

The Gospel of John

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John 2

The marriage in Cana. The home of Nathaniel.

The first miracle is “Sign.”

John wrote n A.D. 90. This was the last of the Gospels to be written.

The Synoptic Gospels wrote the life story of Christ, although its events recorded are not in chronological order.

John wrote for a different reason—found in Chapter 20:30-31.

“Signs” “Selection” “Significance.”

In the N.T. three words designate the supernatural.
“Powers” “Wonders” “Signs.”

A Sign then is something that proves something else.

These Signs chosen by John were Selected and Significant in the fact that they proved Christ to be the Son of God without question.

The Signs | (1) Turning water into wine | Chapter 2 (2) Healing the noblemen’s son | Chapter 4

Pre Resurrection | (3) Curing of the Bethesda paralytic | Chapter 5 (4) Feeding of the five thousand | Chapter 6 (5) Walking on the Sea of Galilee | Chapter 6 (6) Giving sight to the blind man | Chapter 9 (7) Raising of Lazarus | Chapter 11

Past Resurrection | (8) Miraculous drought of fishes | Chapter 21

Note also the I AM's of John. "I AM" is the Greek expression for the Divine name I AM. See Ex. 4.

1. I Am the Bread of life. | Chapter 6.

2. I Am the Light of the world. | Chapter 8.

3. I Am the Door. | Chapter 10.

4. I Am the Good Shepherd. | Chapter 10.

5. I Am the Resurrection and Life. | Chapter 11.

6. I Am the Way—Truth—Life | Chapter 14.

7. I Am the Love Vine. | Chapter 15.

Verse 3 Many acquaints Jesus with the fact that this was no wine.

Verse 4 Woman what have I to do with thee? Mine hour is not yet come. Woman what have you to do with me? These words were spoken to remind her that from henceforth he would not act under her orders or requests, his subjection to his parents as such was over.

The first day—Verse 35. The disciples followed Jesus. Behold the Lamb of God etc., this testifies the Lord gathered the church around Him.

The second day—Verse 43. Nathaniel believes a picture of the Jewish remnant.

The third day—Chapter 2:1. Israel restored unto her former relationship with God.

Verse 12. From Cana He went to Capernaum.

Verse 13. From Capernaum to Jerusalem.

The first purification of the temple. Verse 14-16.

Verse 18-22. The Jews wanted a sign. The Savior said
“Destroy this temple and in three days I will raise it up.”

Verse 20. They did not understand.

Verse 21. Because he spoke of the temple of His body
and also of the resurrection.

Verse 22. His disciples did not understand either but
after His resurrection remembered His words.

John 3

John 3:31-36

1. The preeminence of Christ Verse 31.

Colossians 1:18.

The Bride—King Uzziah—My Lord and my God.

2. The Deity of Christ Verse 31 From heaven—God.

John 1:1 Expressly called God.

John 1:18 “The only begotten Son” should read “the only begotten God.”

John 20:28 “My Lord and my God.”

Romans 9:5 of whom is the Christ as concerning the flesh, who is God over all blessed forever.

Titus 2:13 the appearing of the glory of our great God and Savior Jesus Christ.

The Preexistence of Christ Verse 32.

What he hath seen and heard that he testifieth.

John 17:5 And now of Father glorify thou me with thine own self with the glory which I had with Thee before the world was.

Genesis 1:1 God.

Let us make man in our own image.

Christ the fullness of the Godhead Verse 34.

He giveth not his Spirit by measure unto Him.

Colossians 2:9 For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him which is the head of all principalities and powers.

Paul prays in Ephesians 3:19 That we might be filled with all the fullness of God.

Christ the Heir of all things Verse 35.

The Father loveth the Son and hath given all things into his hand.

Consider Ephesians 1:20-23 Noting Verse 22.

Hebrews 1:2 Whom he hath appointed heir of all.

Christ the Way of life.

He that believeth on the Son hath everlasting life.

John 3:16

God loved, God gave, I believe, and I have everlasting life. Everlasting life is far more than life throughout eternity. It is far more than eternal existence. It is the very life of God communicated to the soul, in order that we may enjoy fellowship with him. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

God loved the world, so this includes all mankind. God does not love man's sins or the wicked world system. He loves people and is not willing that any should perish. Our Lord Jesus is spoken of five times as "the only begotten" in the New Testament (twice in John 1, twice in John 3, and once in 1 John 4:9). God so loved the world that he gave his "unique Son" The Lord Jesus is the Son of God in a sense that no one else can ever be; The Son of God - His eternal Son - His unique Son.

Jesus I will trust you,
Trust thee with my soul.
Guilty, foul and helpless,
Thou canst make me whole.
There is none in heaven,
Or on earth like thee.
Thou hast died for sinners;
Therefore love for me.

John 4

The typical significance of our Lord's actions.

He left Judeo, and Jerusalem, which foreshadows the setting aside of Jerusalem which rejected Him.

His going into Samaria for two days to

1. Bring the message of salvation to the outcasts
2. To reveal Himself in the fullness of grace.

This is typical of what would happen after Jerusalem rejected Him, the Gospel was preached to the Gentiles.

Then comes the third day, when He reached Galilee, He is received, heals the nobleman's son, which foreshadows the restoration of Israel at the Lord's coming.

Sychar = "Shechem"

Jacob and Moses each found his wife beside a well of water; here we see this Divine Antitype, the Bridegroom taking to Himself His alien spouse at a well likewise.

The Lord's request "Give me to drink" Verse 7.

Please note: "Soulwinning"

1. The graciousness of the Lord.
2. His marvelous condescension.
3. His great wisdom in not forcing religion upon his and not instantly rebuking him for his sin.
4. It was an extremely tactful approach.

Verse 10 "Living Water" Speaking of the Spirit.

See Chapter 7. Living water is the gift of the Holy Spirit.

“He who drinketh of the water shall never thirst” or “in no way thirst forever.”

Verse 14 The Holy Spirit is in the believer’s a “well” of water springing up into eternal life.

The Holy Spirit in the believers should satisfy all his needs for communion and worship, and become an inexhaustless source of joy and peace. If the spring flows unhindered, thirst after other things cease.

Out “unbelief” hinders this ideal state.

Verse 21 Worship the Father is nowhere mentioned in the O.T.

The “Father seeketh” etc. only mention true worshippers.

“Worship” what is it?

It is true that we are saved to serve, but we are also saved to worship.

If we worship right we will serve right. Its rightful place.

In this story we have revealed the

Mercy of Lord—That he should take up such an one.

Wisdom of Lord—In dealing with this sinful soul.

Patience of Lord—In bearing with his ignorance.

Power of Lord—In drawing her to Himself.

And I if I be lifted up will draw all unto me. 12:32.

The woman’s witness—Left her water pot—testified in the city—many believed. Verse 39.

The statements of the Lord.

Verse 32 I have must to eat that ye know not of.

Verse 34 My meat is to do the will of him that sent me and to finish his work. See John 17:4.

The abundant harvest. Verse 35-39. Psalm 126.

Tamud two day in Samaria, then on to Galilee where he was received.

John 5

This chapter is divided into two parts.

Verse 1-16 The miracle or Sign.

Verse 17-47 The discussion.

Christ returns to Jerusalem for the “feast of the Jews.”

If this was the Passover—it was no longer Jehovah’s feast.

Sign No.1 Was in the realm of creation and joy.

Sign No.2 Was in the realm of suffering and disease.

Sign No.3 Was in the moral realm.

See Verse 14. Sin no more lest a worse thing come unto thee.

1. The question of the Sabbath.

2. The claims that Christ had made.

A. My Father. Verse 17.

B. Making Himself equal with God. Verse 18.

The Jews did not care about the miracle.

They were concerned about the violation of the Sabbath.

The Deity of Christ.

Christ states His equality with God. Verse 17-18.

My Father. See Philippians 2 and John 10:30-33.

Verse 20 Greater works than these.

Enumerate some of these works.

1. Changing water into wine

2. Healing a nobleman's son

3. Healing a man who had a infirmity thirty and eight years.

Describe the "greater works."

The Son, co-equal-co-eternal with the Father will

1. Raise the dead. Verse 21. Physically. Spiritually.
Chapter 11 Verse 25. See John 11:25.

2. Judge all men. Verse 22.

A. Only God can raise the dead. So Christ must be God.

Verse 22 The Father judgeth no man, but hath
committed all judgment unto the Son.

The first judgment will be the

Judgment Seat of Christ—The Awards.

Judgment of the nations—Matthew 25.

Judge in Righteousness—Millennium.

The Great White Throne—The wicked dead. Revelations
19.

Verse 23 The Son has to be honored—praised and
worshipped.

As the Father is worshipped so must the Son be
worshipped.

We cannot honor God the Father if we do not honor God
the Son.

This puts Unitarianism—Jehovah's Witness'—
Mormonism—Modernism in their right perspective.

Matthew 10:40.

He that receiveth you receiveth Me, and He that
receiveth Me receiveth Him that sent Me.

John 12:44-45

He that believeth on Me, believeth not on Me—but on
Him that sent Me.

In these verses the Lord reveals Himself as

1. Very God
2. Lord of life and death
3. Judge of all.

Verse 24 He who hears My Word and believes on Him
that sent Me i.e. the Father hath everlasting life.

Verse 25 The Hour—The day of Grace.

The Dead—Spiritually dead.

The Voice—Through the Gospel.

The Life—Eternal life.

The Two Resurrections. Verse 28-29.

The Resurrection of Life.

The Resurrection of Judgment.

John 6

Verse 1 After these things.

What things?

Luke 4:14-30 The Lord in the Synagogue at Nazareth

Verse 31-37 Casts out demons

Verse 38-44 Heals Peters wife's mother

Chapter 5

Verse 1-11 Miraculous draught of fishes

Verse 12-16 Heals a leper

Verse 17-26 Heals a paralytic

Chapter 6

Verse 6-11 Withered hand healed

Verse 12-19 The twelve chosen

Verse 20-49 The Sermon on the Mount

Chapter 7

Verse 1-10 Centurion Servant healed

Verse 11-18 Widows son raised

Chapter 8

Verse 1-3 Healing of Mary Magdalene

Verse 4-15 Parables of the Kingdom

Verse 22-25 Stills the storm

Verse 26-39 Demoniac Healed

Verse 40-56 Woman healed

Jaurus daughter raised

Chapter 9

Twelve sent forth

Sign No. 4

Feeding of the 5,000 men, plus women and children.

Note the Omnipotence of God Verse 6.

Verse 5-8 See the dilemma of Philip & Andrew.

Ponder what God used—one wee laddie—five small cakes—two diminutive fish Verse 9.

Little is much if God is in it.

David & Goliath.

Gideon Judges 6:7.

Verse 11 The loaves were miraculously multiplied in His hand—the fish too.

Verse 12 They were all “filled.”

Verse 13 Twelve baskets left over. Enough and to spare—this was a feast.

Verse 14 The consensus of opinion. This if of a truth that prophet that should come into the world. See Deuteronomy 18:15.

The Lord thy God shall raise unto thee a Prophet from the midst of thee, like unto me.

Moses is speaking here.

They evidently knew the prophecy.

Moses gave their forefathers bread in the wilderness—he also was their great leader.

So they reckoned that Christ was that prophet spoken of—he could give them bread so they wanted to make Him King by force if necessary. For selfish reasons and motives.

Keep these things in mind as we enter the great discourse.

Sign No. 5 Verse 15-21

Verse 15 Christ on the mountaintop alone with God.
“Communion.”

Watch the development of the story.

The disciples were elated at the prospect of Jesus being made King.

Note now their despondency.

Verse 17

From the mountaintop of Prosperity to the valley of Adversity.

Verse 18

From the prospect of being rulers in a kingdom to the possibility of being victims of the storm.

The night was dark and stormy; they were at their wit's end.

Verse 19

They were making no progress.

The seas were threatening to engulf them when suddenly they see a figure walking on the water.

Evidently “Master of the circumstances.”

They were afraid. Matthew 14 says that “they cried out in fear.”

Verse 20

Jesus spoke to them at this point. It is I, be not afraid.

Man’s extremity is God’s opportunity.

At this point of recognition Peter leaves the boat.

They willingly receive Him into the ship.

Please note Verse 21. They were half way across the lake Verse 19, but it says that as soon as Jesus entered the boat immediately they were at land.

Lessons

1. The period following a victory is one of the most vulnerable and dangerous in the Christian’s life.
2. We cannot progress alone.
3. The difference when Christ is in the boat.
4. Immediately they were at land.

The Discourse Verse 22-59

The Bread of Heaven.

Verse 26 The Lord, who knoweth the hearts of all men, revealed the true motive of their hearts. See John 2.

Verse 27-29 Divine instruction for those who would do the “work of God.”

“Believe on Him whom God hath sent.”

Verse 29 The work of God is that ye believe on him whom he hath sent.

The will of God—That nothing should be lost. That those that believe should have everlasting life.

Note the repeated use of the word “Believe.”

Verse 30 Note the contrast. They were told to believe Verse 29.

Note their flagrant “unbelief.”

Though they had come fresh from the feeding of the five thousand they said “What sign showest us that we may believe?”

Verse 31 What Thou hast done in feeding the multitude is not new.

Moses fed our fathers in the wilderness with manna.

Using O.T. words they said He gave them bread from heaven to eat.

Verse 32 The Lord reminds them that it was not Moses who gave them bread, it was God.

Verse 33 The Lord speaks of the true bread of God, which cometh down from heaven, and giveth eternal life to the world—not only to the Jews.

Verse 34 They expressed a desire for this bread.

Verse 35 Christ declares Himself to be “The Bread of Life.”

He that comes to Him shall never hunger.

He that believes in Him shall never thirst.

John 6:36-59

Verse 36 Blind unbelief.

The blessing for believing without seeing. John 20.

Verse 37A The completed plan.

Verse 37B The clarion call of the Gospel.

Verse 38 The Son's devotion to the Father's will.

Verse 39 The Father's will revealed.

John 17:12 Lose nothing—no one. Eternal security.

The resurrection of life Chapter 5:29.

Note the phrase "I will raise him up at the last day."

Verse 40-44-54.

Verse 40 The Fathers will continued God purpose in Christ. Those who hear—believe—should have eternal life. The resurrection of life.

Verse 41-42 The murmuring of the Jews because He said I am the bread of life "which came from heaven."

Then their question Verse 42.

Note Jesus was not the son of Joseph.

Verse 43-51 is the Lord's reply to their question.

Verse 44 Except the Father draw him.

See John 12:32.

Note the recurrence of "I will raise him up at the last day."

Verse 47 Notice the positive statement.

Truly—truly—Believeth—hath everlasting life.

Verse 48-50 The contrast between the "manna" and "Christ the living bread."

Verse 51 Introduction to the sacrificial death of Christ.

Verse 52 The strive of the Jews.

The question “How can this man give us his flesh to eat?”

Verse 53-59 Jesus answers their question.

Verse 53-54 It is essential to eat the body and blood of Christ for salvation.

This is figurative language.

This is not the “Lord’s supper.”

By flesh and blood He meant the sacrifice of Himself on the Cross.

By eating and drinking he meant the act of faith by which the soul participates in the blessings of His substituting any sacrifice.

Verse 53 Would be the initial act.

Verse 54-56 Would suggest the continual feeding on Him—the living bread.

Verse 56 Eating and drinking of Him we become one with Christ.

1. Sealed
2. Authorized
3. Certified
4. Endorsed
5. Accredited

Sealed by the gift of the Holy Spirit with power to give eternal life.

See John 17:2.

John 7

The last day—the great day of the feast—See others.

Note the order in John:

Indwelling. John 3.

Infilling. John 4.

Outflowing. John 7.

What did the Lord Jesus cry?

If any man! Jacob. There is only room here for “Jesus and me.”

“Thirst”: Whatever that thirst may be—a Passion for Purity and Power—a longing to be more like Him—whatever that thirst, He challenges the agony of your soul.

If any man thirst let him come unto Me and drink.

He that believeth on me etc. His inner life.

The universality of the promise. He that believeth.

The experience not reserved for the spiritual
“aristocracy.”

If I believe—then from my, Heart—Emotions—Mind—Will—inner life, will flow rivers, etc.

How far will those rivers flow? We shall never know.

How many people’s thirst shall be quenched from the river flowing out of my life, because my thirst has been quenched in the Lord Jesus—we shall never know.

I can never get into the second part of the verse, save through the first part.

As long as I am a thirsty soul, I can supply no rivers to quench the thirst of other souls.

The “freedom,” “freshness” and “spontaneity” of these flowing rivers from our heart is the result of the power of an ungrieved and unquenched Spirit.

“Outflowing” Illustrate: A spring within a small receptacle. The spring does not stop when it is full—it simply overflows.

Is this well springing up?

Or is it choked or clogged by the luggage and rubbish of life?

God’s people are not called to be stagnant pools or reservoirs which only receive and never give out, we are called to be lifegiving rivers.

The last day—the great day.

Passover—Redemption.

Pentecost—First Fruits.

Tabernacles—End of harvest.

The eighth day.

For seven days water had been drawn from Siloam and poured out—the people rejoiced as they witnessed this.

It was a memorial of the miracle in their history when the Lord, during their wilderness journey, supplied water out of the cleft of the rock.

Exodus 17. Smitten Rock—Water. Christ the Rock smitten. Spirit given at Pentecost.

To the well informed Israelite, who believed the promises of God to the nation it was prophetic.

Zechariah 14:8 tells of the time when living waters shall go out from Jerusalem.

Ezekiel too beheld the living waters like a mighty river flowing forth from the great tizzy.

Note the paradox and the pathos of the situation.

He whom Paul declares to be the Rock that follows them, 1 Corinthians 10:4, is in their midst. As the King Messiah he is with them yet unrecognized and rejected.

John 8

Verse 12 I am the “Light of the World.”

The world’s darkness—He that hath the Son hath life = that life is the Light of men.

Matthew 5:13-16. Light shining. Waters flowing. A city set on a hill. Under a bushel.

He that followeth me.

Discipleship

1. Supreme love for Jesus Christ
2. A denial of self—not self-denial
3. A deliberate choosing of the Cross
4. A life spent following Christ
5. A fervent love for all believers
6. An unswerving obedience to the Word
7. A forsaking all to follow Him.

A list of Discipleship. Luke 9:23-26.

Verse 20 No man laid hold on Him, for “His hour was not yet come.”

For this hour he came—His life was ordered.

The steps of a good man are ordered by the Lord.

Verse 23 I am from above; I am not of this world.

The heavenly character of the Christian.

The world. 1 John 2:15-17.

Verse 30 As he spake these words, many believed on Him.

Verse 31 Mark of belief and discipleship “Continues in the Word.” Thy Word have I hid in my heart.

Verse 44 Ye are of your father the devil.

1. He was a murderer. c/p Romans 8.

2. He was a liar.

Verse 46 Which of you convinceth (convicteth) me of sin = convicts.

Verse 51 If a man keep my saying (teaching) he shall never see death. Luke 20:37, 38.

Verse 52 Those round him were now convinced that he had a devil.

Their argument: Abraham died—the prophets died—Yet you say...he shall never die.

Verse 53 Who really are you? Greater than Abraham and the prophets?

Verse 54-55 Jesus' answer.

The Lord chides them for not recognizing Him. The Father did!

Then he accuses them of not knowing the Father.

Verse 56 Abraham rejoiced to see the day of Christ (incarnation). Hebrews 11:13.

Verse 57 You are not yet 50 years old. Abraham died 1900 years B.C.

Verse 58 Before Abraham was, “I AM.”

C/p Exodus 3:14—Matthew 22:32.

Verse 51 If a man keep my teachings he shall not see death. See John 11:25-26.

What think ye of Christ?

John 9

Verse 1 Note that this man was blind from his birth.

Verse 2 Note the disciples question.

The mistaken idea that all physical afflictions are the result of formed wickedness.

The disciples had this idea.

Job's friends charged Job with being an unrighteous man.

The islanders of Melita said Paul was a murderer.

Having escaped the watery grave, now was bitten by the viper.

Verse 3 The Lord corrects this error.

Neither this man nor his parents had sinned.

But in some peculiar way had been permitted by God, that his works should be manifested or illustrated.

This was designed for the "Glory of God."

Consider the death of Lazarus—which was for the glory of God that the Son of God might be glorified thereby.

John 11:4

Verse 4 When the Lord was in the world it was day.

When He left the world it was night.

Verse 5 When He was in the world He was its "Light."

This is the world's night. Romans 13:12. The night is far spent, the day is at hand.

Now For The Miracle Itself

Verse 6-7 There was no cure in the spittle or the day.
“Go wash in the pool of Siloam.” He went his way—
washed—and came seeing. To Naaman the command
was “Go wash in Jordan.”

This was a Sign (No. 6). To prove that Jesus is the Son of
God—the Messiah. One of the characteristics of the
Messiah was that he would give the blind their sight.

Isaiah 35:5 “Then the eyes of the blind shall be opened.”

Isaiah 42:7. The work of the King will be to “open the
eyes of the blind.”

Note the miracles of the Lord.

A deaf and dumb mute had his hearing and speech
restored.

There was one case of palsy and dropsy healed.

Two lepers were healed.

Two suffering with fever were cured.

Three were raised from the dead.

Five cases of blindness were healed.

The mark and proof of Messiah’s help.

The Lord’s own words in Luke 4:17-20.

Compare the message of the Lord to John the Baptist.

Luke 7:19-23.

The Results Of The Miracle

Verse 8-12 The neighbors were stirred.

Verse 13-16 Taken to and examined by the Pharisees.
Note the division in Verse 16.

Verse 17-23 Because of this division they were obliged to investigate this case more frilly.

Verse 17 The blind man's confession "He is a prophet."

Verse 18-23 The failure of the parents to stand up under pressure.

The Testimony Of The Cured Blind Man

Verse 24 They called him again.

Verse 25 "One thing I know that whereas I was blind, now I see."

Verse 26-29 The ridicule of the leaders.

Verse 30-34 The indisputable testimony of the man. Ye know now where he is, and yet he openeth my eyes.

Verse 31 God heareth not sinners. But if any man be a worshipper, doeth his will, him God heareth.

Verse 32 Such a case as mine has never been known in the world.

Verse 33 The conclusion He—Jesus of Nazareth—must be of God.

Verse 34 The infuriated leaders counterattack. They cast him out. Describe this.

The Second Miracle: The New Birth

Verse 35 Cast out of the synagogue into the arms of the Lord Jesus.

The Savior's question:

Dost thou believe on the Son of God?

Verse 36 Who is he, Lord, that I might believe on him?

Verse 37 I am He.

Verse 38 The New Birth—Conversion.

Lord I believe—and he worshipped Him.

Faith and true worship go together.

Verse 39 “For judgment I am come into this world.”

He did not come to condemn the world John 3:17.

But Christ came as a Separator and Divider. See Luke 12:49-53.

Those who do not see—could be applied to the Gentiles.

Those who see—the Jews. Blind leaders of the blind.

Verse 40 The Pharisees sneed.

Verse 41 If they were really blind they would have no sin in rejecting Him, but they boasted that they saw, but they rejected Him therefore thus sin remaineth.

John 10

The teachings of this chapter are closely related to the last chapter.

Verse 38 The blind man was cast out by the blind leaders of the blind.

Cast out by religious society, excommunicated from the Temple.

In these circumstances the Lord reveals Himself as

1. I am the door Verse 9.

2. I am the good shepherd Verse 11.

Verse 1-6 According to Verse 6, Verses 1 to 5 was a parable.

Verse 1 The sheepfold was Judaism and to it the true Shepherd had come.

He came in the appointed way. All others both past and present who came “some other way” are thieves and robbers.

Verse 3 When the true Shepherd came the Porter i.e. the power of God through the Spirit, opened the door. The false shepherds tried to keep Him out.

The sheep hear His voice—the true Israel. “His own sheep.”

He calleth “His own sheep” by name and he leadeth them out. Philip—Nathaniel—Mary—Martha—Lazarus.

Verse 4 Putteth forth his own sheep i.e. when he “brought his own sheep outside”—the Jewish fold.

He walks before them—Just as the Shepherd did in Eastern countries—the sheep follow.

Let us project this thought. He passed through death gloriously confounding our every foe, has entered heaven—we will follow.

Kindly take note.

Psalm 22-23-24 form a trilogy.

Psalm 22 The Good Shepherd giving His life for His Sheep.

Psalm 23 The Great Shepherd brought again from the dead by the blood of the everlasting covenant, tenderly cares for the sheep.

Psalm 24 The Chief Shepherd appear as King of glory to own and reward the sheep.

The true sheep will flee from strangers and will not recognize his voice.

Abundant life

Those who believe on Him possess that life abundant which has triumphed over death, but so few realize the potency and the power and the blessing of it.

This abundant life:

Has triumphed over death.

We are risen with Christ.

Seated in the heavenlies in Christ.

Complete in Him.

Sons of God.

Heirs of God.

Indwelt by the Holy Spirit.

One spirit with the Lord.

Identified with Him.

Members of His body.

1 Corinthians 2:14

Now thanks be unto God who always leadeth us in triumph in Christ. Life with a capital "L."

John 3:7 The Indwelling.

John 4:14 The Infilling.

John 7:38 The Overflowing.

Verse 16 One flock. One Shepherd.

Compare Ephesians 4:4-6 and Ephesians 1:20-23.

Verse 17 On this account the Father loves Me, because I lay down my life, that I may take it again.

The Fathers love, for the Son, expressed—the reason given.

This great fact should draw forth our love.

Lord Jesus I love Thee etc.

Verse 18 The voluntary nature of the sacrifice of Christ.

I lay it down of myself.

I have power to lay it down = right to act.

I have authority to take it again.

For the voluntary nature of Christ's sacrifice see Philippians 2:5-8.

After talking about the humility of the Lord expound the exaltation and glory. Verse 9-11 Praise the Lord!!

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

What have we made Him in our lives?

The Lordship of Christ.

Verse 19 There was a division, then.

There is a division, now.

Verse 24-25 If thou be the Christ, tell us plainly.

The Lord had been with them for nearly 3 years.

Think for a moment of the miracles—should there have been any doubt.

Consider Chapter 5 where He calls the fourfold witness of

1. John the Baptist
2. His works
3. The Father
4. The Scriptures O.T.

Verse 26 You do not hear my voice—You do not believe me because you are not my sheep.

Verse 27 The contrast (1) “My sheep hear my voice” (2) “I know them” (3) “they follow Me.”

Sheep are helpless and dependent on the Shepherd; they are harmless, weak and foolish, and more than any animal they lose their way and go astray.

Does this not aptly describe us?

But we are His sheep, for whom He died, and He keeps and guards, protects and shields, feeds and guides His

sheep, because they are His property. He knows them—they hear His voice and follow Him.

Verse 28

1. I give unto them eternal life.
2. They shall never perish. They shall in no wise perish.
3. And no one shall pluck them out of my hand.

Verse 29 The Father, who gave the sheep, in the first place to Christ, is greater and mightier than all. Therefore no one is able to snatch them out of His hand. Double security.

Verse 30 I and the Father are one.

In the Greek the word “One” is neuter.

Not one in person, but one in substance and essence.

The Lord attests His Deity.

Verse 33 The people called this blasphemy—making Himself God.

For this reason they sought to stone Him.

Now let us revert a little.

We have in these verses two of the greatest doctrines in the Bible.

1. The Deity of Christ
2. The Eternal security of the believer.

In support of the Deity of Christ consider the following scriptures.

John 1:1. John 1:18. The only begotten God.

John 20:28 “My Lord and my God” since this statement was unrebuked by Christ surely it is equivalent to an assertion on his own part as His claim to Deity.

Romans 9:5 Who is over all, God blessed forever.

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ.

The Eternal security of the believer.

Consider the above verses slowly.

Consider Romans 8:35-39.

Consider Ephesians 1:13; 4:30.

Take all the great Gospel texts—Eternal life.

The Hireling

Knows about sheep.

Sees the wolf.

Leaves the sheep.

Preserves himself.

The Shepherd (Guards)

Knows the sheep.

Sees the sheep.

Protects his sheep.

Preserves his sheep.

The Wolf

Catcheth the sheep.

Scatters the sheep.

The Shepherd (Gathers One Flock)

They listen to the same voice.

They walk the same path.

They have the same object of affection.

The Stranger

1. Seeks to entice with the voice.

2. Repulsive: The sheep flee.

3. Unknown: A different kind.

The Shepherd (Guides)

1. He calls: Recognition of voice.

2. He puts forth: Obedience to his instruction.

3. He goes before: Follow his example.

The Thief (Takes)

Steals—appropriating for oneself.

Kills—taking the life.

Destroy—taking away effectiveness.

The Shepherd (Gives)

Gives himself.

Gives life.

Gives abundant life.

John 11

7th sign in the realm of works.

5th sign in the realm of words.

I am the Resurrection and the life, Verse 25.

Verse 4 This sickness is for the glory of God, that the Son of God might be glorified.

This is the greatest demonstration of Christ's love and sympathy and glory.

This final miracle was the incontrovertible proof of His Messiahship.

Verse 8-9 The disciples were concerned for His safety. He spoke a proverb to them. The meaning being a man works 12 hours during the day. He doesn't stumble or fall for the way is perfectly clear. Now says the Lord, this is my working day. They cannot touch my life—my time is not yet come. He walked with certainty as a man walking in the sunshine.

Verse 15 To the intent, that ye might Believe.

The meeting of Martha and the Lord. Verse 20.

Contrast the meeting of Mary. Verse 32. Service Worship.

We can be too busy.

Verse 27 She did not really believe. See Verse 39.

The great statements of Verses 25-26.

The resurrections Chapter 5:28-29.

Verse 28 The Master is come and calleth for thee.

Verse 29 Quote—for salvation. Prison Camp experience.

Laodecean Church. Revelations 3. To think that the Master was here and I refused him the key.

The actual miracle.

Loose Him and let him go.

Verse 45 Many believed on Him.

Will you believe?

John 12

Introduction to Verse 24

Chapters 12-17 of John show us in fact what is revealed in type in the O.T.

Note the Tabernacle way of approach to God.

Describe:

The white linen fence.

The Tabernacle proper.

The Court thus formed.

The vessels of the Court.

1. As you enter through the gate you are brought face to face with the Brazen Altar. This speaks of death or sacrifice, the first requirement in our approach to God. Correspondingly notice the sequence in Chapter 12-17 in John.

Chapter 12 Jesus announces His impending death, See verse 24 and verse 32, on the Cross figurative of the Brazen altar.

2. In our approach to the holy of holies we now reach the laver—Describe—Those who serve must be clean.

Now compare Chapter 13 where Christ washes His disciples feet.

Now, with the sacrifice offered and accepted at the Brazen altar and the priests clean by washing at the laver, they now enter the holy place.

In this compartment there were three pieces of furniture

1. The altar of incense
2. The Table of shew bread
3. The Candlestick

It was in this place—shut off from the eyes of men—that the Priest's served and communed with God.

This would correspond with Chapters 14-16.

The final phase of worship was the function of High Priest, who, alone entered into the Holy of Holies which contained, the (1) Ark of the Covenant (2) The Mercy Seat or covering for the ark. There he made intercession for he people. Surely this is the picture of Chapter 17.

In Verse 24 and Verse 32 the Lord foretells the death that He should die.

Because of His death, we have salvation.

Because of His death, we have life ever lasting.

Through His death alone could come the glory. Verse 23.

Verse 25 We find this statement in five other passages in the Gospels.

Matthew 10:39, 16:25; Mark 8:35; Luke 9:24, 17:33.

He that loveth his life shall lose it means He who thinks more of his life now, in time, will lose it in eternity. But he that hates his life now in favor of the life hereafter shall keep it unto life everlasting.

Philippians 3:7-10; Colossians 3:1-4. What shall it profit a man if he gain the whole world?

Verse 26 Service involves Following Christ.

One who serves and follows will be rewarded by God the Father.

An insight into the human side of the Lord.

Verse 27 Now is my soul troubled.

As God He knew that in a few days He would be made a spectacle of shame and woe. He was about to be made sin, for us who knew no sin. His holy soul shrank from the thought—Now is my soul troubled. He was about to become the Sin-bearer. What shall I say? = a question of anguish, perplexity and distress.

Then follows a short prayer = “Father save me from this hour.”

The next statement should never be detached from the short prayer.

But for this cause came I unto this hour.

Such statements as these, coupled with Matthew 26:42, O, my Father, if this cup may not pass away from me except I drink it, Thy will be done, show the intensely human side of our Lord.

Verse 28 It was more than just submission and obedience that motivated the Lord, His great desire was that the Father’s name might be glorified.

“Father glorify thy name.”

Can we say like Paul: “That in all things, by life or by death, Christ might be magnified in my body.”

The Father’s answer came immediately.

I have both glorified it.

Did He not glorify it at Jordan—Transfiguration—and now.

Did He not glorify His name in the raising of Lazarus,
would He not glorify it again in Christ's own
resurrection.

Verse 29 Those that heard could not understand.

Verse 30 This was a definite message to those who stood
around.

Verse 31 This verse is anticipative.

He speaks of the work of the Cross as being completed.
Quote.

Verse 27 Now is my soul troubled.

The Lord being omniscient knew what would befall Him.

He knew the writings of the O.T. prophets.

Isaiah 52 and 53. Psalm 22 and 69. Zechariah 13:6-7. 2
Corinthians 5:21.

He knew that in a few more days they would spit in His
face, smite His cheeks, scourge His back, and nail Him
to the Cross.

But this was not the real cause for His sorrow, there was
something deeper than that. The physical suffering was
nothing to the immeasurable suffering of His soul.

The hours of darkness—the cry My God etc.

The meal offering of Leviticus 2 which speaks of the Life
of Christ was prepared in

1. A frying pan- Foxes have holes, etc. Show me a penny!
Partly concealed—partly open. Wrath of God—malice of
men—enmity of Satan were combined.

2. A pan (Flat plate)- What man saw. The Cross
sufferings of Christ. They gaped upon me with their

mouth—Poured out like water—they look and stare at me.

3. An oven- The hours of darkness (Gethsemane) shut off from the eyes of men. God—Holy—Righteous dealt with His Son on account of our sin.

What shall I say? Father save me from this hour: but for this cause came I unto this hour. A statement like this reveals the depth of the heart of the Lord.

Father save me from this hour is the cry of His human heart.

But for this cause came I unto this hour is the revelation of His Divine nature.

Verse 28 Father glorify thy name.

The Lord's great desire was to glorify the Father.

Note the three significant steps in these utterances of the Lord.

1. His sinless human soul shrank from the sufferings.
2. He expresses absolute submission to the Father's will.
3. He desires the glory of the Father's name.

Application

Father glorify thy name in me. Do with me what thou wilt, only glorify thy name. This is the utmost and highest desire of a believer. Paul as a prisoner in Rome wrote to the Philippians, "That in all things, by life or by death, Christ may be magnified in my body."

The Father answers at once.

"I have both glorified it, and will glorify it again."

This can mean two things.

1. That the Father was glorified in His (a) Incarnation (b) Miracles (c) In the Word that He had spoken (d) Suffering and death.

2. Keeping the passage strictly in its context.

It could refer to the raising of Lazarus and also to His own Resurrection.

With reference to Lazarus “This sickness is not unto death, but unto the glory of God.”

Then God again would be glorified in the resurrection of His own Son.

The Voice from heaven—this was the third time.

1. At His baptism in Jordan. Matthew 3:13-17.

2. Mount of Transfiguration. Matthew 17.

Verse 30 This heavenly outburst confirmed again the fact of His Deity. It was a testimony to them.

Verse 31 This statement is probably anticipative.

He speaks of the work of the Cross as already accomplished.

Another example:

John 17:4 “I have glorified thee on the earth; I have finished the work which thou gavest me to do.” The result of this work is the judgment of this world, and the casting out of the prince of the world.

How and when this will be consummated is told in Revelation 12 and 20.

The death of Christ has laid the basis for the stripping of the prince of this world of all his power and has sealed his eternal doom.

Colossians 2:15 says that He spoiled principalities and powers and made a show of them openly, triumphing over them.

Verse 32-33 Christ crucified, lifted up, dying for sinner—making known the Love and Righteousness of God—is the Power that will draw all men unto Him.

Men will be drawn for salvation.

All men in a wider sense will be drawn unto Him (A)
Gathered into the kingdom (B) Gathered for Judgment.

The Two Resurrections John 5:28-29.

The Rapture 1 Thessalonians 4.

The Great White Throne Revelations 19.

Every knee shall bow Philippians 2:9-11.

John 13

The structure of John's Gospel has been compared with the three divisions of Israel's earthly sanctuary.

There was an outer court, the holy place, and the Holy of Holies.

The first twelve chapters have been likened to the outer court, where the Lord moved among the mass of Jews, surrounded by His enemies, bearing witness to Himself, manifesting His glory in signs and wonders.

In Chapter 13 He leaves the outer court and enters the holy place surrounded by His own.

In Chapters 13-16 we see Him in sweet fellowship and concourse with His beloved disciples.

In Chapter 17 He enters into the Holy of Holies.

We see Him in sweet communion with His Father.

Chapters 13-17 are peculiar to this Gospel, they are not found in any of the others.

God chose John to write of the Deity of our Lord also to write of the eternal life which we, who have believed, have received from Him.

This abundant life, explained to a degree in the first twelve chapters, is now about to be more fully expanded and explained in Chapters 13-16.

Mention is also made of the things that accompany salvation (1) Prayer, (2) Fruit bearing, (3) The gift of the Holy Spirit, and (4) This love for one another.

Verse 1 The hour had come—the hour of His suffering-death resurrection, the hour that He would depart from this world, unto the Father.

Having loved His own etc. See Verse 34. Cp. He came unto His own.

Verse 2 We are introduced to Judas Iscariot, Simon's son. He is mentioned twice in this chapter, Verse 2 and 29. It is recorded here that the devil put it into the heart of Judas to betray Christ. Verse 2.

The Lord in Chapter 6:70 announced that one of the twelve was a devil.

In Chapter 17:12 the Lord named him as the son of perdition—and that he was lost.

Judas called Christ Rabbi and Master but never addressed Him as "Lord."

He did not believe in the Deity of Christ. He was an unbeliever.

In such a condition he was the perfect tool for Satan. The phrase "The devil having now put into the heart of Judas" literally means, "the devil having already dropped into the heart of Judas." Cp. Matthew 26:14 Judas goes to the priests. What will ye give me?

Judas was present at the washing of the feet; he was present at the supper, then the Lord gave him the sop. Verse 26, Satan took possession of him Verse 27, "He went out" Verse 30 into the night.

Verses 2-20 The washing of the disciples feet

The washing of feet was a common courtesy, usually done by servants.

Peter could not tolerate the thought of the Lord washing his feet. Verse 6.

But in Verse 7 the Lord informs Peter that there is significance in His action, which at the present was hidden from, but it would be revealed to him afterward.

The “hereafter” or “afterward” means after the Holy Spirit is come, He will interpret the meaning of this action to him.

Verse 8 Peter did not profit from these words, but refused to have his feet washed.

The Lord’s reply is very significant “If I wash thee not, thou hast no part with Me.

Verse 9 When Peter heard this statement from the Lord, he went to the other extreme, saying “Not only my feet but also my hands and my head.”

Verse 10 To this the Lord replied “He who has bathed, does not need to wash, except for his feet, but he is clean all over, and you are clean, but not all of you.”

Couched in this action of the Lord there is evidently a deeper spiritual meaning than what appears on the surface.

Now that the Holy Spirit has come we know what the “washing of the disciples feet” really symbolizes.

John, in his Gospel and in his Epistles, frequently refers to Water and Blood.

Blood is for atonement. Water is for cleansing.

It is His blood that washes our sins away.

It is the water which cleanses those who belong to Him.

Chapter 19-34 Shows us that blood and water came out from the Savior's pierced side, the emblems of atonement and cleansing.

Restate the truth

The Lord's disciples (Judas excepted) had been born again.

The precious blood of Christ had atoned for their sin.

They were clean, the stain of guilt and sin had forever been removed.

In the same way as a person who takes a bath is clean.

The oriental returning to his home from the public baths dirtied or defiled his feet, (they wore sandals) soon reaching his house, he washed his feet again. It was not necessary to bath—he was already clean.

Keeping this in mind let us go back over the verses.

Verse 8 Peter said "Thou shalt never wash my feet." The Lord's answer "If I wash (bathe) thee not, thou hast no part with me."

Verse 9 Peter said "Not only my feet, but wash my hands and my head also."

Verse 10 Jesus answered "He that is bathed does not need to be bathed all over again, only his feet needs to be cleansed.

The Application: The Spiritual Meaning

The question of the atonement of the believer is once and forever settled. In other words the true believer has been bathed—they are clean.

His sin and his guilt has been forever put away.

The great work of regeneration is once and forever done, and cannot be repeated, in the same way as it is impossible for the same person to be born twice, naturally.

The believer is heaven bound, but as we walk through this evil age our feet become defiled, that is to say we sin, (explain) this interrupts our fellowship with the Lord. We therefore need cleansing. To use the truth of the passage before us, we need our feet washed.

We must come with our failures, imperfections, our sins and confess them. 1 John 1:9.

If this is not practiced, while we may be saved, we will know nothing of real fellowship with the Lord, we will always be at a distance.

Another lesson: Humility

The Master and the Lord had washed the servants feet.

Verse 14 Ye ought also to wash one another's feet.

How do we wash one another's feet?

It has not to be taken in a literal sense.

There are only two ordinances for the church.

Baptism and Breaking of Bread.

Feet washing has a true spiritual meaning.

Washing of the disciple's feet signifies cleansing from sin, by the water of the Word of God.

Now says the Lord what I have done for you do for one another. Verse 14.

If a fellow Christian has soiled his feet, has sinned we should go after him in humility, and love and restore him.

Galatians 6:1 Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in a spirit of meekness.

This is true feet washing.

At times like these, the towel and the basin, humility love and sympathy will accomplish more than the sword.

“If ye know these things, happy are ye if ye do them.”

John 14

Verse 16 The revelation of the Trinity.

Verse 17 The natural man cannot receive the Spirit (they rejected Christ), does not know him. Compare 1 Corinthians 2:10-14.

But ye know Him?

He abides not only with us but in us.

Verse 18 He came to them in His Spirit.

When we say "the Lord is here," what we are really saying is "the Lord is present in the Spirit."

At conversion we often say "the Lord came into my heart" what we really mean is that the Spirit of the Lord came in. "I will come to you."

Verse 19 "The world seeth me no more."

The last time they saw Him was on the Cross.

The next time they will see Him will be in glory and power. Revelations 19:11-16.

"But ye shall see me."

For forty days He showed Himself to them.

"Because I live, ye shall live also."

1 Corinthians 15:20

But now is Christ risen from the dead the first fruits of them that slept.

For as in Adam all die, even so in Christ shall all be made alive.

Verse 20 “In that day” = the day of resurrection, the day of the Spirit, “ye shall know that I am in the Father and ye in me, and I in you.”

What a glorious relationship—revealed by the Spirit.

Verse 21 Our love for the Lord is manifested by our obedience. See also Verse 23.

Verse 23 Our body as the abode of God.

“We will come unto Him, and make our abode with him.”

Expand this truth.

Verse 25 While I am with you I have told you these things.

Verse 26 When I am gone the Holy Spirit

1. Will teach you all things
2. Will bring all things to your remembrance. Draw attention to the work of the Holy Spirit in this dispensation.

Verse 27 “Peace I leave with you” = Peace with God.
Romans 5:1

“My peace I give unto you” = Peace of God. Philippians 4:5

Verse 30 For the prince of this world cometh, and findeth nothing in Me = has no power over Me.

1. The temptation in the wilderness
2. Would have cast Him over the brow of the hill at Capernaum
3. The Lord rebuked Peter. “Get thee behind me Satan.”

In all these Satan had no power over Him.

These temptations were an attempt to hinder the work of redemption.

For this cause came I unto this hour, He accepted the “cup.” He loved the Father who commanded Him to do so.

Verse 31 “Arise let us go hence.”

He arises from the table in the upper room and makes His way to Gethsemane.

John 14:6

“I am the way, the truth and the life; no man cometh unto the Father but by Me.”

The Gospel of John is built around two groups of miracles. One, in the realm of Words. The other, in the realm of Works.

John's Gospel was not written to give a chronological exposition of the life of Jesus Christ, as the Synoptics do. John's purpose in writing was to prove that Jesus was the Christ, the Son of God. Chapter 19:31 “But these things are written, that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through His name.”

To fulfill this purpose John chose seven miracles in the realm of Words and seven in the realm of Works. The miracles in the realm of Works are as follows.

1. The changing of water into wine. - Chapter 2:1-12
2. The healing of the nobleman's son. - Chapter 4:46-56
3. The healing of the impotent man. - Chapter 5: 1-16
4. The five thousand fed. - Chapter 6:1-14
5. Jesus walks on the water. - Chapter 6:15-21
6. Jesus heals the man born blind. - Chapter 9
7. Jesus raises Lazarus from the dead. - Chapter 11

The miracles in the realm of Words.

1. I am the Bread of Life. - Chapter 6
2. I am the Light of the world. - Chapter 9

3. I am the Door. - Chapter 10

4. I am the Good Shepherd. - Chapter 10

5. I am the resurrection and the life. - Chapter 11

6. I am the Way. - Chapter 14

7. I am the True Vine. - Chapter 15

Calvary was less than a week away. The Lord was seeking to prepare the disciples for His departure from this scene. An event and crisis for which they were totally unprepared.

The question that Thomas asked in verse 5, “Lord, we do not know where Thou goest; so how can we know the way?”, was really Peter’s question of Chapter 13:36, “Lord where goest Thou?” Ignorance or unbelief had prompted these questions. The Lord had told them on at least three occasions of His impending death—burial—and resurrection. Stress this great truth. The Gospel.

There are many perplexing questions which occupy the mind of man. Among the greatest of these is the question of the right approach or way to God. The Lord mentions two ways—The broad and narrow way.

The shroud of confusion envelops many today in a mantle of darkness as they consider the devious ways that man’s unbridled imagination has developed. Mention a few at this point. Cain. No sense of sin. No need of atonement. Mainline religion—Cults—Agnosticism—Infant baptism.

Despite what the ingenuity of man has developed, and despite the slavish enthusiasm by which false propaganda is distributed, the Bible says that Jesus Christ is the only way to God, and heaven.

“I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me.”

“There is one Mediator between God and man, the Man Christ Jesus.”

“Neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we can be saved.”

In spite of this clear teaching many are still confused. The first convert at Bethany—Betty Bius—The young man who looked in.

On what are you depending for your salvation. “What can wash away my sin.” On whom are you trusting for your eternal destiny. “There’s only hope in trusting Jesus.”

Professing to be and acting like a Christian will not save you—Simon. Matthew 7:21-23 Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of God. Not even some who will say—Lord, Lord, we have prophesied in Thy name, we have cast out demons, and we have done many wonderful works. Then I will say to them, “I never knew you; depart from Me, ye that work iniquity.” “Who then can be saved?”

Those who are in the kingdom are those who do the will of My Father in heaven. It is the will of God that you should not perish, but that you should come to repentance. It is God’s will that you should believe and “receive Christ” as your Savior. In return for your faith—God will give you eternal life—an incorruptible inheritance, that fadeth not away. “Choose ye this day whom ye will serve” etc.

“Jesus is standing in Pilate’s hall” etc.

“What shall I then do with Jesus who is called the Christ.”

“Oh what shall the answers be.”

“What will you do with Jesus—Oh what will the answers be.”

“I’ll just take Him home with me” etc.

The only hope of Christianity is in the rehabilitating of Paul’s theology. It is back, back, back to the incarnate Christ, the atoning blood, the glorious resurrection, or it is on, on, on to atheism and despair.

The word “believe” occurs in John’s Gospel, in its various forms 98 times. The word “life” occurs 55 times. John wrote—“These things are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name.” The fact is that Jesus Christ is the Son of God. To be saved we must believe this fundamental truth, and in believing we will receive eternal life.

John declares in Chapter 1 verse 4 “In Christ was life, and the life was the light of men.” John establishes at the beginning of his Gospel that eternal life is in the Son of God.

In Chapter 3:14-16 he says, “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life.” John teaches us here that eternal life is imparted to us through faith in the atoning work of the Son of God and that it is everlasting.

John continues in Chapter 5 and verse 24: “Verily, verily, I say unto you: He that heareth My word, and believeth

on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life.”

John declares at this point the glorious truth, that possession of eternal life through faith in the Son of God gives exemption from judgment. There has been a passing over from death in sin unto life in Christ.

Describe the penal judgment from which we have been delivered.

John reminds us in Chapter 17:24 that the climax is reached when the Lord prays, “Father I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory.”

So then the eternal life which the believer possesses through the Son of God is to be consummated in a heavenly glorification. Who can measure what is involved in such immensities? Yet how simple is the way into this eternal life.

“Oh how unlike the complex works of man

Heavens easy, artless unencumbered plan!

No meritricious graces to beguile

No clustering ornaments to clog the pile;

From ostentation as from weakness free,

Majestic in its simplicity.

Inscribed above the portal, from afar

Conspicuous as the brightness of a star,

Legible only by the light they give,

Stand the soul-quickenings words

Believe and live.”

John 15

Verse 1 Christ is the true vine—in contrast to Israel.

Verse 2 Warning here—Beareth not fruit He take away.

Those that bare fruit—He purgeth them—He cleanseth them.

See Hebrews 12:11 = chastening.

Consider Verses 5-15.

We must be Clean. Verse 2. We must Abide. Verse 4. We must Obey. Verses 10, 12.

Verse 3 Now ye are clean through the Word.

C/p John Chapter 13.

Verse 4 Abide in me—and I in you.

The impossibility of bearing fruit apart from abiding in the vine.

Verse 5 “He that abideth in me, and I in him the same bringeth forth much fruit.” Note: The stages in fruit bearing. Fruit Verse 2. More Fruit Verse 2. Much Fruit Verse 5.

Hampton Court vine.

Herein is my Father glorified that ye bear Much Fruit.

Verse 6 Difficult verse if interpreted out of context.

1. Armenians use this to defeat their erroneous doctrine of believers perishing.

2. The subject is Fruit bearing—not salvation.

Instances of men who were laid aside.

Paul's fear Lest I become a castaway.

Mark (John)—Demas—R Scott.

The prominent word (used 6 times) is fruit. What is the fruit mentioned here?

1. Is it seeing souls saved?
2. Is it displaying more love for souls?
3. Is it in a multiplicity of meetings?
4. Is it in a display of piety?

The fruit here is Christlikeness.

Galatians 5:22-23

The fruit of the Spirit = Christ.

The fruit of a life with Christ is a life like Christ.

Verse 11 These things have I spoken unto you that my joy might remain in you—and that your joy might be full.

John 15:1-17

The words of this chapter are among the last to be spoken by the Lord, to His disciples, during His private ministry among them. Chapters 13 thru 17.

In the opening words of the discourse, "I am the true vine," the Lord is contrasting Himself with Israel the "false vine."

As the vine Israel brought God sour grapes.

As the fit tree Israel brought God leaves.

As the olive tree it was broken off.

Israel as a vine totally disappointed God.

Jeremiah 2:21

"Yet I have planted you a noble vine, wholly a right seed. How then are ye turned into the degenerate plant of a strange vine unto Me?"

Isaiah 5:1-7

"Wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes."

God pronounced His judgment upon unfruitful Israel.

"I will tell you what I will do with My vineyard: I will take away the hedge and it shall be eaten up; I will break down the wall, and it shall be trodden down."

The fulfillment of this prophecy was about to take place. Israel was about to crown its shameful history by casting out the Son who had come to claim his vineyard. See Matthew 21:33-34.

Because Israel was unfruitful for God, (1) He took away the hedge (2) He destroyed it in A.D. 70 (3) He broke down the wall.

In contrast to this failure, the Lord said, "I am the true vine." He satisfied God. The opened heavens.

In verse 2 we are introduced to "the branches" of the vine.

A believer becomes a branch at conversion.

A vine needs branches, without them it cannot bear fruit.

On the other hand a branch is a piece of wood brought forth by the vine for the purpose of bearing fruit.

Fruit is mentioned six times in these verses. The importance of fruit bearing.

In this story the true source of fruitfulness is made known.

Living union and close identification with Christ, who is the inexhaustible source of living waters and the fount of every blessing.

Examples:

Psalm 1

Happy is the man who walketh not in the counsel of the ungodly.

Nor standeth in the way of sinners.

Nor sitteth in the seat of the scornful. Contrast Peter's experience. "Note Peter's abject sorrow."

Happy is the man whose delight is in the law of the Lord, and who meditates in it day and night.

The results of abiding in the Lord and His Word is:
He shall be like a tree planted by the rivers of water.
He shall bring forth fruit in its season.
His leaf shall not wilt.

And whatsoever he doeth shall prosper. See also 2 Corinthians 3:18. Abiding in the Vine. “But we all with unveiled face beholding as in a mirror the glory of the Lord are changed” etc.

Genesis 49:22

“Joseph is a fruitful tree, even a fruitful tree by a well, where branches ran over the wall.”

“His bow abode in strength—his arms and hands were made strong by the mighty God.”

The final illustration of the Hampton Court Vine.

There are three conditions given here for a fruitful life.

1. Verse 2-3 Cleansing—purging or pruning. By the Word—Circumstances—His Servants. This can be a very painful process. Hebrews 12 “No chastening for the present” etc.

2. There is abiding Verse 4. “Abide in Me.”

This abiding in Christ, on the one hand, means that we have no unjudged or unconfessed sin in our lives. See I John I. Fellowship with the Father broken through sin.

On the other hand the “abiding one” takes all his burdens to Christ, and draws all wisdom, life and strength from Him.

Nothing is allowed in the “abiding believers” life which separates from Him.

3. There is obedience. Keep My commandments. Abide in My love. Love one another. “Better to obey than sacrifice.” The Lord said, “I come to do Thy will; of Lord.” Paul: “What wilt thou have me to do?” “Not My will but Thine be done.” Isaiah: “Here am I send me.”

For those who attain this divine standard there is a promise. See Verse 7.

What is this fruit?

1. The branch does not bear fruit for itself—but for its owner. I Corinthians 6:20 Ye are bought with a price; therefore glorify God in your body and spirit, which are Gods.

2. Fruit bearing is the one thing for which we have been saved. See Verse 16.

3. The fruit the branch bears is the fruit of the vine. Metamorphosis. The believer should bear the resemblance of Christ. Transformed—changed.

4. Other kinds of fruit:

The fruit of the Spirit. Galatians 5:22-23.

The fruit of winning souls. Romans 1:13.

The fruit of Christian character. Romans 6:21-22.

The fruits of righteousness. Philippians 1:11.

The secret of fruit bearing is “abiding,” mentioned eight times in 10 verses.

Note the four degrees in fruit bearing. No fruit Verse 2—Fruit Verse 2—More Fruit Verse 2—Much fruit Verse 5-8.

“Herein is My Father glorified, that ye bear much fruit.” Verse 8 (Disciples).

John 16

The disciples warned of persecutions to come. Describe these as found in the early church period Paul the Persecutor—they hated him after his conversion.

The Middle Ages—Dark Ages in the name of religion man believers were murdered.

The future will bring another fulfillment of the words of the Lord.

The Great Tribulation

Those who believe Christ to be the Messiah will be martyred again.

The Lord told of His departure. His disciples were so overcome with sorrow that none of them asked, Whither goest thou? Verse 5. Cp Peter walking on the sea. Disciples in the boat. See 1 Corinthians 10:13.

This introduces the truth of the coming of the Spirit and illustrates His work in the unbeliever and also in the believer.

Describe this.

Verse 16 Three interpretations.

1. Cross and resurrection.
2. Cross and the Second Advent.
3. Cross and the Coming of the Comforter.

Verse 20 Verily-verily

The disciples sorrow at the time of his death.

But that sorrow will be burned into joy at His resurrection.

Verse 21 Illustrates this

We, in this age, may have sorrow etc. but when we see Him in glory we shall rejoice. We also shall forget the past.

Verse 22 I will see you again—in coming glory.

Verse 23 In that day—of His return.

Ask—no questions.

The first sentence of Verse 23 should be added to Verse 22.

Verse 24 The second sentence of Verse 23 should go with Verse 24.

Our mode of prayer after the advent of the Holy Spirit.

“In my name.” Christ as Mediator.

The saintly Gerhard spoke of prayer as follows.

The benefit of prayer is so great that it cannot be expressed.

Prayer is the dove, which, when sent out, returns again, bringing with it the olive leaf, namely peace of heart.

Prayer is the golden chain which God holds fast, and lets not go until He blesses.

Prayer is Moses’ rod, which brings forth the water of consolation out of the rock of salvation.

Prayer is Samson’s jawbone, which smites down our enemies.

Prayer is David’s harp, before which the evil spirit flies.

Prayer is the key to heavens treasures.

Verses 25-33 Records the final words in the memorable discourse of our Lord, preceding His intercessory prayer.

He had spoken to them in proverbs or figures.

All this would be changed, when He would show them the Father.

When would this be? When the Holy Spirit came.

Think of the revelation that we have received.

Galatians 4:6. Romans 8:15-16.

Verse 28 Please note this verse. Quote.

This is a most important declaration.

It is a summary of the teaching of John's gospel.

It contains all the great facts of His Person, His Glory, and His Work.

Here we see (1) His Deity; He came forth from the Father.

(2) His Incarnation; He came into the world.

(3) His life on earth; (3) His leaving the world presupposes His sacrificial death and resurrection.

(4) His going back to the Father; His Ascension and glorification.

Verse 29-30 The disciples understood somewhat of what He spoke to them.

Verse 32 Foretells the desertion of the Lord by His disciples.

How that He would be left alone, humanly speaking but His Father would be with Him.

Verse 33 His closing words: Peace and victory in Christ.

John 17

Our Lord's last Prayer

We have now reached the "Holy of Holies."

It is impossible to fathom the depths or scale the height of this great prayer.

The disciples heard Him pray this prayer. Verse 1b.

"Father, the hour is come" (used 5 more times in the prayer)

This hour had been fixed by the Trine God before the foundation of the world.

1 Peter 1:20 "Who was foreordained before the foundation of the world."

Prophet—Seer and Psalmist had spoken of and looked forward to this day.

"Glorify thy Son, that thy Son also may glorify Thee."
Verse 1c.

These words can only be explained in anticipation of what would take place in "the hour" before Him and what would follow that hour.

His sacrificial death—His burial—His resurrection—His exaltation to the right hand of God.

The Work of God the Son in His suffering, and the glory which followed, glorifies the Father. Philippians 2.

Verse 2 Declares the fact that God the Father has given God the Son power to give eternal life to as many as God has given Him. John 1:11-13.

Consider for a moment the “Sovereignty of God” and the “Whosoever of the Gospel.” Romans 8.

Verse 3 Gives us a definition of “eternal life.”

It is a knowledge of the true God, and the Son of God Jesus Christ.

Eternal life begins at conversion—God gives to us of His own nature which is immortal, eternal.

This life is manifested in a “life of righteousness” and a walk in “fellowship with the Father and the Son.”

Verse 4 Refers to His finished work on earth. (His Life and Death)

Verse 5 This verse would be understood better by using the following interpretation.

And now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made.

Christ’s desire was, that after he had finished his earthly work, that his Father would give him back His pre-incarnate glory—the Glory of the Godhead.

After speaking to the Father about Himself, the work He finished and requesting His pre-incarnate glory He speaks of those who belong to Him.

Verse 6 I have manifested thy name.

In what way did the Lord manifest God’s name?

The Jews knew Him as Jehovah for centuries.

The Lord revealed Him as “Father.”

No inspired writer of the O.T. ever address God as Father.

We call Him Abba-Father. Romans 8:14-17. Galatians 4:6-7.

Verse 9 From the reading of this chapter one gets the impression that the real intercessory part begins here.

He makes requests for those given Him by the Father.

He prays for their sanctification—union—preservation and their glorification.

Verse 9b-10 Note the absolute oneness that exists between Father—Son and His people. See Verse 11, 20-23.

We are God's, Verse 9. All that Christ has is God's, and all that is God's is Christ's.

Note our "security" and His "Deity."

Verse 12 The son of perdition.

John 18

The brook Kedron = the black torrent.

David passed over this same brook, weeping, after Absalom rebelled against him. 2 Samuel 15:23

David's Lord, yet his root and offering went across the same brook, where in agony He offered up prayers, and supplications with strong crying and tears. Hebrews 5:7

Immediately on crossing the brook they were in the Garden of Gethsemane.

It was in a garden where the fall of man took place, and our Lord's entrance into the garden marks the commencement of His great sacrificial work as the seed of the woman.

Verse 2 Judas knew this sacred place, and for 30 pieces of silver betrayed the Lord, leading the band of soldiers to the place. Verse 3

Describe briefly the miracle.

The action of Peter.

One can hardly reconcile the action of Peter, here, with his concurrent actions. See Verses 15-27.

Verse 12-14 They did not require to bind Him.

Had they known who he was—would they have bound Him?

They led Him away—Isaiah 53.

Annas was the Jewish High Priest.

Caiaphus was appointed by the Roman Procurator.

Consider his statement in John 11:49-51.

It was the voice of the politician—also the voice of God.

Verse 15-27 One must admire Peter in some ways. He and John followed the Lord (afar off). The other disciples had fled.

Hear Him speak, Chapter 13:36-37.

See Him fight, Chapter 18:10-11.

See Him follow, Chapter 18:15.

Peter loved the Lord—He wants to see what will happen to Him but does not want to speak or fight for Him anymore.

Because he chose the middle of the road—because he chose to compromise (Verse 18)—the enemy swept him off his feet and he fell into grievous error. Describe this, Peter's denial. Verse 17, Verse 25, Verse 26-27.

We may all take a lesson from this.

Verse 19 Annas asks as to His disciples and His doctrine.

Verse 20-21 The Lords answer. An epitome spoken in dignity.

These questions were unnecessary. He taught openly in the synagogue—His disciples were with Him—they had sent people to listen to Him—never a man spoke like this man.

Verse 22 One of the court officers, enraged by our Lord's dignity and with the truth of His answer, struck Jesus a blow on the face. The first recorded during His passion.

Verse 23 Is the dignified, calm and perfect answer to his assailant. Quote.

Peter's description of this. See 1 Peter 2:21-25

Jesus Before Pilate

John passes over much of the trial of Jesus before the Sanhedrin and before Caiaphus.

John concentrates more on the trial before Pilate.

These events took place relentlessly throughout the night.

They pushed mercilessly through with this trial.

It was early, Verse 28, when they brought Him before Pilate, that is it was between daybreak and sunrise.

They themselves would not enter into the judgment hall lest they be defiled (Verse 28) and be disqualified from eating the Passover. Selah!!!

Pilate found no fault in this man, Verse 38.

Pilate wanted to release Him, Verses 39-40.

The people, coerced by the rulers, cried out, "Not this man but Barabbas."

The prayer of the Lord contains seven requests.

1. The Lord asks that He may be glorified, Verse 1.

2. He asks for the restoration of His eternal glory, Verse 5.

3. He asks for the safety of believers, Verse 11

A. From the work, 1 John 2:15-17

B. From the evil one Verse 15, 1 John 5:19.

4. He asks for the sanctification of believers, Verse 17. 1 Thessalonians 4:3 Set apart to God—from evil things and ways. Holy Spirit.

5. He asks for the spiritual unity of believers with one another and with God, Verse 21-23.

6. He asks that the world may believe, Verse 21.

7. He asks that the believers may be with Him in heaven to behold and share his glory, Verse 24.

Verse 18 The Christian's mission—Sent into the world
"As the Father hath sent me even so send I you" John 20:21.

Verse 24 Christ's prayer for us—To be with Him—to behold His glory.

John's account of the arrest of the Lord varies considerably from that of Matthew, Mark and Luke.

They speak of the agony in the Garden.

Luke alone reports the blood-like sweat—restoring the ear of Malchus.

John passes over all this, he is not so much concerned with the manhood of the Lord as with the glory of the Christ, the Son of God. Judas' Betrayal See Psalm 54:12-14. Judas' kiss.

John alone records the incident of Verse 4 thru 6.

Shows the real character of the Lord—His Power—His Grace.

Verse 10 Simon Peter getting in the way again—Get thee behind me Satan. Peter possibly meant to kill Malchus—The Lord restored his ear.

Verse 11 The Lord's determination to drink the cup of God's wrath; sin against.

Verses 12-14 Annas was the Jews High Priest but was deposed in favor of Caiaphus by the Romans.

Verses 15-24 Peter's denial of the Lord.

Followed afar off—He loved the Lord.

John 19

Compare Verses 1-3 with Isaiah 53:5.

Consider also Verse 14 of Chapter 52. See from His head, His hands, His feet.

Pilates' Dilemma

He scourged Jesus in the hope that it would satisfy the wrath of the Jews.

He found no fault in Him Verse 4, Verse 6. Sought to release Him Verse 12-19-38.

Behold the Man Verse 5. Behold the Lamb Chapter 1:29.

Ecce Homo. Ecce Deus. Behold your God.

Picture Him as He stood before His people.

Their reaction: Crucify Him.

Verse 9 Jesus gave him no answer. Isaiah 53:7

Verse 11 The greater sin. Pilate was ignorant. The Jews were not.

Verse 12 Pilate sought to release Him. Pilate's wife's dream.

Verse 15 Pilate's last attempt to save Jesus. Pilate's end.

The Crucifixion

Christ bearing His Cross to Calvary.

The actual crucifixion. Darkness—Cry—Rending of the evil. Earthquake. Centurion's confession.

"They took His garments" Verse 23. Psalm 22:18

The devotion of the Mary's Verse 25.

I thirst Verse 28. See Psalm 69:21.

Verse 31 Not a bone of Him shall be broken.

See Exodus 12:46 and Psalm 34:20.

They shall look on Him whom they pierced, Zechariah 12:10.

Verse 38 Secret disciples come forth.

Joseph—Nicodemus.

John 21

v. 1-2—There seemed to be seven disciples together at this time. Some of their names are mentioned.

v. 3—Simon Peter said, “I am going fishing.” The others said, “We will go with you.” They immediately entered into a boat. The sequel—they toiled all night and caught nothing.

From the natural standpoint, this was a natural thing to do. From the spiritual point of view, it was a fruitless mission. It was the work of self-will. It was a classic example of human leadership. There is no record of them praying, and consequently they were out of the will of God, their efforts were fruitless.

The lesson here is that human efforts are useless apart from the help of God. The episode would illustrate the folly of prayerless service, especially in the matter of fishing for souls. See Joshua 7.

Fishing speaks of evangelism. Shepherding speaks of teaching and pastoral care.

v. 16—For the second time the Lord asked Peter if he loved Him. Using *agapao*. Peter could not trust himself to answer in the affirmative and answered, “You know that I am fond of you.” The Lord replied, “Tend My sheep.” There are lambs and sheep in Christ’s flock and they need the love and care of one who loves the Shepherd.

v. 17—Just as Peter had denied the Lord three times, he was given three opportunities to confess Him.

He was asked the third time if He loved the Lord. At this time the Lord used the word *phileo*, in essence He asked, "Simon, son of Jonah, are you fond of Me?" Peter replied, "Lord, you know all things, you know that I am very fond of you." For the last time he was told that he could demonstrate his love by feeding Christ's sheep.

One of the main lessons here is that love for Christ is the only acceptable motive for serving Him.

Rivers of Living Water

John 7:38-39

“He that believeth on Me, as the scripture hath said, out of his heart shall flow rivers of living water.

But this spake he of the Spirit, which they which believed in him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified.”

“What is it to be filled with the Spirit?”

The Lord answers, It is to have “Rivers of water flowing” from ones soul.

1. The universality of the promise “He that believeth.”

This experience is not for the Spiritual Aristocracy but to him that “believeth.”

2. Shall flow “RIVERS.”

Not a brook—stream—river—but “RIVERS.”

Could it be said of “you” that these Divine, Spirit begotten “RIVERS” of “LIVING WATERS” are flowing through you.

3. These waters are “FLOWING.”

They are “flowing” as the natural result of the well of living water within us.

The “freedom,” “freshness” and “spontaneity” of these flowing rivers from our heart is the result of the power of an “ungrieved” and “unquenched” Spirit.

In John 3:7 we have “LIFE” in its beginnings Born again.

In John 4:14 we have “LIFE ABUNDANTLY,” “a well of water springing up.”

The secret of this perennial upspringing is in the word “DRINKETH,” i.e. takes a drink, and keeps on drinking, that man never thirsts.

John 15 Abiding in Him. Fruit—more fruit—much fruit.

Many of us are living in John 3, we have “LIFE” but it is not strong, virile, vital, vigorous life, we suffer from deficient vitality.

The Lord wants us to be in the 4th of John enjoying “LIFE ABUNDANT.”

Illustration—Hagar. Genesis 21:14.

Abraham gave her a “BOTTLE OF WATER” and sent her away.

As she wandered in the wilderness, Verse 15, “the water was spent in the bottle.”

Abraham gave her a Bottle—God gave her a well.

In Verse 19 “God opened her eyes, and she saw a well of water.”

All we can give you is a Bottle—Temporary. God can give you of the “Well,” the Fullness of the Spirit.

Are you a “Bottle” Christian or a “Well” Christian?

It is a painful experience wandering in the wilderness with an empty bottle and a dying child. Spiritual death.

This well is within each of us given by God, and fed from the everlasting hills of God. My heart is indicting a good matter.

Is it springing up? Is it flowing out? Or is it choked or clogged with the luggage and rubbish of life?

Because of those things the flow is checked and we are reduced in our effectiveness in service to dependence upon a bottle.

May our God, today, by the hammer of the Word break every “bottle” and open our eyes to see the “well.”

Let us now contrast the “well” of chapter 4 with the “rivers” of chapter 7.

The “well” is for the supply of all possible “local” needs. Individual needs. The “rivers” would be for the “surrounding” needs.

The “well” springs up.

The “rivers” flow out.

Rivers of “LIVING” water, bringing blessing—salvation—satisfaction and gladness.

This comes through our consecrated service, and as we are “filled with the Holy Spirit.”

John 3. The “indwelling.”

John 4. The “infilling.”

John 7. The “overflowing.”

The Person of Christ

John 1:1-18

The Person of the Lord Jesus Christ, the Son of God, is a divine mystery, beyond the comprehension of the human mind.

Matt. 11:27 says, "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him."

We must not attempt to analyze or speculate.

We must not approach the Person of Christ like chemists with our test tubes and reactors analyzing all the mysteries of Christ.

Neither must we approach our blessed Savior like physiologists with our instruments dissecting His personality.

Let us read the Word under the influence of the Holy Spirit and approach Him as disciples and worshippers.

The Scriptures speak of Christ in three ways.

1. His deity
2. His perfect sinless humanity
3. The union of these two perfect natures at His incarnation.

This has been called the hypostatic union.

His Deity

There are scores of passages in the Bible which declare the full deity of our Lord Jesus Christ. John 10:38; 14:9-10.

“I am in the Father, and the Father is in Me.” “He that hath seen me hath seen the Father.”

He Himself claimed to be God. He said, “I and My Father are One.” “Making Himself equal with God.”

He claimed complete equality with God. John 5:18, 23.

He claimed to be the Life-giver—the Resurrection—John 11—the Judge of all men—John 5. He claimed to forgive sins. Luke 4.

The Jews clearly understood these claims, and attempted to kill Him for alleged blasphemy.

Three of the attributes of Deity are:

Omnipotence—Omniscience—Omnipresence.

The Gospels record 35 miracles which Christ performed, which proved His Omnipotence=‘All powerful’

These were performed principally in four spheres.

(1) Bodily healing | Leprosy—centurion’s servant.

(2) Forces of nature | Walking on water—stilling the storm.

(3) Demon possession | Man of Gadara.

(4) Death | Lazarus—Power over Disease-Demons-Death.

From John we learn that Jesus did many other signs in the presence of His disciples which are not written in this book. John 20:30.

Omniscience=‘All Knowing’

As a child of 12 years He astounded the teachers of His day with His wisdom. He knew of His Cross-work “Mine hour is not yet come.” Several times He mentioned his death “Mine hour is come.”

In John 2 it is stated that “He knew all men” and again “He knew what was in man.” “He needed no one to testify of man” etc.

John 16:30 His disciples bore witness. “Now we know that thou knowest all things.” “Thou knowest all things” etc. Peter.

In keeping with His omniscience, He is declared to have the wisdom of God. 1 Corinthians 1:30. In Him was the fullness of the Godhead.

Such phenomenal qualities could not be ascribed to even the wisest of prophets. They constitute another proof that He possesses all the divine attributes of Deity.

Omnipresence=‘Everpresent’

The fact that the Lord in His infinity is present everywhere in the total of His deity is clearly stated in many Scriptures.

See Psalm 139: 7-10 Whither? From Thy Spirit—
Presence—Heaven—hell—uttermost parts—darkness.

The omnipresence of God is ascribed to Jesus Christ.

Matthew 28:20 “And lo I am with you always, even unto the end of the age.” Prison Camp. To every servant of His. “I will not leave you comfortless”

Then He promised to indwell every believer. John 14:18, 20, 23.

This would be impossible if He were not omnipresent.

Peter Thou art the Christ. Thomas—demons.

Martha Thou art the Christ.

This truth is also confirmed by His experience with Nathaniel. John 1:47 “Behold an Israelite in whom there

is no guile." Nathaniel said, "How do you know me?" Jesus said, "Before Philip called you, when you were under the fig tree, I saw you." Matthew 18:20 "Where two or three...there am I in the midst." Transfiguration: The God of the dead and the living.

Hebrews 10:12; Malachi 3:6. Let us now consider His immutability. Christ is immutable in that He never changes as stated in the classic passage of Hebrews 13:8 "Jesus Christ is the same" etc. "I will never leave thee nor forsake thee."

Then there is the eternity of the Son of God.

The doctrine of the eternity of the Son of God is the most important doctrine of Christology, because if Christ is not eternal then He is a creature who came into existence in time, and lacks the quality of eternity and infinity which characterizes God Himself.

Those who accept the Scriptural testimony as inerrant find ample proof to support the conclusion that Christ is not only eternal but that He possesses all the attributes of God.

His appearances in the O.T. referred to as theophanies also provide historical evidence of His existence before Bethlehem. Abraham—Hagar—Jacob—Moses—Gideon.

The prophets spoke of the Child who would be born in Bethlehem, "whose goings forth have been from of old, from everlasting." Micah 5:2.

Isaiah 9:6 The Lord is declared to be not only the "mighty God" but the "everlasting Father" which means "Father of eternity."

This doctrine is also substantiated in the N.T.

John 1:1 “In the beginning was the Word” etc.

John 8:58 “Before Abraham was, I Am.”

The God of a dateless past—changeless present—endless future.

The pre-existence of Christ is also taught in the N.T.

John 3:17 “God sent not His Son into the world to condemn the world.”

This implies that the Son of God existed before the incarnation.

John 6:38 Jesus said, “For I came down from heaven, not to do My own will, but the will of Him that sent Me.”

John 17:5, 24 Christ speaks of His preincarnate glories.

The Humanity Of Christ

If the deity of Christ is a divine mystery the humanity of Christ is equally so.

1 Timothy 3:16 “Great is the mystery of godliness: God was manifest in flesh.” Babe of Bethlehem—Ancient of days—Father of eternity.

The Scriptures speak of His body Matthew 26:12 “She has poured this ointment on My body.”

His soul Mark 14:34 “My soul is exceedingly sorrowful.”

His spirit John 13:21 “When Jesus had thus spoken He was troubled in spirit.”

In His body of flesh He suffered pain (Cross)—fatigue (no where to lay his head).

He also felt the pangs of hunger (Wilderness)—thirst (Jacob’s Well)—He wept (O Jerusalem)—had compassion (sheep without a shepherd)—agonized (Gethsemane).

As a perfect Man He was never sick. He was not Joseph's son. As God He healed the sick. Power over Disease—demons—death.

He was not mortal man in that He was subject to death, but He submitted to death on our account. John 10:17 "I lay down my life, that I may take it again."

Philippians 2:7 says "He emptied Himself." "Made Himself of no reputation."

What did that involve?

When He became man did He cease to be God?

In His humility He did not lay aside His divine attributes, this is clearly seen in the Gospels.

In incarnation He never acted independently, but always in complete harmony with His father and the Holy Spirit. John 14:10; Matthew 12:28.

Every activity of the Godhead is always the Holy Trinity acting in unison.

It is the Father Who purposes.

It is the Son Who carries out these purposes.

In the energy of the Holy Spirit. He never ceased to be God.

One expositor defines the emptying as "He stripped Himself of the insignia of majesty."

"Divested Himself of His visible glory."

His Godhead glory was veiled or covered by a veil of flesh.

John 1:14 uses the illustration of the Tabernacle in the wilderness in saying literally, “He pitched His tent among us.”

Outside were the badger skins—inside, the pure gold.

John says, “We behold His glory, the glory as of the only begotten of the Father, full of grace and truth.”

Transfiguration

The emptying consisted of an addition, rather than a subtraction.

He took the servants form while still retaining all the attributes of deity.

The Union Of The Divine And Human Natures

The Scriptures present Christ in incarnation as possessing two perfect natures—the human and divine.

Isaiah 9:6 “For unto us a child is born, unto us a Son is given.”

This indicates His humanity and deity.

This is further illustrated

1. Mark 4:38—He is tired and sleeping in the stern of the boat.

In Verse 39 He rises from sleep—rebukes the wind and the sea and commands the storm. A great calm.

2. John 11:35 we read that “Jesus wept.”

In Verse 43 as the Resurrection and the Life He commands the dead man, “Lazarus come forth.”

Matthew 1: 21, 23 Jesus—Emmanuel.

These two perfect natures must never be separated.

He is and ever shall be the God-man.

While our Lord had two natures, He is never considered a dual personality.

The normal pronouns, such as I, Thou, He are used frequently.

From the Scriptures I gather that the incarnation was not a temporary arrangement which ended with His death and resurrection.

His human nature continues forever. His earthly body also has been transformed and suited for heaven.

The continuance of His humanity is reflected in such passages as Matthew 26:64 where it is stated that Christ will sit on the throne of His glory, and return to earth as the Son of Man.

“Henceforth you shall see the Son of Man sitting at the right hand of God, and coming on the clouds of heaven.”

That Christ will continue in this body throughout eternity is first demonstrated in the resurrection. His body was raised and prepared for heaven.

Secondly, He was received bodily into heaven.

Thirdly, He will return bodily to earth.

Fourthly, His body is the pattern of the body of believers who are raised or translated.

“This same Jesus will so come in like manner as you have seen Him go.”

“The heavens shall glow in splendor,

But brighter far than they

The saints shall shine in glory,

As Christ shall them array;

The beauty of the Savior

Shall dazzle every eye

In the crowing day that's coming By and by."

"Now unto the King eternal, immortal, invisible the only wise God", etc.

The Two Resurrections

John 5:28-29

Verse 29 Marvel not at this—at what?

Verse 25 The dead shall hear the voice of the Son of God, etc.

Examples Physically dead.

1. Jairus' daughter.
2. Widow of Nain's Son. See Verse 21.
3. Lazarus.

This could also mean the spiritually dead. Christ is ushering in the new dispensation in which eternal life is only to be found in Himself.

Verse 26 As the Father is self-existent in Himself, so also is the Son.

Verse 27 All authority has been given to Him by God the Father.

All judgment has been committed to Him. See Verse 22. Acts 17:31.

He is Very God.

He is Lord of Life and Death.

He is Judge of all.

Do not wonder nor be surprised at this.

Verse 28 The Lord explains the two resurrections. Note the different phraseology from Verse 25.

The hour is coming—Yet future—when all who are in the grave shall Hear the Lord's voice, and shall come forth.

This is a statement of an absolute certainty—The physical resurrection.

All shall hear—and come forth.

Please note that it is in two parts.

1. They that have done good—unto the Resurrection of life.

2. They that have done evil—unto the Resurrection of Judgment.

A. Resurrection of Life.

1 Thessalonians 4. The Rapture.

Hear the voice—The shout.

B. Resurrection of Judgment.

Revelations 20:5. The rest of the dead lived not again until the thousand years were finished.

Read Revelations 20:11-15 The Great White Throne. The result—Eternal death.

Verse 30 “I can do nothing of myself,” denote the Oneness with the Father. I and my Father are One. John 10:30.

Verse 31 Bearing witness of Himself would be unscriptural, so He calls other witnesses.

(1) The Witness

John the Baptist Verse 33-35

John 1:29 Behold the Lamb of God.

Verse 34 The Son of God.

(2) The Miracles or Signs

John never performed a miracle that was recorded—yet they accepted him.

The Lord, many miracles. Up to this point:

The cleansing of the Temple.

Turning water into wine.

Nobleman's son healed.

The impotent man healed.

The works bear witness of me.

Quote John 20:31 But these are written etc.

(3) The Father Bears Witness 37-38

Matthew 3:16-17.

John 12:28-30.

Luke 9:27-36.

(4) The O.T. Scriptures Bear Witness 39

They testify to Me.

Hebrews 10:7 In the volume of the book it is written of Me.

What book? The Old Testament

What Person? Jesus Christ

His Virgin Birth. Isaiah 7:14; 9:6.

The Perfect Servant. Isaiah 42.

His Sinless life.

His Atoning Sacrifice. Isaiah 53.

John 1:45 We have found Him of whom Moses in the law and the prophets spoke.

Ye search the Scriptures etc.

Verse 40 Ye will not come unto Me, that ye might have life.

After hearing the testimony of these witnesses, they still refused to come to Him, they refused to believe in Him.

1. These men were spiritually blind—dead.
2. They were adamant in their rejection of Him.
3. They absolutely refused the testimony of

A. John the Baptist

B. The miracles

C. The father

D. The Scriptures.

Luke 12:54-56 Ye hypocrites etc. Apply this.

Daily

Acts 16:11 | Search the scriptures daily

Psalm 86:3 | I cry unto thee daily

Matthew 6:11 | Give us this day our daily bread

Luke 9:23 | Take up His cross daily

1 Corinthians 15:31 | I die daily

Hebrews 3:13 | Exhort one another daily

The Application

Lesson #1 - Judgment is coming

For God hath appointed a day (Acts 17:31)

John 3:36 - "He that believeth not the son shall not see life, but the wrath of God abideth on Him."

Romans 3:23 - "For all have sinned [...]"

Romans 6:23 - "The wages of sin is death (eternal)"

"The Great White Throne"

Lesson #2 - Because there is wrath, "beware"

- The way of escape. It is God's own providing. It is the only way (John 16:6).

Behold the Lamb of God - He was led as a lamb to the "slaughter." [Describe slaughter] He was wounded, tortured, and tormented for our transgressions. His visage (face) was marred more than any man - it was unrecognizable; His form (body) - more than the sons of man. When the brutalities were finished, His appearance was not human.

Sufferings at the hand of God - He poured out His life's blood. It poured from beneath the crown of thorns. It poured from hands and feet. It poured from the spear wound. It poured into a basin. Royal blood...precious blood...blood that can cleanse us from all our sin. We must "apply" the blood.

[Consider the song - When I survey the wondrous cross]

Forsaking All, I Take Him

Faith—faith either removes mountains or tunnels through.

Naaman—Go wash seven times in Jordan.

Small faith may take you to heaven, but great faith will bring blessings.

The Centurion (Luke 7:1-9)—I have not found so great faith, no not in Israel.

Paul's prayer in Ephesians 1—That we might know the exceeding greatness of His power.

Faith grows like a grain of mustard seed.

“O ye of little faith.”

1 John 5:14-15—Ask according to His will.

Mark 11:22-24; James 5:16-18—Like passion as we have faith in God.

Luke 4:25-27—Unbelief; Capernaum.

Matthew 9:29—According to your faith be it unto you.

John 20:31—That ye might believe.

Omnipotent = Unlimited power.

Omnipresent = Present everywhere.

Omniscient = Having all knowledge; infinitely wise.

v. 24—God is a Spirit. No human could ever be this. This fact gives each believer, irrespective of geographical location, access and audience at any time.

The believer must worship “in Spirit and in Truth.”

Our worship is to train the heart, our worship is spiritual.

These who really do this are called “true worshippers.”

There is no value in Mt. Gerizim or Jerusalem. Spirit and truth is everything. Worship is not a product of intellect. We must get down to the deepest sphere of our personality before we can attain the heights of true worship.

The contrast: In the old dispensation God was worshipped in altars, sacrifices, offerings, priests. Christianity has reintroduced these types to the plain teaching of scripture. True worship is a deep spiritual thing, it is according to truth, from the heart (emotions, intellect, and will).

v. 28—The woman left her waterpot = salvation. Peter and Andrew left their nets = surrender. Romans 12:1—consecration.

v. 29—The perfect friend.

Jesus in John's Gospel

In the Prologue, verses 1-18, there are four references of our Lord:

1. The Word—v. 1.
2. The Life—v. 4.
3. The Light—v. 7.
4. The Son—v. 18.

To the above titles can be added:

5. The Lamb—v. 29.
6. The Messiah—v. 41.
7. The King—v. 49.
8. The Son of Man—v. 51.

Matthew—The Promised One is here. See His credentials. King.

Mark—This is how He worked. See His power. Servant.

Luke—This is what He was like. See His actions. Man.

John—This is who He really was. See his Godhead. God.

He is a person distinct from God the Father, yet one with Him. The Word was with God. The Father and the Word, though separate, are mysteriously one. Their glory is equal, their majesty is coeternal, yet their Godhood ONE.

Jesus Christ is very God. The Word was God. He is nothing less than perfect God.

Jesus Christ is the Creator of all things. By Him were all things made. He is not a creature of God, he is God Himself.

The Lord Jesus is the source of all spiritual life and light. In Him was life, and the life was the light of man.

Four times "Was" is mentioned in the first five verses.

v. 3—All things were made by Him.

Colossians 1:16—By Him were all things created.

Hebrews 1:10—Thou Lord in the beginning hast laid the foundation of the earth.

The Abundant Life

The principle of glorifying Christ.

Jesus said “I came that they might have (eternal) life and that they might have it more abundantly.” John 10:10.

The only way a person can obtain “eternal life” is through faith in Jesus Christ. Many of God’s dear children do not progress beyond this experience. They are saved and no more. To have eternal life is great—but there is more to our faith than this.

Christ came not only to give us “eternal life,” but also to give us “abundant life.” While all believers have “eternal life,” all believers do not have “abundant life.”

The Scriptural meaning of abundant life is as follows. Something above the ordinary—superior in quality—life that is not constricted but overflowing. John 3 The Infilling—John 4 The upspringing—John 7 The outflowing.

Believers are living beneath their privilege and God’s fullness for them, if they are not enjoying this superior and overflowing life in Christ. For a believer’s life to be above the ordinary it must have inexhaustible resources. These unlimited resources can only be found in Christ. John 14:6 “I AM the Way—the Truth—and the Life.” My God shall supply all your needs.”

To enjoy abundant life we must walk in fellowship with Christ. Abundant life depends on our going in and out and finding rich pasture. In feeding upon Christ He will impart life which is rich in unfailing exuberance and quality unsurpassed. (Mary of Bethany.)

To continue to enjoy this blessedness we must “abide in Christ” John 15:1-5. Dynamic—vigorous—abundant life is not for a few, it is God’s criterion for all His people. Fruit—more fruit—much fruit.

This abundant life in Christ, is spiritual life in depth. Richness and quality. Without it Christian life becomes meaningless—purposeless—hollow and empty. See Jeremiah 8:13. Two evils—forsaken Me—hewn out cisterns, broken cisterns etc.

The fleshly life is circumstance-controlled.

The abundant life is spirit-controlled.

The fleshly life which momentarily appears to be satisfactory, leads to defeat—disappointment—and frustration.

The abundant life leads to victory in Christ. It is conquering—triumphant—exultant and vibrant. From this very moment, may we each determine not to be satisfied with anything less than God’s best.

(1) The abundant life is a yielded life. Romans 6:10-13

Surrendered—relinquished—delivered up life. We can glorify Christ in a yielded life. How to live an abundant life in Christ is an open secret. See Verse 10. Christ is our example. “For in that He died, He died unto sin once; in that He liveth, He liveth unto God.” When the Lord died—He died to sin—the world—the flesh—and the devil. See also Verse 2.

According to Verse 11 every believer should consider himself to be dead unto sin.” This is an unequivocal

biblical truth which is misunderstood and sadly neglected.

Our old man is crucified with Christ. Verse 6. See also Colossians 3. Dead.

The body of sin is rendered inoperative. See also Galatians 2:20 "I am crucified."

Being dead to it we are freed from it. Verse 7.

It is when a believer enters this truth experientially, realizing that the death of Christ, has severed the link that bound him to the world and has freed him from the dominion of sin, that he is liberated to walk in newness of life, and express spiritual life in its fullness. The second part of Verse 11 says: "We are alive unto God, Jesus Christ our Lord." We are dead to sin—but alive unto God—Resurrection power at our disposal.

Immeasurable—unlimited—surpassing. Philippians 3:10.

The victorious life comes when we heed the injunction of Verse 12. "Let not sin reign in your mortal body." Sin expresses itself through the members of the body; through this channel it controls the natural man and the carnal Christian. A believer in whose body sin reigns, cannot live the abundant life and cannot glorify Christ. Only those who are set free from sin can enjoy the blessedness of unrestricted life in Christ. See Verse 2 "Dead to sin."

Verse 13 exhorts us to withdraw the members of our body from being instruments of unrighteousness. Eyes—ears—lips—hands—feet—mind—heart—everything. This is an act of the will.

Next, we are admonished to yield ourselves to God, as those who are alive, from the dead. This yielding is a

once for all decision. E B Meyer “Take all the keys Lord.” It is a surrender and a complete abandonment of one’s self. (Livingston’s last birthday—Jim Elliot’s prayer.) As we surrender we swing wide the door of our life to receive and distribute the outpouring of God’s power. It is faith that yields the body—the total man. Daniel 3:16-18. This faith identifies us with the risen Christ, and ensures the abundant life.

Beloved, it is a good thing to have eternal life. It is another thing to have abundant life by faith, here and now, life that is vibrant and vigorous—filled with joy unspeakable and full of glory.

It is one thing for you to live in Christ. It is another thing for Christ to live His life in you. 2 Corinthians 5:17 “If any man be in” etc. Colossians 1:27 “Christ in you” etc.

Verse 13 leaves the believer with a choice. The yielded life. You may yield your life to God, and allow Him to live His life in you. Think for a moment of the possibilities of such a choice. Preceding each yielding there is a revelation of the glory of Christ.

- Isaiah said—“Here am I send me.”
- Paul said—“What wilt Thou have me to do.”
- The Lord said—“Not My will but Thine be done.” “As the Father hath sent Me, so send I you.”

God wants each of His children to know the joy and power of a yielded life. This power will lift you above the circumstances that would ordinarily hinder abundant life in Christ. This life which is superior in quality and overflowing begins when you yield your life to Christ as Lord and Master. I love my Master—wife—children etc.

(2) The abundant life is a dedicated life; unrestricted and overflowing. Romans 12:1-2.

It is a Christ glorifying life. To live this abundant life you must serve the Lord Jesus. Hands filled this day for the Lord—consecration. John 4:32-34. John 17:4. Psalms—Hebrews. The Lord Himself is our example—as the Perfect Servant He served even to the death of the Cross. “I came not to be ministered unto, but to minister” etc. In consequence of this, no sacrifice should be too great to make for our Lord and Master. Note Paul’s example in 2 Corinthians 11.

In Verse 1 each believer is urged to present or yield his body in an unbridled—unblemished—and unbiased sacrifice, to serve the Lord. This is a volitional surrender to the will and service of God.

“Make me a captive Lord—And then I shall be free—
Help me to render up my sword—And I shall conqueror be.”

Quote part of “Take my life and let it be consecrated Lord to Thee.” “Take my love, my God I pour at Thy feet its treasure store. Take myself and I will be ever only all for Thee.” (Consecration of Priests.)

This yielding is an act of faith—for you may not know what God’s will is for you. Describe some of the spheres of service. To serve fruitfully and live victoriously the Lord must be in control of the total man. Spirit—Soul—and Body.

Paul yielded his body and presented Himself as a living sacrifice. During his life he was constantly being poured out as a drink offering. He describes himself as a “bond-slave of Jesus Christ” Romans 1:1. As a slave he had no

right—he belonged to the Lord. His ear had been bored through with Gods awl. He was branded for Christ, “I bear in my body the Master.”

In the will of God he was a prisoner of Jesus Christ—Never of Rome. His prison experiences were part of God’s perfect will for him. “What he must suffer.” With firm conviction that the circumstances that sought to overwhelm him, was the will of God for him, he lived abundantly and triumphantly. He used his circumstances to serve God and preach the Gospel, Philippians 1:13. He experienced the all-sufficient grace of God, day by day. He wrote

- “For me to live is Christ.” “I believe God.”
- “I can do all things through Christ who strengthens me.”
- “I have fought a good fight.”
- “I have finished my course.”
- “I have kept the faith.”

Pain—suffering—disappointment—imprisonment did not deter him from a life of dedicated service. Thorn in the flesh.

Even death to Paul, was not defeat—but Victory. It was a release from physical pain—it was a finishing of the course. It was the glorious entrance into the presence of his Lord and Master.

Paul was in life triumphant—in service fruitful—in death victorious. We hear him say: “Be ye followers of me, even as I also am of Christ.” Stephen’s example, Acts. It should be the desire of every believer to be transformed into the Lords image. To be totally yielded to a life of

devoted service. To live victoriously in the midst of declension and departure.

Appeal here for a metamorphosis experience. "Be ye transformed" Verse 2.

Tell of the young missionary in Laos.

(3) The abundant life is a separated life and a Christ glorifying life. Romans 1:1.

This separation is both positive and negative.

To experience the joy and fulfillment of the abundant life of Christ:

1. We must be separated unto the Gospel of God. This is the positive aspect. Taking Paul as an example we find that his life was dominated by Christ. All the boundaries of his life were determined by Him.

- Paul was separated by God before his conversion.

Galatians 1:15

- He was separated by Christ at his conversion. Acts

9:15

- He was separated by the Holy Spirit after his conversion. Acts 13:2

- Paul was really separated to God. (John the Baptist.)

This is the experience of every believer who is living and enjoying the abundant life.

2. Secondly, the negative aspect of this truth, is that we must come out from everything that is contrary to the will of God. 2 Corinthians 6:17

Note the two aspects of the death of Christ.

1. It was to save our souls.

2. It was to save us from the world. Titus 2:14

“The Lord gave Himself for us, to redeem us from all lawlessness. To purify unto Himself a people of His own, zealous of good works.”

As Soldiers—Athletes, Runners—and Farmers, we are to be totally abandoned to Christ. To be separated means to be sanctified—set apart for service.

1. The Word of God has the power to separate the believer from sin. John 17:17, Psalms 119:11.

2. God the Father has power to separate the believer to the coming of the Lord Jesus. 1 Thessalonians 5:23

3. God the Son has the power to separate us to righteousness and sanctify us by the washing of water by the Word—having no spot or wrinkle. Ephesians 5:24-27

4. God the Holy Spirit has the power to separate us unto salvation and service. 2 Thessalonians 2:13. It is the desire of God that we should be separated from the world. Ephesians 4 and 5.

A believer may, without being separated, have a relationship with God. But there can be no real fellowship with him. 2 Corinthians 6. See also 1 John 1.

A believer is united to Christ in Calvary—but can be separated from Him in sin. Isaiah 59:2. Hebrews 12
“Without holiness no man can see the Lord.”

Without this separation to God a believer may have influence—but no power. He may have movement—but no achievement. (The artificial bird on the glass of water.) He may serve—but will not succeed. Beloved, without the Scriptural separation to God, and from sin,

our whole Christian life will be wood—hay—stubble. 1 Corinthians 3.

Every believer can be a John or a Judas—a Paul or a Pilate. Boundless possibilities for good or evil—for fruitfulness or worthlessness.

(4) The abundant life is a Spirit-filled life and a Christ glorifying life. Ephesians 5:18-21. 1 Corinthians 6:19. Romans 8:9.

It is elementary for me to remind you that the Holy Spirit dwells in you. It is one thing for you to have the Holy Spirit. It is another thing for the Holy Spirit to have you. (D.L. Moody's experience "I've got all daddy" etc.)

The abundant life is not found in environment or circumstances, nor in the things we possess. It is only found in the infilling of the Holy Spirit. It is God's desire that every believer should be filled with the Holy Spirit, filled with the Word of Christ, and filled with the fullness of God. "Be not drunk with wine wherein is excess, but be filled with the Spirit."

Notice the contrast in the verse. Drunkenness with wine—and the filling of the Holy Spirit.

1. A person who is drunk is controlled by the alcohol. They say and do things that they would never say or do in their normal condition.

2. On the other hand it is God's desire that the believer should be controlled by the Holy Spirit. Under the Spirit's influence he is able to say and do things which he could not say and do under normal circumstances.

This blessed condition ought to be the ongoing experience of every believer. A believer should be habitually and continually filled with the Spirit.

What is the filling of the Holy Spirit?

The infilling - John 3. The upspringing - John 4. The outflowing - John 7. There is no Scriptural warrant for believing that when some strange—ecstatic—emotional feeling sweeps over us that we are necessarily filled with the Spirit.

One of the evidences of the filling of the Spirit is found in Acts 4:31. “Then were they all filled with the Spirit, and they spoke the Word with boldness.”

Notice the similarity between Colossians 3:16 and Ephesians 5:19. The results of being filled with the Word of Christ is similar to being filled with the Spirit of God. We deduct from this then, that the Word-filled believer is the Spirit-filled believer who enjoys the blessing of the fullness of God.

The result of this unbroken communion with the Father through the Word and in the Spirit is a deep-rooted joy that expresses itself in psalms—hymns—and spiritual songs. The Spirit-filled believer will be singing and making melody with all his heart unto the Lord. He will be giving thanks continually for all things. He will walk humbly before his brethren in the fear of God.

The Spirit-filled believer will be characterized by three things: Joyfulness—thankfulness—and lowliness.

Some examples of those who were filled with the Spirit.

- Martin Luther led the Reformation before he was thirty.

- At 25 years Jonathan Edwards and George Whitefield were princes among preachers.
- At 30 years Jesus Christ was sounding forth the Gospel which would revolutionize the world.

To maintain the joy—power—and victory of the abundant life we must be continually being filled with the Holy Spirit. Acts 2:4. Acts 4:13. To be filled with the Holy Spirit is to be Spirit-possessed—Spirit empowered—Spirit led—and Spirit controlled. Acts 8:26-40.

(5) The abundant life is a mature life and a Christ glorifying life. 2 Peter 3:18.

“Grow in the grace and knowledge of our Lord and Savior Jesus Christ.”

A mature life is one which is fully developed—fully grown. The Christian should be continually growing—the Christian life is never static.

If we do not progress in divine things then there will be regression. We will be caught up in the tide of worldliness, and carried away in the stream of life, from the Lord. The example of the Lord. As a child He became strong in spirit-filled with wisdom. As a young man He increased in wisdom and stature. (Samuel.) The Scriptures reveal four stages of spiritual growth in the Christian life.

1. The baby stage.

1 Corinthians 3:1-4. Paul is addressing believers who have been saved for some time. New Christians are not involved here. He describes these believers as being carnal or fleshly and little babies. Their conduct is

described in Verse 3 thru 5. Envy—strife—division—following man.

Here are some characteristics of a baby: It thinks only of self—if denied the things it wants it raises a rumpus—its feelings are easily hurt—it lives to be served—it cries but never sings—it tries to talk but never makes sense. These infant characteristics are prominent in all immature believers. These, unfortunately, have never developed spiritually. In this immature condition they do not enjoy abundant life.

2. The little child stage. 1 John 2:12.

Some believers progress a little and become little children spiritually. Having reached this stage, despite the passing of years, they do not develop.

Here are some characteristics of children: They are often untruthful—if rebuked they become martyrs—very often they make a scene—they are tale-bearers, repeating everything they hear—they are given to emotional outbursts—they seek the things that appeal to self—they are easily puffed up.

Beloved, is this a picture of you?

Any believer in this low spiritual state cannot enjoy nor experience the thrill of the abundant life. Why are there so many little children among us? Spiritual dwarfs. Thirty year old's with three years of age mentality. Undeveloped.

3. The young man stage. 1 John 2:13 and 14.

John divides those to whom he wrote into three groups. Little children—young men and fathers. In doing this he

had in mind their spiritual maturity, or their growth in grace.

The young men (spiritually) were engaged in a spiritual warfare, and had overcome the wicked one. The reason for their strength, success and overcoming abilities was because the Word of God abode in them. “Thy Word is a lamp unto my feet, and a light to my path.”

This spiritual growth and maturing in grace and strength is not reached by many. Those who reach this stage are active, strong, virile, and well equipped to overcome all enemies. They have a vision for the future, and have faith and courage to tackle it in the Lord’s name. They have put away childish things and live abundantly in Christ, the joy of the Lord is their strength. “When I was a child I thought—understood—and spoke” etc. “When I became a man I put away childish things.” They are crucified with Christ, nevertheless they live, Christ lives in them. The glories of His person are so enthralling, that the tawdry things of the world are as nothing. They live abundantly.

4. The father stage. 1 John 2:13

This state of spiritual maturity can be reached by all—but so few ever attain to it.

The true spiritual fathers have known the Lord intimately over the years. They have walked with the Lord through life, and through the valley of the shadow. As they have grown spiritually they have been enveloped in the things of Christ.

The spiritual fathers have been active in the work of the Lord. They are men of the book, and walk daily with Christ. They have lived and labored for others. They

know the Lord in His fullness. They live in fellowship with Him. They know Him and appreciate Him.

Consequently, the world has lost its attraction, and power, because Christ has filled their vision and satisfied their heart. They live abundantly. I have Christ, what want I more.

Judas & Felix

John 13:18-30

The story of Judas as it unfolds in the Gospels is interesting but tragic. It ends in total disaster. He was probably the only Judean in the little band of Galilean disciples that followed Jesus.

We do not know when he became a follower of Jesus—there is no record of his conversion. We do know that He was given the greatest opportunity ever offered to a man to become a true believer.

His name might have been immortalized forever, like the other disciples, and written on the foundation stones of the new Jerusalem. Instead, he has gone down in history as synonymous with treachery, treason and shame.

(1) First of all, notice that under a façade of profession he deceived his fellow disciples. He played his part as a disciple with profound skill. Consequently, he was accepted by them, and seemed to be in full fellowship with them in their love and loyalty to the Lord Jesus.

(2) Secondly, consider the part that Judas played in the Lord's program.

a. He was one of the disciples sent out to do evangelistic work in the Gospel teams.

b. It is reasonable to assume that he healed the sick in Christ's name.

c. He was given a position of honor and trust—that of treasurer. In fact he held the only office among them.

d. In all probability he, with the other disciples, cast out demons.

We do not find any evidence that the disciples suspected him of being a traitor. They believed him to be one of them. See Matthew 7. While Judas deceived the disciples—he never deceived the Lord. “Be not deceived, God is not mocked.”

Notice the Lord’s repeated appeals to Judas. He allowed Judas to sit at the table with Him. Passover Table. Giving the sop to him was the Lord’s last appeal to Judas. Favored guest. This was the traitor’s final refusal. The great tragedy.

Judas went out and it was night. In an agony of remorse he committed suicide. I have sinned by betraying innocent blood. Please note that this was remorse and not repentance.

This was a tragedy, considering the privileges he had in spending three years in the company of the Lord Jesus. What is God’s purpose in recording this story? He lives on the stage of Scripture as a solemn warning to the professing follower of the Lord Jesus. He leaves the Gospel story a doomed, and damned man. Eternal night.

He went to his own place—he actually prepared this place for himself. He has been there for almost 2,000 years suffering the tortures of the Christ rejecter. See Luke 16. “He that being often reprov’d” etc. “Flee from the wrath to come.”

For some it is easy to pose as a Christian, and then be accepted into the fellowship of a local church. Then to be baptized, and become active in the work, even to sit

at the Lord's Table, and to be like Judas not having a saving knowledge of Christ. Simon the sorcerer.

Appeal at this point for a searching of the heart...

Profession in the religious sphere

A professing and declaring of faith in Christ—true or pretending.

Pretend to believe.

Act as if they believed.

This pretense can be demonstrated on purpose.

On the other hand this pretense can be displayed unintentionally.

One can appear to believe, and act as if they did believe.

But being ignorant of God's claims and the true facts of salvation make us appear to be what we are not.

Woe unto you scribes and Pharisees—hypocrites.

Misery—wretchedness—sorrow—desolation—despair.

“For you are like white-washed tombs, which look well from the outside but within are full of all kinds of filth. Outside you look like honest men, yet inside you are brim-full of hypocrisy.”

Matthew 23:27-28.

He went out immediately—and it was night. This night is described in Luke 16. In hell this man was in torments=torture. There were various things that brought about these torments.

(1) There was the agony of sight and recognition. This man saw Lazarus enjoying the blessings of heaven. The inhabitants of hell will recognize friends in heaven.

(2) The agony of thirst—this man cried out in agony for a drop of water.

(3) The agony of memory—Son remember etc. Memories will haunt us—memories of every sin we committed—every Gospel message we ever heard—every opportunity we had to receive Christ as Savior, but turned Him down.

(4) This man was conscious of a great chasm that could not be crossed. Every doomed and damned soul will have the consciousness that he is beyond hope. That he is irredeemable—irrecoverable—and irretrievable. He will be tormented by the consciousness that he is lost and lost forever in a mad, violent and horrifying place. No one will have any rest day or night. Memory will be the worm that dieth not, tormenting the soul forever and ever.

(5) Finally, this man pleaded with God for his brothers—there were five of them on their way to hell, and one was in hell. But the heavens were as brass—there was no answer.

Beloved, there are countless millions of unanswered prayers stacked up on the inside of the gates of hell. There are multitudes from our own generation who are begging and pleading with God to send special messengers to persuade you to trust Christ.

Even this morning, if someone could speak to you they would say, “Trust Christ now. Do not come to this horrendous place.”

Flee from the wrath to come. Luke 3:7 Behold now is the accepted time, etc. 2 Corinthians 6:2.

The story of Felix

Acts 24:24-26

Felix was infamous for his profligate personal life.

Paul spoke to him of righteousness—self-control and coming judgment. In speaking of these things Paul was hitting the center of the target. The Spirits work Sin—Righteousness—Judgment.

Felix was known for his unrighteous rule. His total lack of self-control in his personal life. In the light of these things Paul confronted him with the fact that God would hold him accountable at the coming judgment.

As Felix listened he was troubled, terrified, but he did not trust the Savior. He trembled in fear as the Spirit convicted him.

Despite the privilege of listening to the most gifted evangelist of his day, he deferred making a decision for Christ. Instead he procrastinated—“Go thy way for this time” etc.

He put off the great question of his souls eternal salvation to a convenient season, and lost his soul in the process. There are many souls in hell today who did the same thing.

My dear friend is this how you have acted until this present time. Are you waiting for that convenient season?

2 Corinthians 6:2

“Behold now is the accepted time, behold now is the day of salvation.”

Proverbs 27:1

“Boast not thyself of tomorrow” etc.

Hebrews 2:3

“How shall we escape if we neglect so great salvation.”

Proverbs 29:1

He that being often reproved, hardeneth his heart, shall suddenly be cut off and that without remedy.

Matthew and Luke 3:7

Flee from the wrath to come.

Jeremiah 8:20

The harvest is past, the summer is ended and I'm not saved.

Almost persuaded now to believe

Almost persuaded Christ to believe

Seems now some soul to say

Go Spirit go Thy way

Some more convenient day

On Thee I'll call.

Almost persuaded, come, come today;

Almost persuaded, turn not away:

Jesus invites you here

Angels are lingering near

Prayers rise from hearts so dear

O, wanderer come.

Almost persuaded, harvest is past.

Almost persuaded, doom comes at last

Almost cannot avail

Almost is but to fail
Sad, sad the bitter wail
Almost but lost.