning the Spirit, which those who believed in Him would soon receive; for *the* Holy Spirit was not yet *given* because Jesus was not yet glorified” (vs 37-39).

Then the section where they were looking for the Prophet, Christ and so forth.

John 8—perhaps the toughest chapter in the whole book of John as far as the confrontation and condemnation. Talk about getting right down to the nitty-gritty. One of the things that people have a misnomer about is should Christians hate. We’re to love, love God and love our neighbor as ourselves. But it say of Jesus:

Hebrews 1:9: You loved righteousness and hated lawlessness...” He hated sin, but not the sinner. But if the sinner does not repent then they’re not going have any opportunity for salvation. Here we get down into a situation that was really something in this whole confrontation.

John 8:44: “You are of *your* father the devil, and the lusts of your father you desire to practice....” That is strong! I don’t know any other statement in the New Testament that is any stronger than that. That is powerful when you think about it.

John 9—one of the funniest around. The stupidity of the Pharisees couldn’t believe that the man who was born blind could actually see. They didn’t believe him, didn’t believe his parents, and ended up kicking them all out of the synagogue. If the facts don’t conform to what you believe, get rid of it. We’ve all experience that, too.

John 10—Jesus is the Door, the Shepherd, and He gives His life for His sheep. ***The sheep know His voice and follow Him!*** Then the confrontation where Jesus said that He was the Son of God, and then confronted the Jews with the Scripture that said, ‘you are gods.’ They took up stones to kill Him

John 11—concerning the resurrection. The whole account of Lazarus. We covered the reasonings of human nature: *If You would have been here, Lord, he wouldn't have died.* All the things that go on and how human beings don't think the way that God does.

Verse 41: "...Jesus lifted *His* eyes upward and said, 'Father, I thank You that You have heard Me. And I know that You hear Me always...'" Very short prayer. Then He called with a loud voice and Lazarus came forth. *Then they sought to kill Him!*

John 12—leading up to the Passover time. Jesus making His triumphant entrance into the city. Again, they wanted to kill Christ.

John 13—the beginning part of the Passover with the foot-washing. That's a key important thing; remember what Jesus said, *'If you don't wash each other's feet' you have no part with Him*—period! He gave us an example that we should do.

Verse 34: "A new commandment I give to you: that you love one another in the same way that I have loved you, that *is how* you are to love one another." There is the whole new standard.

John 14—quite a powerful chapter, indeed.

Verse 6: "Jesus said to him, 'I am the Way, and the Truth, and the Life; no one comes to the Father except through Me.'" Then it shows that if you love God keep His commandments, and the Holy Spirit will be sent to you.

John 15—We are part of the vine of Christ, remain in Him, love Him, keep His commandments

John 16—the judgment of the world because of sin; righteousness and judgment. Then we have the promise that the Father loves us and will answer our prayers directly.

John 17—the Lord's Prayer, where He prayed and we went through and shows how this conforms to the model prayer that Jesus gave us as a guide to pray by. His prayer is that *'we all be one in Christ.'*

John 18—the arrest and the things leading up to the crucifixion

John 19—the crucifixion

John 20—the resurrection

John 21—the final instructions before the end of the book

You're going to find that the Gospel of John is a very, very powerful Gospel in teaching God's way. I hope this will be helpful and beneficial!

All Scriptures from *The Holy Bible in Its Original Order, A Faithful Version* by Fred R. Coulter

Scriptural References:

- 1) John 19:31, 34-42
- 2) John 20:1-18
- 3) Revelation 4:8-11
- 4) Revelation 5:1-6, 12-13
- 5) Psalm 23:1-6
- 6) Psalm 24:1-10
- 7) John 20:17-31
- 8) John 21:1-22
- 9) 2 Corinthians 10:12
- 10) John 21:22-25
- 11) John 1:29
- 12) John 2:19
- 13) John 3:16, 33-34
- 14) John 4:19:24
- 15) John 5:30, 39-43, 45-47
- 16) John 6:57
- 17) John 7:16-17, 19, 24, 37-39
- 18) Hebrews 1:9
- 19) John 8:44
- 20) John 11:41
- 21) John 13:34
- 22) John 14:6

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- Revelation 1
- Acts 2
- Psalm 16
- Matthew 28:18-20
- John 14:16-17
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