

The Holy Gospel
after the report of the apostle

John



The book about the life of
Jesus Christ, the Son of God.

"Verse by verse",
the deeper meaning of this Bible book,
explained in the light of the Israelitic tabernacle.

By E. van den Worm
2nd revised, improved edition, January 2001

Introduction

This last of the four gospels was written at approx. 90 A.D. by the apostle John, a son of Zebedee (Matthew 4:21), and Salome, a devoted one of the Lord (Mark 15:40; 16:1): The Lord Jesus called him, together with his brother, the apostle James, "sons of thunder" (Mark 3:17). Was this because of their spirit, which (initially) called for judgment (Luke 9:52-56)? And yet this apostle was later called pre-eminently "the apostle of love". The Spirit of Christ had changed him that much by His sanctifying works of grace. His nickname became later on "the disciple whom Jesus loved" or "who loved Jesus" (John 13:23; 21:7).

Did Matthew describe Jesus in his gospel as the King of the Kingdom of heaven; Mark described Him as the Servant of God, "Who let his ear be bored through with an awl" (Psalm 40:7-9; Exodus 21:5-6), and Who had served God as the Lamb of God to take away the sin of the world (John 1:29). Luke described Him as the New Man, the second Adam (1 Corinthians 15:45-47), Who was to defeat satan for man – by His obedience unto God, even unto death (Philippians 2:7-8). John, on the other hand, described Him as the Only Begotten Son of God (John 1:14), the Lord of heaven, Who would fill the, by Him, purified person Himself with godliness and perfection/fullness (2 Peter 1:4; Ephesians 1:23; Isaiah 60:1-3), sharing with him/her His own body (Romans 8:17; 1 Corinthians 12:2 and 27). Because of this, this Gospel is pre-eminently the Gospel for the last days, thus the time wherein we now live; the time wherein God, already here on earth, will fill His Church, temporarily at least part of it, with His perfection, namely His Bride(church) (Revelation 12:1; 14:5; Ephesians 5:27; 1 Peter 1:3-5). Therefore it is not surprising that John, after having introduced Jesus as the incarnate (i.e. the becoming man or flesh) Living Son of God (see chapter 1), involves this Son of God in a Marriage (see chapter 2:1-12).

General note:

1. In principle the Bible texts have been taken from the Authorized Version. One could, of course, when so desired, use any other Bible translation.
2. We have **frequently** added text between brackets in the Bible verses **to clarify the meaning of the Bible verses**.
3. In most cases where **he** or **him** is mentioned to point to **males** it also counts for **females**.
4. It is allowed to copy the study, on which way, when the source is mentioned.
5. If this study is a blessing for you, it's our wish that the message shall be passed on to others. We ask you in the first place to attend other people on our website. But you could also, as far as we are concerned, copy it (many times), and hand it out. A margin for profit is **not** allowed hereby. See note 4, above.
6. We write the word satan not with a capital, as it is not a name, but a word meaning opponent or adversary, accuser.

New make-over: January 2009

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Jesus Christ, the Son of God is the only Gate (Entrance) to eternal, Godly life.

The sevenfold introduction of Jesus Christ

I. The first introduction:

Jesus was God's Word before His carnation; He was with God and was God.

1 verse 1-2: *"In the beginning (of creation) was the Word (already), and the Word was with God, and the Word was God. The same (Word) was in the beginning with God."*

Jesus was and is and will (always) be the express image of God's autonomy (Hebrews 1:3), the only begotten Son of the Father (John 1:14 and 18; 3:16 and 18), originated from the eternity of the past; the visible Part of the invisible God (Colossians 1:15; John 1:18); the Firstborn of all God's children (Romans 8:39). And God's children received their son-ship, because they have become members of His Body (Ephesians 1:23). And Jesus, after His atoning death on behalf of man, is seated at the right hand of God as the Head of the Church, and as High-priest (Hebrews 1:3; Philippians 2:9-11; Revelation 5:6; Daniel 7:13-14).

II. The second introduction:

Jesus was the Creator of heaven and earth.

1 verse 3: *"All things were made by him; and without him was not any thing made that was made."*

Jesus was also the Creator of all visible and invisible things (the world of the angels – see Hebrews 1:10); Who in the beginning, with the Father and the Spirit, created heaven and earth as the second Person in the Godhead (Genesis 1:1), as the spoken Word of God (Psalm 148:1-6), Who works through His sent-abroad Spirit (Psalm 104:30; Revelation 5:6).

III. The third introduction:

Jesus is our God-given Savior.

1 verse 4: *"In him was life; and the life was the light of men."*

For men Jesus is the resurrected Lord from heaven, and has been given to man by the Father for his/her Light and Life (John 11:25), for his/her only Savior (Acts 2:36; 4:12; 5:31; 1 Timothy 2:5).

God offers man grace through Jesus Christ.

1 verse 5: *"And the light shineth in darkness; and the darkness (namely mankind surrounded/enveloped and controlled by darkness) comprehended it not."*

1 verse 9-11: *"That was the true Light, which (as the Son of man) lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not."*

God's outstretched hand unto salvation is not accepted by the majority of the people, wherefore this majority unfortunately is condemned (i.e. will have to be sentenced to hellish punishment), because they prefer to remain in the darkness, in sin, that is in the power of the evil one (1 John 5:19), whereby they irrevocably come under the judgment and condemnation of God (Romans 2:12).

1 verse 6-8: *"There was a man sent from God, whose name was John. The same came for a (divine) witness, to bear witness of the Light, that all men through him might believe. He (himself) was not that Light, but was sent to bear witness of that Light."*

1 verse 15: *"John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred (was always already) before me: for he was (here) before me."*

John the Baptist, as His herald (i.e. someone, who in former days announced a prince, and made announcements, and such like, in his name), was to announce the first coming of the Savior, namely His coming as Man and Lamb of God (Malachi 3:1), that men might believe in Him. For man only receives salvation simply and solely from God by his/her faith in Jesus Christ (John 3:16) – Who, by His death and resurrection, has won the victory for him/her over the sinful nature, the spiritual death, the nature of satan, wherein he/she was born – by opening his/her heart, his/her life, his/her being, completely for the Spirit of this resurrected Lord unto the salvation of his/her being (Titus 2:11; 3:3-7), unto the sharing of His death and resurrection (for it is a gift, a present from Him to share in this) (Romans 6:5).

1 verse 12-13: *"But as many as received him, to them gave he power to become the sons of God, even to them that believe (sincerely) on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."*

But all, who accepted Him, all, who open their sinful being repentantly unto Him, and yield to Him, will receive Him in the Spirit (Revelation 3:20). He has all power in heaven and on earth (Matthew 28:18) and will destroy, if we sincerely desire this, also in us all powers and influences of satan (1 John 3:8), our completely sinful old "I"-life, and will them come in us with His life (2 Corinthians 4:10-11). His Spirit is the Power, Who will make us children of God, yes sons of God (whereby noted, that spiritually mature/perfect daughters also, spiritually seen, are/become sons of God), truly born of God, and will so be filled, saturated, in the Spirit of this resurrected Lord!

1 verse 14: *"And the Word was made flesh (and thus Man), and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."*

That eternal Word of God was made Man among men to die, for the reconciliation of man, as their sin offering, as God's requirement for the salvation of men from before the foundation of this world (1 Peter 1:18-20; Revelation 13:8b). He came as, and was, God's spoken Word with regard to sinful man: He was full of grace and truth!

1 verse 16: *"And of His fullness have all we received, and grace for grace."*

From Him we receive grace for grace, for there is not a single merit of ours. We receive this from His limitless fullness, until we have become His equal (2 Corinthians 3:18; Ephesians 4:13; 1 John 3:2) by the redemption and renewal, and the filling with His quickening Spirit (Ephesians 1:23) and Word (Hebrews 4:12).

1 verse 17: *"For the law (of the Old Covenant) was given by Moses, but grace and truth (of the New Covenant) came (in force) by Jesus Christ."*

In the Old Covenant God gave the Law, wherein was stated the way man was to live before the face of his/her holy God. In the New Covenant God gave us Jesus. By Him, that is: by His Spirit, we too are filled with grace and truth (after that we have believed His Word, and let it work in our heart and life) that He could saturate us with His Spirit (1 Corinthians 12:13) and His Word.

1 verse 18: *"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him (= made Him known)."*

We get to know intimately, and taste, the Being of God by the indwelling fullness of the Bringer of grace, the Lamb of God; and this knowledge is eternal life (John 17:3). Then we live His life instead of our life, and lead also a life full of grace and truth, just like Him. So we will be made unto a dwelling of God, a dwelling for His Spirit (Ephesians 2:22).

More about the witness of John the Baptist.

1 verse 19-23: *"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, who art thou? And he confessed, and denied not; but confessed, I am not the Christ. and they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."*

John testified that he was not Elijah. Elijah was to return in order to do a (divine) work for the Lord in the end-time (Malachi 4:5-6). This will be in the politically restored Israel, the Israelic state in the end-time. Scripture also says when Elijah will return: "before that great and terrible day of the Lord (namely the so-called 'battle of Armageddon') will come". Elijah will return together with Moses (Revelation 11:4, see also the verses 3-13). Yet Jesus said of John, that he was Elijah, by which He meant that he acted in the same Spirit, Which urges to repent, just like Elijah did. Besides, Jesus said, that Elijah was still to come "in order to re-establish everything" (Matthew 17:10-13). John testified that he was not the prophet, whereof Moses testified, that a "Prophet like him" was to come (Deuteronomy 18:15-22), namely the Christ. John testified of himself, that he was "the voice (of God), calling in the wilderness" (Isaiah 40:1-11), namely the wilderness of the human heart. In Malachi 3:1-6 it is also prophesied of him as being the forerunner, the herald, of the coming Messiah-King.

IV. The introduction as Baptizer with the Spirit:

1 verse 24-28: *"And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Ilias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing."*

Read the verses 24-28 in connection with Matthew 3:11-12. John baptized, by order of and in the Name of God, in water, like every servant of God would do later on, but then in the Name of the Lord Jesus Christ. However, the Lord Jesus would confirm this act, this water baptism, which in itself is a pointer towards the baptism with the Spirit, by that baptism with the Spirit itself. This baptism with the Spirit is a process; an ever increasing saturation with the Holy Spirit (1 Corinthians 12:13; Ezekiel 47:1-5). Indeed, only Christ Himself, the Baptizer with the Spirit, can perform this act. As an introduction unto this baptism with the Spirit, meant and sanctioned (i.e. confirmed) by God, John baptized his baptism unto repentance in water, and later on all servants of God would do this also, in the Name of the Lord Jesus Christ.

V. The introduction as Lamb of God:

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

John announced Jesus as the Lamb of God, That was to die for the reconciliation of the sins of man, the ministry whereunto Jesus came unto earth.

The first ministry on earth of Jesus was that of prophet (Deuteronomy 18:15). That happened during His 3-year wanderings in Palestine.

The second ministry is that of the Lamb of God on earth during His suffering and His death on the cross, "His three days and three nights in the heart of the earth" (Matthew 12:40). He was anointed hereunto, during His water baptism by John, with the Holy Spirit, in the shape of a dove, by God the Father. In Israel a dove was a sacrificial animal (Genesis 15:9), and thus it was the confirmation that Jesus, too, as the Lamb of God, would (have to) be sacrificed. In this way He was strengthened by the Holy Spirit in His ministry as Lamb of God (Hebrews 9:14). After this the Holy Spirit has not descended on anyone else (but Jesus alone) in the shape of a dove, for there is only one Lamb of God. Upon us the Holy Spirit may come as "tongues of fire" (Acts 2:2-3); these are fiery tongues of testimony, but they also form an indicator of the purifying working of God's Spirit in the willing convert (Malachi 3:1-2; Matthew 3:11-12).

The third ministry of Jesus is that of High-priest (Hebrews 8:1-3). He has this ministry during the bestowing of grace (this is the estowing of the Holy Ghost on earth); namely the period between His ascension and His return to earth (Hebrews 7:21-28). Unto this we could also link His ministry as the Founder/Builder of the Church (Matthew 16:18).

The fourth, last and eternal ministry of Jesus is that of King-Bridegroom of the Church in the Millennium and thereafter (Psalm 2; Revelation 19:16; Isaiah 9:6; 1 Corinthians 15:25).

The first introductory steps of Jesus unto the forming of His Church.

1 verse 35-37: *"Again the next day after John stood (at Bethabara), and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus."*

John again announced Jesus as the Lamb of God, That takes away the sin of the world, as The One unto Whom every sinner must come to be cleansed and renewed. This is the task of every evangelist: proclaim Jesus (i.e. make Him known) to the people, and not himself, not his own church or denomination. Not to seek one's own honor or gain, no self-devotion (thus: not making oneself the centre of attention), but to glorify Jesus as our almighty Deliverer and Savior, that the souls may chose for Jesus as soon as possible. Thus, we should not draw souls unto ourselves! No gathering of souls unto ourselves; no wishing to establish a little kingdom of one's own! John the Baptist gave the following testimony about this: *"Then there arose a question between some of John (the Baptist)'s disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi (i.e. Master), he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth (by) and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase (i.e. come to spiritual growth in us), but I must decrease. (John 3:25-30)*

1 verse 38-39: *"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was (according to the Jewish manner of reckoning) about the tenth hour (i.e. four o'clock in the afternoon with us)."*

The disciple's question: "Where do You live?" is nothing else but wanting to be where Jesus is; not willing to stay any longer in the darkness of satan, but wanting to be led, by God's grace, into the Kingdom of the Son of God's Love (Colossians 1:13).

VI. The introduction as heavenly Bridegroom; the first steps to the forming of His Bride.

The first four disciples (Basic characteristics of true discipleship)

1 verse 40: *"One of the two which heard John speak, and followed him (Jesus), was Andrew, Simon Peter's brother."*

Andrew. The so-called "St. Andrew cross" is linked to his name, because of the way he was crucified and died a martyr. This thought speaks to us of: wanting to die to our old, sinful life, with Jesus; thus, not wanting to live in sin any longer, but being planted together with Jesus in His death (Romans 6:5). To put it differently: Andrew speaks to us of a life in (complete) conversion unto God.

1 verse 41-42: *"He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."*

Simon Peter speaks to us of a solid faith in Jesus (Matthew 16:15-19).

1 verse 43-44: *"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida (which means: fish house), the city of Andrew and Peter."*

Philip, because of his prayer: "Show us the Father!" (John 14:8-10), tells us of a hunger for God, to a life in God (Psalm 42:2-3).

1 verse 45-50: *"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi (i.e. Master), thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these."*

Nathanael (also called Bartholomew). Jesus called him a man "without guile (deceit)" (verse 47). His nature tells us of sincerity. One of the characteristics a Christian should have from the start. The name "Nathanael" means: God has given.

VII. The introduction as King of the Kingdom of God:

1 verse 51: *"And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending (to heaven) and descending (from heaven) upon the Son of man."*

Through Jesus the repentant congregation of people, whom the bible calls the Kingdom of heaven (on earth), or the Church, knows again the alliance with the Kingdom of God in heaven. God's hallowed servants (angels) form the spiritual Jacob's ladder (Genesis 28:10-15), the connection with heaven, where the divine High-priest and King is seated at the right hand of the Father, praying for the repentant church members (Romans 8:34).

Chapter 2

The great promises for (complete) deliverance in (and by) the cross of Christ.

In the light of the Israelitic tabernacle we may view Chapters 2 up to, and including, 4 as the Altar of Burnt Offering. This altar, **before** all else, speaks to us of the great promises of deliverance, which are in the finished work of the sacrifice of Christ on the cross; in the shed blood of the Lamb of God (Hebrews 9:12-14).

Called unto the Marriage of the Lamb.

2 verse 1-12: *"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins (i.e. approx. 40 litres a firkin) apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and (He) manifested forth his glory; and his disciples believed on him. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days."*

This chapter begins with a marriage at Cana in Galilee, unto which also Jesus and His disciples were invited. This marriage forms an indication to the introductory marriages, namely the one in the noon hour of time (Matthew 22:1-7), and the one in the evening hour of time (Luke 14:15-24; Revelation 19:6-9), and to the great eternal Marriage of the Lamb of God (Revelation 21:9-27).

The great purpose of His dying on Calvary is the total hallowing, the total deliverance from sins, the sanctifying of all, who accept God's invitation to this divine Marriage (Matthew 1:21; 1 Thessalonians 4:3-7): that this sanctified humanity enter into an eternal marriage relationship with the Lamb of God "to the praise of the glory of His grace" (Ephesians 1:4-7); in order to, together with the eternal Son of God, form a spiritual dwelling place in the Spirit (Ephesians 2:19-22; Colossians 2:9), the Body of Christ (Ephesians 1:22-23; 1 Corinthians 12:12, 27), whereby, of course, He is and remains the Head and the Principal of His Body.

Central in this story of the marriage at Cana are the "six stone waterpots". They depict that part of humanity, which is willing to be sanctified by Jesus. With the Jews they (the pots) were for the washing of hands and feet (Mark 7:3-4; Luke 7:44), thus for cleansing. God also wants this willingness to be cleansed by the bathwater of His Word (Ephesians 5:26-27) to be present in His disciples, until He has made them into a Bride, "having no spot or wrinkle, or such": that they, too, might lead others into God's Holy Place (Revelation 12:11). These "pots" had to be filled to the brim with the bathwater of the Word (John 17:17; Ephesians 5:26). They had to be full of the Seed of the Christlife (Mark 4:26-29). Then, by the renewing, overshadowing power of the Holy Spirit (Titus 3:5; Luke 1:35) this spoken Word would bring forth something new of God in these people, which would grow out unto the perfect life of Christ. Then this purifying Word of God in them would have become the heavenly wine of the new life; than the Seed would sprout in them, and would grow into the perfect Christ life (2 Corinthians 4:10-11). So, Word and Spirit will also make us into the pure Bride of Christ (2 Corinthians 11:2; Revelation 21).

Sometimes chastisement is needed thereto.

2 verse 13-17: *"And the Jews' passover (feast) was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and (where even) the changers of money (were) sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up (or will consume me)."*

There is not always willingness and (spiritual) hunger among the Christians to be cleansed and sanctified by Christ. Sometimes He must use chastisement (Isaiah 26:8-9; Hebrews 12:5-11) to lead us there, because our hearts have let themselves be tempted/entangled by the devil to craving for gain (i.e. an extravagant desire for profit, and thus for much money, verse 16), or to hatred against the neighbor (Matthew 21:13) instead of deep (prayer) communion with our Father-God and Christ; His house ought to be a "house of prayer". Sometimes He must take the unwilling, the disobedient, into Jonah depths (Jonah 2:1-7; Matthew 12:39-40) before they are willing to, by the grace of Christ, leave their wicked path, and submit completely to their Savior, Deliverer and Sanctifier.

2 verse 18-22: *"Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things (at God's command)? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up (namely from the dead). Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said."*

The Jewish leaders then called Him to account, and asked Him why and by what right He performed these chastising acts. Jesus pointed out to them, by a parable, His atoning death on Calvary, where He would ransom us from satan, paying for it with His own blood.

Let us never call the Savior to account for things we, as Christians, must endure/suffer, because He always has our salvation in mind (Psalm 18:31), because His will for us is always good, pleasing, and perfect (Romans 12:2), even is we do not always see this immediately, because He is our Lord and Savior! May this Lordship of Christ over our heart and life be perfect!

2 verse 23-25: *"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew (as none other) what was in man."*

Let us always rest in Him, and leave all to Him (Romans 12:1-3) with confession of sin and debt, and trust Him with everything, all our problems and all that we are, and have (Matthew 11:28-30; 1 Peter 5:7; Psalm 55:23; Hebrews 13:5b). He is mighty to deliver us completely and make us holy (Hebrews 7:25).

Chapter 3

Promises for a new, perfect resurrection life by the cross.

The cross (sacrifice) of Christ, and thus also the Altar of Burnt Offering, speaks also of the promises for a perfect resurrection life, of sharing the perfect Christ life (Hebrews 10:14; Romans 6:5b). By allowing His (complete) deliverance and renewal into our heart and life we flee the destruction which is in the world because of the lust (2 Peter 1:4).

3 verse 1-7 *"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi (i.e. Master), we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man/woman be born again, he/she cannot see the kingdom of God. Nicodemus saith unto him, How can a man/woman be born when he/she is old? can he/she enter the second time into his/her mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man/woman be born of water and of the Spirit, he/she cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."*

The Lord leads us into a new birth of God; namely by His Word, which speaks to us of the sharing in Christ's death and resurrection (Romans 6:5; 1 Peter 1:23-25), and by His Spirit (Titus 3:4-7; James 1:18). This new divine life, which, of course, must be strong and perfect, because it is of God (Romans 8:38-39; 1 John 3:9-10), is also compared to a fruit, growing and ripening (Galatians 5:22); or to the rising of the sun (Malachi 4:2); or to a natural birth; or to a vine (John 15:1-5). The expression "water and Spirit", mentioned in verse 5, does not refer to the "water baptism" and the "baptism in the Spirit", as is sometimes maintained, but to the divine workings of God's Gospel Word (Ephesians 5:26), and the overshadowing anointing of God's Spirit (Luke 1:35; Titus 3:4-7). It is solely this resurrection life which forms a "passport" for the Kingdom of God, even if it is only present within us as a tender beginning.

3 verse 8: *"The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."*

One born of God is under the protection and leadership of the Holy Spirit, Who cherishes this life as a mother until it has become big and strong (John 15:1), and we then will experience this cherishing.

3 verse 9-12: *"Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"*

The bible gives us revelation knowledge of God, and if these things are sometimes beyond our understanding, let us yet believe God, for with Him nothing is too miraculous (Genesis 18:14; Luke 1:37); and He means what He says. The rebirth of God is a spiritual experience of God's dealing with repentant man, but also heavenly things await us, because a heavenly door will then be opened unto us (1 Corinthians 2:7-10).

3 verse 13: *"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."*

Jesus is a true Witness, because He came down from heaven to become man among us (Philippians 2:5-7).

3 verse 14-16: *"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 eternal life. For God so loved the (people of the) world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."*

In order to be able to save us, Jesus had to take the sin of (all) humanity upon Himself (Isaiah 53:4-11; 2 Corinthians 5:21). He was the Passover Lamb, That had to be slaughtered/slain on the 14th Nisan (see note 5, at the bottom of the second page of Chapter 12) (Exodus 12:5-6; 1 Corinthians 5:7). We share His routing (i.e. the defeat) of satan's power over and in man (1 John 3:8), His victory by the faith in Him and His Word of the cross (1 Corinthians 1:18), which will only work if it involves a sincere repentance and yielding to Him, Who is, also for us, risen from the dead, and is therefore alive to make us holy (Hebrews 7:24-25).

3 verse 17: *"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."*

God is no policeman, who catches us sinning and condemns us, as some will have us believe. He knows, we have been born in sin, but He wishes that all people repent unto Him that He might heal them (Isaiah 6:10; 1 Timothy 2:4; Romans 8:20-21; 2 Peter 3:9). This is why He does not want us to judge our neighbor, and by so doing condemn him/her (Matthew 7:1-5), but that we treat them mercifully (Mark 11:25-26; Luke 6:36-37). Just as we need God's mercy, so we are to grant others the same, even if they misbehaved towards us.

3 verse 18-21: *"He/she that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his/her deeds should be reproved. But he/she that doeth truth cometh to the light, that his/her deeds may be made manifest, that they are wrought in God."*

Unbelief keeps us under God's judgment, because the whole world lies in wickedness (1 John 5:19). Unbelief is fed and nourished by love for darkness, by favorite sins! This love of evil makes us hate the light of God, which reveals our sins, and convicts us of these sins (John 16:8). But if we fear God, we will come to Him to be saved (Psalm 111:10).

We also come to Him in order to be able to live His life in this mortal body (2 Corinthians 4:6-11; Romans 8:11).

The Water Baptism.

3 verse 22-24: *"After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Enon (which means fountains) near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison."*

The water baptism is the confirmation of the grace we receive in and by Jesus Christ (Matthew 3:15; Mark 16:16; Acts 2:38); it is also a prayer to God to be saved by Him through the sharing in Jesus' death and resurrection (1

Peter 3:21); a prayer to be allowed to die to the old, sinful life; and a prayer to receive renewal of life by the Holy Spirit, namely the sharing in Jesus' resurrection life (Romans 6:5; Titus 3:5). Jesus, Himself, did not baptize (John 4:2), because this baptism must be in His Name... (Acts 2:38). The water baptism is the official insertion/introduction into the Body of Christ, into the Book of Life (Luke 10:20; Philippians 4:3), with regard to God, devil and people.

True devotion to Jesus that many may come to this new life.

3 verse 25-30: *"Then there arose a question between some of John (the Baptist)'s disciples and the Jews about purifying. And they came unto John and said unto him, Rabbi (i.e. Master), he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him/her from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom but the friend of the bridegroom, which standeth (by) and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase (i.e. come to [spiritual] growth within us), but I must decrease."*

Evangelical laborers should not work for their own honor, power or wealth, nor for that of their denomination (Isaiah 42:8; 48:11). They are not allowed to seek gain for themselves or for their own local church, nor build a little kingdom for themselves (Matthew 20:1-16). They are to completely dedicate themselves to the service of King Jesus and the Kingdom of God; serve the Body of Christ, which cannot be served without the true leadership and anointing of Jesus by the Holy Spirit (John 15:5; Psalm 127:1). They must seek the honor of Jesus Christ, and bring the souls, which are entrusted to them, in touch (in a personal relationship) with Jesus as soon as possible, that they may receive the new life of Him (John 15:5), after that they are delivered from the old life, which is (and will be) spoiled by carnal and worldly lusts (2 Peter 1:4).

Jesus, namely the life of Jesus, must grow in us. The old life, our "I"-life, has to decrease in us and must completely die (Psalm 20:4; 51:19-21; Galatians 2:20). The old, worldly and carnal soul must be discarded as a dirty, stained garment (Ephesians 4:22), and the new life must be put on as a pure garment, received from heaven (Ephesians 4:23-24; 5:27; Revelation 19:8; Isaiah 61:10).

Jesus is Life for us.

He is for us the Gift unto Life from the heavenly Father.

3 verse 31-36: *"He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure (even without measure) unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (or her)."*

In order to receive eternal life, man, which is fallen in sin, must accept Jesus and must admit Him in his/her heart, in his/her spirit and soul, and in his/her body (John 1:4; 11:25; 14:6; 17:3; 1 Corinthians 1:30; Psalm 24:7-10; Revelation 3:20).

This divine (Christ) life, which will break through with strength (in the end-time), is the greatest power in the world. He is the Light of the world, working in that world with His minus and plus forces (deliverance and salvation powers), that His Light may also live/shine in this world unto the salvation of many (Matthew 5:14; Isaiah 60:1-3).

We open ourselves up for Him when we offer Him praise (Psalm 50:23); when we, in faith, thank and praise Him, and also offer ourselves unto Him, namely submit ourselves to Him as a burnt offering, that He may "burn" our old, sinful life to ashes; may burn it away by the fire of His Holy Spirit until nothing is left of the sin in our heart and life!

Chapter 4

The promise of the living water comes unto all nations on earth through Samaria. (Acts 1:8)

4 verse 1-14: *"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,) He left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings (here: contact, association) with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living*

water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then has thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him/her shall never thirst; but the water that I shall give him/her shall be in him/her a well of (living) water springing up into everlasting life."

"Jacob's well" is the type for the blessing of the new life, the Christ-life, that has been (and is) poured (planted) into us by the Holy Spirit (Romans 5:5). For Jacob is the image of the Holy Spirit, just like Abraham and Isaac are, respectively of the Father and the Son; this is also the reason why Isaac, Abraham's son, had to be sacrificed symbolically, because he was the image of Jesus, the Son of God.

By His death and resurrection for all men, thus not only for the Jews, Jesus is the Life-giver (Hebrews 9:12; 10:14). He is this for us by the ministry of the Holy Spirit (John 16:4; Titus 3:5; Ezekiel 47:1-5). This divine (Christ) life, which is given unto us by grace, and which makes us the Body of Christ (Ephesians 1:19-23; 4:16; 1 Corinthians 12:27), is ever increasing in power and fullness (John 4:14; Ezekiel 47:3-5) - and no power in the world could prevent it (Romans 8:31-33) than we ourselves alone by unfaithfulness to our Lord - until we are completely submerged in Him (Ephesians 3:14-19; 4:12-16; 1 Corinthians 12:13; Zechariah 4:2; but also Genesis 1:26, but then taken in the fullness of the Word). This divine (Christ) life is for all men, who are willing to (completely) live of God, and thus no longer according to their own will (Romans 8:1-4; Revelation 22:17). Therefore this experience demands an act of will from us: we must drink this water of life; we must take Jesus unto us, and make Him King of our heart, thinking and life.

4 verse 15-18: "The woman saith unto him, Sir, give me (of) this water, that I thirst not (anymore), neither come hither to draw (anymore). Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

Besides being willing to receive this eternal life, we must also repent and put off (surrender) our old, sinful "I"-life upon the Altar of the cross of Calvary (Romans 12:1-2), that He might burn that old life to ashes (Psalm 20:4; 51:19-21; 2 Corinthians 4:10-11). This is the price we have to pay for this new (Christ) life. And this surrendering of our old, sinful life is a (voluntary) process, which takes place and continues daily, after our rebirth (Luke 9:23; Colossians 3:1-17). This new Christ-life within us reveals/expresses itself in righteous-ness, peace and joy (Romans 14:17), and in love and mercy (Galatians 5:22).

4 verse 19-24: "The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

Here worship (namely the praise, glorifying and exalting of God - see Psalm 50:23; Hebrews 13:15) is brought in connection with the receiving, drinking, of the new life in Christ, because worship of God holds, for us, a burning/passionate longing/desire for the fullness/perfection of God. This new life takes us into the same relationship towards the Father as Jesus has (Romans 8:29), for this new life in Jesus makes us children, sons of God (again remarking that spiritually mature/perfect daughters, spiritually seen, are/will be sons of God too) (Romans 8:14-16); makes us members of the Body of Christ (Ephesians 1:22-23). When we experience this relationship towards the Father, then we will, as a matter of course, at the discovery of His glory, worship and praise God.

4 verse 25-26: "The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."

This new Christ life is poured (planted) into us in increasing measure; it will grow within us, when we admit Jesus daily as our Messiah, our Savior and Sanctifier, in our heart and life (John 1:12; Revelation 3:20); when we (as it were) have taken Him "on board", and have given the helm of our life-boat into His hands. In this way we, more and more, will be part of the Kingdom of the Son of God's Love (Colossians 1:13).

4 verse 27-30: "And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come (with me), see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him."

Our living faith in Jesus Christ (the Messiah) automatically produces testimony and fruit (as the proverb says: what the heart thinks, the mouth speaks), so that they, too, who at first were afar off (namely from Samaria, type of those that have strayed because of false and wrong teachings) could be added unto the family of God.

God seeks instruments for passing on this (new) Christ life to others.

4 verse 31-38: "In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look

on the fields (spiritually: the countries/nations); for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

Once one has been born again into this new life, and has put on the power of the Holy Spirit (Luke 24:48-49; Acts 1:4 and 8), then one also must obey the will of the heavenly Lord in this respect; namely testify, under the leadership and inspiration of the Holy Spirit, of this new heavenly life in Christ unto others; either the sowing (the initial testimony of this); or the mowing (the bringing in of souls into the Kingdom of God).

In the salvation and the recovering (winning back) of humanity from the enemy (satan), the Lord God limited Himself to being the Vine (type of the Father), and to the care of the Husbandman (type of the Lord Jesus) (John 15:1). The work of fruit-bearing (bringing new souls into the Kingdom of God) He left to the Church, to the children of God, to the branches that, for this purpose, are to remain in the Vine that the sap-stream of God's Spirit and the divine life will continue to flow through them; **Also** for the bearing of fruit, **much** fruit (John 15:4-5). By fruit-bearing not only the actual labor of testifying to the world is meant, but also the effective prayer-life of intercession and spiritual warfare against the powers of satan and his hordes. But above all our renewed life must bear testimony that we are indeed God's children. Although God Himself is powerful to send an army of strong laborers into the work-field, He limits Himself to the answering of prayers for laborers, because He made the Church the Body of Christ (Ephesians 1:22-23); the branches of the Vine (John 15:1).

Therefore He waits for us to pray for laborers who are to bring in the harvest (Matthew 9:38; Luke 10:2; 2 Thessalonians 3:1).

John Wesley once said that God will do nothing unless we pray for it!

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

So this Samaritan woman was a wonderful witness of Jesus Christ (the Messiah), for by her testimony "many Samaritans of that city believed on him" (verse 39).

The new life of Christ also has a healing effect on (the health of) the body, by faith in Jesus and His Word.

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

In the area where Jesus grew up, faith in Him was small (Matthew 13:54-58; Mark 6:1-6). And so each laborer of God, in his/her ministry, has to struggle against the unbelief of his or her own relatives and/or acquaintances (Proverbs 18:19).

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

Faith in Jesus and His Word, that works salvation and new life, also works out healing in the body (Romans 8:11). When we hear His Word, and keep it in our heart as a divine gift, the fulfilment thereof by the Lord is a sure result! Jesus gave us the promise that "by His stripes we are healed" (Isaiah 53:5; 1 Peter 2:24); that the prayer of faith, together with the anointing with oil, will raise up the sick (James 5:14-15); that we, by the laying on of hands by them, who believe in Him, will be healed (Mark 16:18). His Word also says in Romans 8 verse 11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Chapter 5

The personal experience of Jesus' death and resurrection

Do the three previous chapters hold the promise for us, which lies in Jesus' death on the cross and his resurrection (Hebrews 9:12-14; 10:14; Isaiah 9:3), a promise we should embrace in faith; this fifth chapter invites us to share personally and in truth Jesus' death and resurrection (Romans 6:5; Isaiah 9: 4; Psalm 24:7-8); to experience in

truth His sanctifying works of grace (Ephesians 2:10; Titus 2:11; 3:4-7; Psalm 24:9-10; Isaiah 9:5-6). In the light of the Israelitic tabernacle we here pass the laver, and enter, purified, through the door the Holy Place. The laver, which also typifies the sacrament (i.e. the means of grace) of the water baptism, tells us of the washing in (and thus the cleansing by) the blood of the Lamb (Revelation 1:5; 7:14); of the being planted together with Him in His death, namely the dying and being buried with Him of the old, sinful "I"-life. On the other hand, the door tells us of the entering into, and growing together with Him in His resurrection life (John 10:9; 11:25).

Being planted with Him in His death, the experience of our deliverance from the old man.

5 verse 1-15: *"After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda (i.e. house of mercy), having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he/she had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath day¹: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole."*

We learn in this story, Who healed the sick, and will thus heal us too (Luke 2:14) in the covered (indoor) pool "Bethesda", namely Jesus Christ alone. This man, who had lain paralyzed for thirty-eight years, here typifies sin-sick man, who waits for the merciful stirring of the water (i.e. the anointing of the Word of God) to be healed (made whole) (from his/her sins) by this God's act of grace. He was indeed healed by Jesus, and was able to stand up whole, take up his bed, and go home. All this happened on a Sabbath day. And, if Jesus has forgiven and delivered us from our unrighteousness (1 John 1:7 and 9) there will be indeed Sabbath, Sabbath rest, in our soul (Matthew 11:28-30). We then experience peace with God! Then our conscience is cleansed of sins! The baptism of Naaman in the Jordan speaks of this (2 Kings 5:14). That this cleansing/deliverance/ sanctification is a process, which must take place in our Christian life after our rebirth, with our complete willingness, and cooperation to achieve this, we see in 2 Corinthians 7:1. Nothing happens automatically in God's Kingdom.

Born again of God: developing new, divine (Christ) life.

In this purified state – and this already begins at God's forgiveness at our confession of sins (1 John 1:9) – in this state of reconciliation with God (2 Corinthians 5:18-19) the new, divine Christ life can be planted in us, be poured out into us, and it will then begin to develop; something Scripture calls rebirth (John 3:3 and 5; 1 Peter 1:23; 1 John 3:9). We then form part of the divine nature developing within us (2 Peter 1:4). Because of this act of grace of God, we then stand in the same relationship towards the Father as Jesus has by virtue of His eternal birth out of Him (Romans 8:29; 2 Corinthians 6:18).

5 verse 16-21: *"And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and*

¹ a: **From the Biblical Encyclopedia.**

The Hebrew noun "shabbat" means: rest. The Hebrew verbe shabbat means: to rest, enjoy rest, stop doing something, and also: celebrate the sabbath (i.e. the day of rest). On the sabbath one stops work. This is, because God Himself rest on the seventh day from all the works He did (Genesis 2:2; Exodus 20:8-11). On that day God stopped creating. God blessed and sanctified His seventh day. Accordingly, the seventh day was also to be sanctified in a special way for His service by His people (Exodus 16:25). After the Babylonian exile the celebration of the sabbath had degenerated, because the Pharisees established all possible stipulations of what was and was not allowed on the sabbath. The Lord Jesus repeatedly clashed with them about exactly this part of the sabbath (Mark 2:27; John 5). Jesus fulfilled, as the promised Messiah, all the shadowy things in the Old-Testament sabbath. The sabbath was a shadow of the coming reality: Christ (Colossians 2:16).

b: This God-given law in the Old Covenant to keep the sabbath day (Deuteronomy 5:2), we do not find again in the perfected Ten Commandments of God's Kingdom of heaven on earth, which Jesus gave us in His sermon on the Mount (Matthew 5:17 to 7:29), because the sabbath day forms a shadow-image of a spiritual condition the believer of the New Covenant must keep (Colossians 2:16-17). In the New Covenant we are not allowed to disturb the spiritual sabbath or rest in God's grace by falling into sin again.

he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."

From now on we only are to do "the works of God" (John 6:28-29) by our faith in, and devotion to, Jesus; that we solely do and speak that which Jesus wants us to do and speak. In short, from now on we should only live in and of Him. If we have thus devoted ourselves unto Him, then He will work in our new being both the will and the works of God (Philippians 2:13). He does this the same way the vine makes the life-giving sap to flow to the branches, that they might grow further out of the vine and bear fruit (John 15:5). Thus the divine life of Jesus makes us mature in Him. This new life of Christ is only able to flourish when our experience of deliverance be deep, wide and complete (Matthew 13:8).

God's judgment if we reject this life.

5 verse 22-30: "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Jesus is not simply and solely our Savior, but, when the period of grace is past (and for us personally this is at death, see Ecclesiastes 11:3; Hebrews 9:27; for humanity as a whole this is at the resurrection of damnation, see Matthew 25:31-46; Romans 8:34; Revelation 20:11-15), He is also the Judge, Who judges and condemns (John 5:22; Romans 8:34a). Therefore it is a good thing to honor and praise Him in our life, as long as we are still in this mortal flesh (John 5:23; Psalm 50:23; Hebrews 13:15); as proof of our faith in Him and of our submission unto Him; and it is good to hear, believe and keep His Word, the Bible, in our heart (2 Corinthians 4:10-11), and to do what is written therein; that we, by Jesus, might enter in into the (new, eternal) life, into His abundant life (John 10:10).

The threefold testimony that Jesus saves and sanctifies us.

5 verse 31-35: "If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent (some priests and Levites) unto John (the Baptist), and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He (i.e. John the Baptist) was a burning and a shining light: and ye were willing for a season (a short while) to rejoice in his light."

The testimony of John the Baptist.

In Malachi 3 verse 1 John the Baptist is also called an "angel" of God, because he would be made subservient to God, just as the seven leaders of the seven Churches in Revelation 2 and 3 are called "angels". The subservient, glorified person of Revelation 22 verses 8-9 is also called "angel". Here John the Baptist, and all other "angels of God", functioned in and by the true Angel of the Blood Covenant, namely the Spirit of the Lord Jesus Christ.

5 verse 36: "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

The miracles Jesus performed, testified of His mission.

In answer to the question of John the Baptist (Matthew 11:2-5; Isaiah 61:1-3).

5 verse 37-39: "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

The Scriptures form the testimony of the Father concerning Jesus.

Jesus testified of Himself from the Scriptures to the two travellers to Emmaus (Luke 24: 13-31)

This testimony was not accepted by the Jews of Jesus' time.

5 verse 40-47: "And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

In the end-time the Jews will temporarily accept the testimony of the anti-christ, that he is the Christ (John 5:43; 2 Thessalonians 2:3-4). This is because the Jew (but also people from other nations) seek the honor of people, and not the honor that comes from God.

The Bread of His presence on the table of our heart.

In the light of the Israelitic tabernacle this chapter as well as the next, are seen in the light of the Table of Showbread, which speaks to us of the walk with Christ, of a walk of life led and motivated by the Spirit of God (Romans 8:14; Galatians 5:16 and 25; 1 John 2:6).

6 verse 1-15: *"After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth (i.e. a Roman coin worth approximately 40 cent) of bread is not sufficient for them, that every one of them may take a little. One of the disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a(n earthly) king, he departed (avoided them) again into a mountain himself alone."*

How important is this living (heart) relationship, this living contact, of the child of God with his/her Savior, expressed here by the eating of the multiplied bread and the two fishes. This took place around the Easter celebration/Passover, and involuntarily we connect this food with the eating of the Passover lamb behind the bloodstained door (Exodus 12:1-14; 21-23), which tells us of an inner growing of the Redeemer, and the deliverance work within us, that the shape of Christ, and His resurrection life be complete in us (Galatians 4:19; Ephesians 4:13; 2 Corinthians 4:10-11; Exodus 12:15-20). As they were filled/satisfied, so we, too, must be satisfied with this new Christ-life within us (Philippians 3:10-14; 1 Corinthians 2:16; 12:13; 2 Corinthians 3:17-18). Moreover, after the first multiplication of the loaves, much bread was left over; namely twelve baskets full. This leftover symbolizes the New-Testament bible, we received from the first Church unto the edification of the Church of Jesus Christ, the so-called "foundation of the apostles" (Ephesians 2:20 - The so-called "foundation of the apostles" is formed by the Old Testament). This event of the "first multiplication of the loaves" also formed an indication towards the First of Former Rain of the Holy Spirit, of which the first Church is a fruit; as the second multiplication of the loaves (Matthew 15:29-39) symbolizes the Latter Rain, namely the outpouring of the Holy Spirit in the end-time. The 5000 men of the first multiplication of the loaves point to the first Church, won by the reconciliation, worked by the five wounds and the death of Jesus Christ. The 4000 men of the second multiplication of the loaves tell us of the worldwide Church of the end-time as a result of the outpouring of the Spirit, at least His light, over all flesh (Joel 2:28 - The number 4 speaks to us of the four quarters of the earth), A Church, which will have grown unto God's full power and glory, expressed by the leftovers of the seven baskets (7 in the Bible is the number symbolizing fullness/completion).

In Mark 6:39-40 we read, that Jesus wanted the multitude to sit in groups of 50 and 100 men. Do not these groups form a terrific indication of the local congregations of Christ's Church on earth? Here is a lesson for the "larger" Churches to divide up their congregation into groups of 50 to 100 under the leadership of their own group leaders.

6 verse 16-21: *"And when even was now come, his disciples went down unto the sea, And entered into a ship, that went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs (= old Greek linear measure at 182 metres, thus in total approx. 5 kilometres) they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went."*

This part prophetically refers to the Church period between the Former and the Latter Rain (compare Matthew 14-15). In fact it was a period without Jesus, the so-called "dark middle ages", a stormy period of inquisitions (religious persecutions), and martyrdoms (tortured and killed) for the sake of the truth in Christ, by the doings/actions of the (catholic) church of Rome. When Jesus, in and by the Baptism with the Holy Spirit, will return to His Church - as happened in the twentieth century (about 1906-1960) -, then He will be seen at first as a "phantom", a satanic manifestation (Matthew 15:26).

6 verse 22-27: *"The day following, when the people, which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and (they knew) that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi (i.e. Master), when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye*

seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

An admonition of Jesus not to seek Him for the sake of earthly things; for the sake of earthly happiness and prosperity which will perish, but for the sake of the heavenly food He is for us. (Many Christians in their lives do not get any further than praying for, and thus longing for, all things concerning the natural, earthly life.)

6 verse 28: *"Then they said unto him, What shall we do, that we might work the works of God?"*

This is the great question which must also ring in us, the desire to do God's work as His instrument, as an extension of Jesus, right here on earth.

6 verse 29: *"Jesus answered and said unto them, This is the work of God, that ye believe on him (Jesus) whom he (God) hath sent."*

Here Jesus points the way for us to come to that situation, wherein we, in and by Him, will do God's work; namely by believing in Him, by opening ourselves unto Him, in faith, that He, in and through us, may work His sanctifying powers in others (Titus 3:4-7; Ephesians 1:19-20; Revelation 3:20).

6 verse 30-47: *"They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work (i.e. What are you going to do? The Jews, namely, in that time expected, that He would take action to overturn the Roman authority over them)? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger (spiritually); and he that believeth on me shall never thirst (spiritually). But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him (or her) that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him (or her) up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man (or woman) can come to me, except the Father which hath sent me draw him (or her): and I will raise him (or her) up at the last day. It is written in the prophets, And they shall be all taught of God. Every man (or woman) therefore that hath heard, and hath learned of the Father cometh unto me. Not that any man hath seen the Father, save he which is (has come) of God, he hath seen the Father. Verily, verily, I say unto you, He (or she) that believeth on me hath everlasting life."*

At the question of the Jews what sign He would give concerning His political action against the Romans, He gave them, in a metaphor, the "sign of the cross". The Lord also predicted that the majority of the Jews would not believe on Him and His sacrifice on the cross. Only a "remnant" would (verse 37).

6 verse 48-59: *"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh (i.e. body), which I will give for the life of the (people of the) world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him (or her) up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He (or she) that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him (or her). As the living Father hath sent me, and I live by the Father: so he (or she) that eateth me, even he (or she) shall live by me. This is that bread which came down from heaven: not as your (fore)fathers did eat manna, and are dead: he (or she) that eateth of this bread shall live for ever. These sayings said he in the synagogue, as he taught in Capernaum."*

Only by sharing His death and resurrection (Romans 6:5) would we be able to do God's work, as extensions of our resurrected Lord, Jesus Christ, because we would then live and work in all eternity of and by Him.

6 verse 60-66 *"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear (listen to) it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up (to heaven) where he (already) was before? It is the spirit that quickeneth; the flesh (namely carnal, worldly man) profiteth nothing (in no way): the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him."*

The preaching of dying with Christ, namely the complete dying (off) to the old, sinful person, is not popular, and is shunned by the insincere Christians (Isaiah 33:14; 4:4). The "good-for-nothing" flesh (namely the old, sinful life)

must be laid as a burnt offering on God's altar of the cross (Romans 12:1), that He might burn it to ashes (Psalm 20:4; 51:19-21); that He, by the fire of His Holy Spirit, may "burn" it "out" of our heart and life; that He could replace it with His righteous life (2 Corinthians 4:10-11).

6 verse 67-71: *"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."*

With the sincere Peter, all sincere Christians will chose the way of the cross as the only way to heaven!

Chapter 7

The enemy hates this Godly life.

7 verse 1-9: *"After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles² was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he (or she) him-/herself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast (of tabernacles): I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee."*

Jesus experienced deadly hatred among the Jewish, spiritual leaders, and unbelief concerning His (divine) mission among His own brothers (among whom James, who only after Jesus' resurrection came to belief in Him; he later became a church leader in Jerusalem, and author of the general pastoral letter, which is taken down in the canon [i.e. the list of bible-books recognized by the church] of the Bible).

This story of Jesus took place about the time of the Feast of Tabernacles, the last harvest feast of each Jewish year (about September-October). The Feast of Tabernacles also points to the last great, worldwide revival (Joel 2:28-32); the great harvest of souls, the Church of Christ will experience in the end-time, whereby the Christ-life will be gloriously revealed in His Body, the then purified Church (Isaiah 60:1-3; Romans 8:8-21; 1 Peter 1:5; Revelation 12:1). In connection herewith a divine Marriage will be contracted also here on earth (Matthew 25:1-13; Luke 14:15-24; Revelation 19:6-9) we also call the "Latter Rain" (Joel 2:23-32).

But then the hostile hatred will also escalate, and there will be persecutions, strong deceptions, and unrighteousness will be multiplied; and all this with generally occurring destructions. Then many (all, who are not firmly grounded in Christ) will desert the faith (the great desertion: 2 Thessalonians 2:3; Matthew 24:1-13, especially verses 9-12; Revelation 12:4 and 13-17). This mobilisation of satan's forces has been prophesied (predicted) by the Word, and is sure to come; therefore we must prepare ourselves hereto and, in faith, put on the strength of God's power, so God will bless us with the omnipotence of His Spirit (Ephesians 6:10-12; Revelation 12:7-11). In the Old Covenant we have a parallel in the story of Haman in the Book of Esther (see chapters 3 to [and including] 9). In the end-time God will as it were give satan authority to attack His Church with all of his deception and strength, to (as it were) press His children in this way, to, in faith, put on His powers in the Holy Spirit, that He might clothe them with this overcoming divine power!

7 verse 10-18: *"But when his brethren were gone up, then went he also up unto the feast (of tabernacles), not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. Howbeit no man spake openly (freely) of him for fear of the Jews. Now about the midst of the feast (of 7 days in total) Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He/she that speaketh of him-/herself seeketh his/her own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."*

In spite of the deadly threat around Him, Jesus, unafraid as God's Prophet, continued to teach and the foe did nothing against Him, because "His hour (to die) had not yet come". Among the people there was fear of people, which is why the people murmured, for fear of the Jewish leaders. In the end-time we, too, as His Body, will (have

² **From the Bible Encyclopedia:** This "Feast of tabernacles" is also called "the Feast of gathering (harvest)". The regulations for this feast are written in Exodus 23:16; 34:22; Leviticus 23:34-36; 39-43; Deuteronomy 16:13-15. It took place on the fifteenth till twenty-second day of the month Tishri (the seventh month of the Israelitic religious year, the first month of the civil and economical year; with us: about September/October). On the tenth day of this month was the great Day of Atonement. Besides the celebration of the harvest feast, after the gathering of the fruit of the labor, the produce of field, threshing floor and winepress, there was the specific regulation that Israel was to live in tabernacles/huts, made of branches of graceful trees. The hut was an image of protection, given to them in the past (think a.o. of the journey through the desert) by the Lord, and today is proved extensively. Daily a burnt offering was offered unto YaHWeH, while on the first and the last day a holy meeting was held. Slave labor was then prohibited. The nation was to rejoice before YaHWeH's face.

to) testify under a deadly threat (Revelation 12:3-4; 13-17). Then, too, many will come to believe in Christ (Revelation 7:9 speaks of "countless (multitudes)"; see also Revelation 14:14-16), but many will harden in their antichristian attitude to life as well. In those (last) days many people will live in fear of people, but Scripture teaches God's children, that the Spirit of God "is greater than he that is in the world" (1 John 4:4; Matthew 24:13).

7 verse 19-24: "Did not Moses give you the law, and yet none of you keepeth the Law? Why go ye about to kill me? The people answered and said, Thou hast a devil (or: Thou art possessed by an evil spirit): who goeth about to kill thee? Jesus answered and said unto them, I have done one work (of healing), and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the [fore]fathers;) and ye on the sabbath day curcumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; (why then) are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment."

The point of contention the enemy used to kill Jesus, was the alleged violation of the Law of Moses regarding the sabbath, the Jews lived up to the letter. The enemy (namely satan) used the Jewish religious leaders to kill Jesus, for religious reasons. In the last days the enemy will also use the religious world church (the World Council of Churches), the so-called "great whore" (Revelation 17:3-6), and, through her, try and kill/destroy the true Church of Christ (Matthew 24:9-10; Revelation 6:9-11; Revelation 12:17; Revelation 13:7).

7 verse 25-31: "Then said some of them of Jerusalem, Is not this he (the one), whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am (come) from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?"

The preachings of Jesus brought division between believers and unbelievers. These sermons worked, because He preached with power. He confirmed His Word by miraculous signs; for that reason many of the crowds believed on Him. His Body, the purified Church, will in the end-time also be clothed with divine glory (Isaiah 60:1-3; Revelation 12:1), and will proclaim the Word of the Kingdom with signs and wonders and mighty deeds (2 Corinthians 12:12), for it is written in Obadiah verse 21 that, on the day of the Lord, saviors (deliverers) will come up on the Mountain of the Lord. In the power of the Holy Spirit, they will then deliver converts from satan's possessions, and bring in the Harvest (of souls), and add countless (multitudes) to the Kingdom of God (Revelation 7:9-14; Revelation 14:14-16).

7 verse 32-39: "The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? In the last day, that great day of the feast (of tabernacles), Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He/she that believeth on me, as the scripture hath said, out of his/her belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given [poured out]; because that Jesus was not yet glorified.)"

When Jesus and His (believers) will reveal themselves thus with power, the enemy, too, will mobilize all his powers. But Jesus preached, before the menacing enemy's face, on His death on the cross (verses 33-36), and on His resurrection power in us, which have arrived to the (true) faith (verses 37-39). Thus we shall also do this; and just like the enemy could then no more prevent Christians to overcome in and by Jesus Christ by sharing in His victory, then he will not be able to do so either later on (Psalm 23:5).

7 verse 40-43: "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed (offspring) of David, and out of the town of Bethlehem, where David was (born)? So there was a division among the people because of him."

Many arrived at the (true) faith in Him, others (spiritually) did not grow, because they doubted.

7 verse 44-53: "And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house."

Even His enemies were impressed, so nothing was undertaken, because God did not allow it then (Luke 21:17-19).

Light-bearers of God in this world.

In the light of the Israelitic tabernacle, this new chapter is in the sign of the candlestick, God's Menorah (Exodus 25:31-40). This sevenfold candlestick of pure gold had a shaft and on either side three arms. The shaft could be divided into $4 \times 3 = 12$ parts, and the six arms in $6 \times 3 \times 3 = 54$ parts. Thus the candlestick consisted of 66 parts in total. And, the so-called canon of the Scripture, the Bible, also consists of 66 books (letters). In fact this candlestick symbolically shines forth the light of the whole Bible of God by the power and wisdom of the Holy Spirit. We are to walk in this light, and to live of this light (Psalm 119:105 and 129-136; John 5:39). As the Table of Showbread speaks of this living Word on the table of our heart, and our being formed (i.e. delivered and renewed) by this living Word (Romans 1:16); so the sevenfold gold candlestick speaks of the expression (the sharing) of the effect of this living Word to (with) others by the power of the Holy Spirit in word and deed. Thus, it is the Holy Spirit of God working inside us, Who uses us as His sounding board or channel to share with others God's sanctifying Word, that they, too, may be saved and preserved by it.

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

The first working of God's Spirit on earth is to convict men of sin (John 16: 8-11; Isaiah 4:4). So Jesus, Who was the Word made flesh, convicted this woman of her adultery. This conviction of sin was not to judge her, but that it should bring her to repentance, to confession of sin (1 John 1:9), to conversion unto God, that He might forgive and deliver her hereby, unto her eternal salvation. The Lord was sharply (directly) opposed to her accusers, who only were out to judge her lovelessly (Matthew 7:1-5; Isaiah 58:9b), and to corner Jesus, because He would not have obeyed the requirement of the law; namely to stone her (Leviticus 20:10; Deuteronomy 22:22). But the Lord Jesus was come to deliver people from the snare of the devil (1 Timothy 1:15; 1 John 3:5 and 8; Colossians 1:13), and not to condemn them (John 3:17; 8:15; 12:47). He was come to sanctify them from their sins (Matthew 1:21; Hebrews 7:25). Therefore we, too, should not judge, but try and lead our neighbors to Jesus and to Calvary (Matthew 7:1-2), to the point that they, too, might leave their old, sinful life behind (die to it)!

8 verse 12-20: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour (to die) was not yet come."

For us Jesus is the Light and the Life (John 1:4), given to us by the Father. And, 2000 years ago, He was given to us by the Father as Lamb of God, That took away the sins of the world (John 1:29; Isaiah 9:5 a; 53:5), but today He is given to us as our Deliverer (Healer), Savior and Baptizer with the Spirit (Ephesians 1:17-20; Hebrews 7:24-25).

8 verse 21-29: "Then said Jesus again unto them, I go my way (namely to the Father), and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath (i.e. earthly); I am from above (i.e. heavenly, from heaven): ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the (people of this) world those things which I heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up (namely on the cross) the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

Jesus here hinted at His death and resurrection for the salvation of humanity. He also reproached the Jews on their unbelief, but when they "would lift up (namely crucify) the Son of man, they would understand (Who He was)".

8 verse 30-32: "As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word (i.e. His Word, and thus obey [Him]), then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

Believing in Jesus must lead to continuing to live in His Word (in order to experience the sanctifying effect of His Word). So the believers themselves, by the effect of the Light of God in them, will also become the light of this world (Matthew 5:13-16; Isaiah 60:1-3), namely when the Word of God will have freed man completely from satan and (the powers of) sin (Romans 1:16-17; 1 Peter 2:24; 1 John 2:14 and 1 John 3:8-9). Then the Word, living within us, by the power of the indwelling Spirit, will make us witnesses of Christ by word and deed (Colossians 1:27; 3:16).

8 verse 33-59: "They answered him, We be Abraham's seed (i.e. offspring), and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free (from every [power of] sin), ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth (and obeys) God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil (or: are possessed by an evil spirit)? Jesus answered, I have not a devil (or: I am not possessed by an evil spirit); but I honor my Father, and ye do dishonor me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil (or: that you are possessed by an evil spirit). Abraham is dead, and (also) the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our (fore)father Abraham, which is dead? and the prophets (also) are dead: whom makest thou thyself? Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your (fore)father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was (born), I am (i.e. I was there already). Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by (them)."

The children of God and the children of the devil (Verses 33-59)

Children of God		Children of the devil	
verse 35	They are sons of God (Rom. 8:19-21 + 29)	They serve sin (the devil)	verse 34
verse 36	They are truly free from sin and satan	They try to kill Jesus	verses 37-41+ 59
verse 42	They love Jesus	They do not understand Jesus	verse 43
verse 47	They obey God's Word	They are murderers and liars	verse 44
verse 51	They shall not taste death for ever	They do not believe in Jesus	verses 45-46
Note: Compare this also with 1 John 3:7-11		They seek to dishonor Jesus, to defile His Name	verses 48-53
		They do not know Jesus	verse 55

Chapter 9

To see the glory of God.

"Blessed are the pure in heart, for they shall see God" (Matthew 5:8, see also Hebrews 12:14)

Remaining in the light of the Israelitic tabernacle, we have come to the Altar of Incense (Exodus 30:1-10), which speaks of the praise, thanksgiving and worship which go up to God and His throne like incense (Matthew 5:16). By the inner, sanctifying effects of Word and Holy Spirit, the two revelation forms wherein Jesus Christ comes unto us, we undergo a justification in such a way, that His divine nature is poured out into us in ever increasing measure, after that the old, sin-sick "I"-nature has been burned away, again by Word and Spirit (Jeremiah 23:29; Isaiah 4:4; Romans 3:21-26; 2 Peter 1:4).

The direction of our thoughts is sealed by these works of faith, by these justifying and sanctifying works of God (Revelation 7:3), namely it is focused on Him, and our spiritual eyes are opened unto Him. Then we will see His holiness and glory, His mercy and loving being, and at the same time His justice (Revelation 3:18). Then a holy fear and deep respect for Him will enter our hearts, but simultaneously, gratitude and praise. From deep within our hearts an adoration, a worship, for our God will rise ever higher until we lose ourselves completely in this worship...

9 verse 1-6: *"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay."*

We should see the story of the healing of the man that was born blind in the light of above text. Spiritually we all were "born blind", and must be healed of this spiritual blindness, "that the works of God should be made manifest in us" (verse 3; Romans 8:20-21).

9 verse 7: *"And (He) said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing."*

This man which was born blind, and who received his sight, had to wash himself in the pool Siloam. Translated, "Siloam" means "Sent (out)". It is His servants, called and sent by Himself, that the Lord sanctifies, justifies and glorifies most (Romans 8:29-30). It is to them, that He reveals Himself most. It is especially those that see Him with their spiritual eyes, and therefore worship Him.

9 verse 8-12: *"The neighbors therefore, and (all) they which before had seen him that he was blind, said, Is not this he that sat and begged (regularly)? Some said, This is he: (yet) others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not."*

This man, born blind, gave Jesus all honor for the opening of his (formerly) blind eyes. God's servants, those that can see Him spiritually, also give Him all honor for this spiritual (eye-)sight!

9 verse 13-14: *"They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes."*

These will continue to live in a spiritual (Sabbath) rest. With (and by) their freed and sanctified spirit they continually see God in the heavens (Matthew 18:10b).

9 verse 15-17: *"Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet."*

Unspiritual leaders cannot very well place this (spiritual) sight and this worship (in the Spirit) of God's blessed sons and daughters, and, due to this, often protest against them and their worship, which they then call too loud and not of God.

9 verse 18-23: *"But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents; He is of age; ask him."*

For fear of the Jewish leaders even his parents kept their distance, and left their son out in the cold. **Spiritual, blessed people often stand alone with the Lord!**

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

Carnal leaders take up a hostile attitude against spiritually sighted Christians. God's children should forgive such leaders, but the powers of darkness, that lead them (the leaders) we must bind and condemn (Isaiah 54:17).

9 verse 35-38: "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him."

From Jesus, however, such will experience protection, and streams of grace for them to stand firm in the midst of all hatred and division (John 16:33; 1 John 4:4).

9 verse 39-41: "And Jesus said, For judgment I am come into this world, that they which see not (spiritually) might see; and that they which (think they) see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were (spiritually) blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth."

Jesus brings division between all sincere and hypocritical Christians (Luke 12:49-53).

Chapter 10

The complete breakthrough in the veil of our flesh.

In the light of the Israelitic tabernacle, this chapter and the next are in the sign of the torn veil of the temple (Matthew 27:51). The veil in the temple (tabernacle) symbolized the body of Jesus Christ that had to be torn (bruised - see Isaiah 53:10) for the sin He, in order to be able to deliver us, bore upon Himself (2 Corinthians 5:21). This breakthrough in the veil of our flesh, which was finished for us, by Jesus, by His sacrifice on the cross (Hebrews 10:20), is worked in us by the sanctifying works of the Blood, the Word and the Holy Spirit on the one hand (Titus 2:11; 3:7; 2 Corinthians 4:10-11; Romans 6:5), and our sacrifices of praise for our God and Savior on the other hand (Hebrews 13:15).

The sacrificing of praise is a twofold concept. On the one hand it speaks of our gratitude and praise for the work on Calvary, finished for us (Psalm 50:23), and on the other hand of the offering of our old, sinful life on the altar of Calvary's cross, which is holy and well-pleasing to God (Romans 12:1).

If we sincerely offer our praise, then all remaining works of the carnal nature will be ended by God's grace, and, because of this, the door to God's throne is also completely cleared (Matthew 18:10b; John 8:36; Ephesians 5:26-27; Isaiah 1:18; 1 Peter 2:24), so that from then on only the Christ-nature will rule in such people, whereby they have become true members of the Body of Christ (1 Corinthians 12:27) and hence partakers of Christ, the Son of God. Then they are admitted into His divine Body which God is preparing for the repented part of this world and for the future world.

These Christians have then truly entered through the door, which, for us, is the resurrected Lord Jesus Christ.

10 verse 1-2: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep."

10 verse 7-16: "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and (therefore) careth not for (is not committed to) the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

If, spiritually seen, we thus enter into the pure, divine life, which is symbolized by the Holy of holies of Israel's tabernacle, wherein is also the Ark of the Covenant, which is an indication of the throne of God. Symbolically this, in fact, is expressed by the going through the sanctuary (Holy Place) of Israel's tabernacle, wherein by the threefold works of the Table of Showbread, the Candlestick, and the Altar of Incense, being the image of the works of the Word, Holy Spirit and self-sacrificing prayer and worship, the child of God will ultimately be completely purified and sanctified. Such Christians are ruled by the nature of God (2 Peter 1:4), by the mind of Christ (1 Corinthians 2:16), by God's justice, mercy, purity (holiness) and love (Matthew 5:6-9). These Christians will then have completely lost their old "thieving and killing nature".

Carnal man has the nature of satan (James 3:15; Ephesians 2:1-3; 1 John 3:8-10; 5:19), namely the "thieving and killing nature" (John 8:44). But whosoever went in through the Door (type for Jesus; namely by the Spirit of our Lord Jesus Christ), has lost his/her original nature, and has put on the new Christ-nature (2 Corinthians 5:17-18 a; 1 John 3:9). He/she has received the nature of the "Good Shepherd" (Psalm 23).

10 verse 3: "To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out."

The "porter" is the one who hears (listens and obeys), who recognizes the voice of the Good Shepherd and opens his/her heart unto Him.

10 verse 4: *"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."*

Such Christians are true leaders/shepherds of the "flock"; they truly lead their sheep in life and behavior/attitude, in word and deed (Philippians 3:17; 2 Thessalonians 3:7).

10 verse 5-6: *"And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them."*

So, the "stranger" is the one, who have not had the (spiritual) Door-experience in Christ. Such "Christians" then are "self-grazers" (namely believers, who seek profits/gain for themselves or for their own local church) and are thieves and murderers (Matthew 21:33-45; the parable of the evil husbandmen).

10 verse 7-16: *already discussed under verses 1-2.*

10 verse 17-21: *"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil (or: he is possessed by an evil spirit), and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"*

In order to be the Good Shepherd for His sheep, Jesus Christ had to endure the sacrifice on the cross, namely go through death and resurrection (Luke 11:21-22; Ephesians 4:8-10); as a result of which He was able to share His Shepherd-nature with His servants, called and anointed by Him; having formed them into members of His Christ-Body, to pull others out of the world that they, too, might share that same perfect Christ-Body (Ephesians 4:11-16; Revelation 22:17).

10 verse 22-30: *"And it was at Jerusalem the (annual) feast of the dedication (of the temple) (see Note ³), and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."*

10 verse 37-38: *"If I do not the works of my Father, believe me not. But if I do, though ye believed not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."*

The "Good Shepherd" is characterized by the works He did and does in the Name of the Father (Luke 7:22). The sheep then hear His voice, listen to (i.e. obey) Him, and He leads them inwards into the eternal (Christ) life (Psalm 23; Joel 2:23). Jesus said to be one with the Father, and His works testify of this oneness/unity.

10 verse 31-33: *"Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."*

The Jews found this remark of Jesus "blasphemous", because He (in their eyes) being (just) a Man, made Himself God.

10 verse 34-36: *"Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"*

Scripture says that those, unto whom the Word of God has come (these are those that have been delivered and renewed by the Word of God), that they are "children of the Most High", and thus gods (Psalm 82:6). Therefore Jesus did not blaspheme when He said: "I am God's Son"! He could say this on the basis of Psalm 82:6, but He was and has been from eternity!

10 verse 37-38: *already discussed under verses 22-30.*

³ **From the Biblical Encyclopedia:** The feast of dedication or feast of the consecration of the temple was on the 25th Kislew (the ninth month of the Israelitic year, and, with us, in the month of December), and is the so-called Chanukah feast. Chanukah = dedication. One then commemorates the purification of the temple by Judes the Macabean in 165 B.C., after that the temple had been desecrated three years before by the Syrians under Antiochus IV Epiphanes. This feast was celebrated for eight days, approximately as with the feast of tabernacles (Sukkoth), but then in winter. One lights the houses in a special way. These days the so-called Chanukah lamps are well known. The Chanukah feast has become a feast of light.

10 verse 39-42: *"Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John (the Baptist) at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there."*

Many others in the land beyond Jordan (i.e. the land east of the Jordan) did believe in His being the "Good Shepherd".

Chapter 11

The by Jesus resurrected life.

11 verse 1-2: *"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)"*

The family at Bethany consisted of a brother and two sisters: Lazarus (this is the Greek form of Eleazar, which means: God helped). Martha (which means: mistress), and Mary (the meaning of this name is unknown; one sometimes thinks of mara: bitter). These three people, spiritually seen, typify the spirit (Lazarus), the soul (Mary), and the body (Martha) of the Christian, for they lived at Bethany (which means "house of poverty"), and a Christian originally also is poor in spirit. This threefold structure of man - namely spirit, soul and body - is also mentioned in 1 Thessalonians 5:23.

11 verse 3-5: *"Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus."*

Jesus loved this family, as He loves each sincere child of God as the apple of His eye (Deuteronomy 32:9-10). Lazarus, the type of the natural (and thus sinful) human spirit, must first die by God's works of grace. This sickness (and death) of Lazarus therefore was not to glorify the power of death, but served unto the honor and glory of God and His grace, for Jesus would revive Lazarus, a type of the human spirit, in order to let him live (John 10:10).

In every (sincere) Christian the spoken Word of God, by the overshadowing (or working) of the Holy Spirit, is thus raised to life, that he/she is born of God (namely reborn) (John 1:13), after he/she has shared the death of Jesus, by willingly dying to the old sinful life. Both processes, namely the process of dying by (voluntarily) sharing the death of Jesus, as well as the resurrection process by sharing the resurrection of Jesus, are (daily) developing processes, which are for the honor and glory of God's unsurpassed grace (Romans 6:5; 2 Corinthians 4:10-11 and 16).

And so the human spirit must be renewed as well (Ezekiel 36:26) by the submersion in the divine life (Ezekiel 47:1-5), after the old human spirit has been washed away in Jesus' blood (verse 25; 2 Peter 1:4), drowned in Jesus' blood (2 Kings 5:14), burned away by God's fire baptism (Malachi 3:1-3; Matthew 3:11-12).

11 verse 6: *"When he (Jesus) had heard therefore that he (Lazarus) was sick, he abode two days still in the same place where he was."*

Jesus (deliberately) waited a little longer before going to Lazarus, for the reason that the work of death had to take place in Lazarus; because he had to serve as a model for the dying (off) to the old life, the dying off of the old, sinful "I"-nature. Jesus wanted to arrive only on the fourth day after Lazarus' death (verse 17). For, on the fourth day after death man's body begins to decay. No one could then still say, that Lazarus was only seemingly dead.

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

Lazarus was resurrected to the honor and glory of God. But this was not equal to the resurrection of Jesus, Who, after His death on the cross, received a resurrection-body (1 Corinthians 5:42-44), for Lazarus still had a mortal body. For, as we already saw before, he had to be resurrected to serve as a symbol of the human, born-again spirit.

11 verse 17-24: *"Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs (about 3 kilometres) off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day."*

Martha was the first to hear of the (saving) coming of the Savior. So, we, too, are the first to hear through our body, of the redeeming Gospel of our God (Romans 10:17). Here, Martha is the symbol for the natural person, who hears the Gospel with his/her ear, and processes it in his/her mind. The natural mind is not adjusted to miracles, to a wonderworking God. Hence, when the Lord said to her, that Lazarus would rise from death, she as a matter of course thought of the general resurrection, which, according to God's promise, will take place at the end of time. For (the possibility) that her brother, who had lain in the grave for four days already, would rise up on that particular day, was to wonderful for her to believe!

11 verse 25-28: "Jesus said unto her, I am the resurrection, and the life: he (or she) that believeth in me, though he (or she) were dead, yet shall he (or she) live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee."

Jesus proclaimed to Martha that He was "the Resurrection and the Life", namely The One, That gives eternal (and thus the resurrection-) life to the people, who believe in Him (and this applied to Lazarus as well), and that the person, who believed in Him (sincerely), would not die spiritually for all eternity, because He would have renewed that spirit by the spiritual union with the living God; whereby the human spirit would have been delivered from the old (conscious or unconscious) relationship with satan, and would have received a new and permanent relationship with God and His Son, Jesus Christ. Martha did not understand this, and hence she gave an evasive answer to the Lord.

11 verse 29-37: "As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

Jesus could not do much, would the contact have remained only with Martha (the body). "He was still in that place where Martha met him." He had not advanced one step. But then He came into contact with Mary (the human soul, the inner heart/feelings of man). And, when she met the Lord, Mary said the same words that Martha did (for body and soul of the sincere person are one).

If the Gospel only reaches our hearing, and our heart is not touched by it, it will not have much effect. Neither (will anything happen) if only the human mind agrees. But when our soul is touched thereby, Jesus can begin His sanctifying work, and then He can arrive at the place of the human spirit in order to deliver it from spiritual death, and to raise it up in newness of life.

Jesus was very sorry for this family's situation. He wept! Likewise, Jesus is very troubled about our unsaved condition!

11 verse 38-40: "Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days (already). Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

Jesus wanted to raise Lazarus, but first He had to move all Martha's unbelief out of the way, that the miracle of the resurrection might take place for the honor and glory of God.

11 verse 41-43: "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth."

If there would have been belief in Jesus' power to raise Lazarus from death, they would have (gladly) removed the stone, which closed off the grave. And, after some hesitation, they indeed removed the stone. And so Jesus could, and did, sound forth His word of power: "Lazarus, come out!"

11 verse 44: "And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

For the servants of Jesus remains the work of the loosing of the graveclothes. Type of a born-again person, who still needs to be freed from all remains of the old, spiritually dead life, which are still wrapped around him/her, and which still mar his/her new life in Christ. Like the grainkernel still needs to be rid of its natural chaff; type of natural man, which needs to be freed from his/her old, sinful life.

11 verse 45-46: "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done."

This Jesus' act of power, Lazarus' resurrection, brought division among the bystanders. Some believed in Jesus; but others sided with His enemies!

11 verse 47-57: "Then gathered the chief priests and the Pharisees a (high) council (i.e. the Jewish court of justice in Jesus' days), and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover (feast) was nigh at hand: and many went out of the country up to Jerusalem before the passover (feast), to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will (come or) not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him."

satan hates this new (Christ-)life. He hated Jesus and tried to kill Him. He also hates us, Christians (Matthew 10:22-31), but He, Who dwells in us is stronger (mightier) than satan (1 John 4:4; Romans 8:31)!

Chapter 12

The necessity of the death of the Lamb.

The sevenfold sprinkling of the blood in seven Scripture passages.

From this moment on Jesus, as the Lamb of God, proceeded unwaveringly to Golgotha, for which purpose He came into the world (verse 27). God's justice demanded punishment for man's sin. The fall of man was no surprise to God... God already foresaw this before He created man, but He gave man a way out unto salvation, if at least man be prepared to turn to God, by sharing the sacrifice of Jesus on the cross of Golgotha. And we share it if we are willing to die (off) to our old, sinful life. Seven Scripture passages in this chapter will indicate seven times the necessity for the blood of God's Lamb to be shed to work man's reconciliation with God. At the symbolical Tabernacle or temple act on the Great Day of Atonement (Yom Kippur)⁴ the high priest also was to sprinkle before the Ark of the Covenant seven times the blood of the sin offerings (Leviticus 16:14-15). Seven is the biblical number of completeness/fullness. Therefore the sevenfold sprinkling of the blood by the high priest also speaks of complete deliverance offered unto us by the blood of God's Lamb (Hebrews 9:12-14), whereby the purified and sanctified person, spiritually seen, could come (before and in) the throne of God (Hebrews 7:25; Revelation 3:21). Seen in the light of the Israelitic Tabernacle this means that we can enter the Holy of holies of God's Tabernacle, and in an absolute sense, share the complete union with our almighty God, symbolised by the Ark of the Covenant. Naaman was to wash himself seven times in the Jordan to become completely pure (2 Kings 5:14).

⁴ **a:** The Great Day of Atonement was on the tenth day of the month Tishri (the seventh month of the Israelitic religious year; the first month of the civil and economic year; with us this is around September/October). The directions for this day we find in Leviticus 16 and 23:27-32. See for the fulfilment in Christ Hebrews 9. From Leviticus 16 we find that even the high priest could not enter the Holy of holies at any time and without special ceremonies. He and his house needed reconciliation as well. The people of Israel and the holy place themselves had to be reconciled too. Just once a year, on the Day of Atonement, the high priest of Israel entered into the holy place with the shed blood of the sin offering, sacrificed on the Altar of burnt offering; and in this way reconciliation was worked with that blood. "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." (Leviticus 16:19). Fasting was required for this day. The Great Day of Atonement impresses man with the holiness of YaHWeH (i.e. God), but also with the sinfulness of man, even of the people of the covenant (Israel) and its most holy persons, and thus of the necessity of the offering of Christ on the cross of Calvary. The "Once-for-all sacrifice" of the Lord Jesus Christ on Calvary is the foundation of all! Seven times that blood had to be sprinkled, and so this ministry of Christ (as Mediator of the New Testament) symbolically reaches unto the end of the seven times... A ministry of reconciliation, which lasted until the end of the present dispensation.

b: The Great Day of Atonement, therefore, is a spiritual feast, which taught, and teaches, Israel and us that the sinner can only be forgiven and reconciled with God by that once finished, for all humanity of all time, sacrifice of the Lamb of God, because He worked an eternal salvation there, and because that offering-blood was accepted by the heavenly Judge (Hebrews 9:11-12).

The 1st Scripture passage that speaks of the Blood.

12 verse 1-11: *"Then Jesus six days before the passover (feast)⁵ came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence (i.e. a Roman coin worth around 40 cents), and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and (among the apostles was the one that) had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you: but me ye have not always (with you). Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus."*

Here is spoken of the anointing Jesus received from Mary of Bethany as "a preparation unto His burial". This anointing took place in the house of Simon the Pharisee (Luke 7:36-50).

With this anointing with very costly (spike)nard, Jesus in fact was glorified as the Lamb of God, Which would take away the sin of the world, by Mary, who, driven by the Holy Spirit and by her gratitude, anticipated His death.

The bottle of (spike-)nard had to be broken for her to pour out this nard over Jesus. Similarly, if our gratitude and love is to be revealed unto the world as a living testimony of the (new) Christ-life we have received by grace in the place of the old "I"-life, our own "I"-life must be broken if we bear in our heart the nard of grateful love for Jesus and His sacrifice brought for us.

Here, too, the deadly hatred of the high priests who rejected Him, is expressed (verse 10).

The family of Bethany - namely Lazarus, Mary and Martha - is shown here "in resurrection power". Lazarus took part in a meal (verse 2), a symbolical image of the participation of our spirit in the Tree of Life (Revelation 22:14), the Wedding supper of the Lamb (Luke 14:15-24; Matthew 22:1-14). Mary anointed Jesus with nard (verse 3), a symbol of the worship and praise of the soul. Martha served at this meal (verse 2), type of the body that is now serving in all activities concerning the serving and administering of the divine Wedding supper.

The 2nd Scripture passage.

12 verse 12-19: *"On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him."*

This passage is about the last time Jesus entered Jerusalem. This happened exactly four days before Jesus' crucifixion on the 16th Nisan, in accordance with the prophecy included in the establishment of the Passover feast (see Exodus 12:3-6). From then on the divine Lamb had been "in store" in order to be "slaughtered after four days, in the evening (at dusk)". Jesus entered Jerusalem, in accordance with Zechariah's prophecy (9:9), riding on a donkey, to be applauded by the people as Israel's King. The people had other intentions than Jesus had, and they thought that He would intervene politically to deliver them from the hated yoke of the Romans. Jesus disappointed

⁵ **From the bible encyclopaedia.**

Under the name Passover one could draw together the Passover and the feast of unleavened bread. The establishment of the Passover we find in Exodus 12:1-28; 13:3-10; Leviticus 23:4-8; Numbers 28:16-25; Deuteronomy 16:1-8 and 16. In the month of the exodus out of Egypt YaHWeH commanded Moses and Aaron to say to the Israelites that the head of every family had to take a lamb on the 10th Nisan (also called Abib, with us around March/April), which from then on was to be the first month of the year (see Exodus 12:2; 13:4; 23:15). If the family was too small for one lamb, then they had to share one lamb between two families with the nearest neighbors. In this institution the family is a unity, represented by the head (of the family), acting as a priest, which at a later date was replaced by the priests and the Levites (see Deuteronomy 16:5). It had to be a perfect, male lamb, of the sheep or goats. The lamb was to be slaughtered on the 14th of the month, "in the evening" (Exodus 12:6; Deuteronomy 16:6), i.e. at dusk. The blood of the lamb had to be brushed on both side posts and on the upper doorpost of each house. The flesh was to be eaten the same night with unleavened bread and bitter herbs. The lamb was to be roasted over the fire. No bone thereof was to be broken (Exodus 12:46). Nothing was to be left for the next morning. Moreover, Israel was to eat unleavened bread from the 14th to the 21st day of the month, thus 7 days. On the 1st and 7th day of the feast there was to be a holy meeting. And, every day, besides the normal offerings, feast-offerings were to be brought. The Passover is the feast of the saving passing-by of the Lord: "...and when I see the blood, I will pass over you..." (Exodus 12:13). It points to the being spared, by the blood of the lamb, of the judgement YaHWeH brought over Egypt in the tenth plague: the death of all firstborn. The feast of the unleavened bread commemorates the haste at the exodus (Deuteronomy 16:3), thus the exodus itself. For the symbolical meaning of the Passover, see John 1:29 and 36; 1 Corinthians 5:6-8. The later Jews distinguished between the establishments, which applied to the Passover in Egypt, and those which continued to be valid. They considered the choosing of the lamb on the tenth day, the brushing on of the blood on the houses, the eating of the Passover lamb in travelling clothes and with anxious haste, not repeatable.

them in their assumptions, and their "hosannas" would soon be replaced by their "crucify Him! "But Jesus, as a willing "donkey", wanted to lead man – through His death and resurrection – to the eternal, heavenly New Jerusalem. There He would be an eternal King to man, in order for them to reign with Him in the New Heaven and the New Earth(s). In verse 19 we again see the bitter hatred of the Pharisees emerge/appear.

The 3rd Scripture passage.

12 verse 20-24: "And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

There were some Greek proselytes (these are converts), who had also come to Jerusalem to celebrate the Passover feast there. They desired to see Jesus, because they had heard so much about Him. The demand for Jesus, the Redeemer and Savior, would soon sound throughout the entire heathen world (heathenism/heathendom). But before they could receive their salvation through Jesus "the (divine) Seed, the corn of wheat, first had to fall to the ground and die; only then it would bring forth much fruit" (Genesis 3:15; Isaiah 53:10-12).

The 4th Scripture passage.

12 verse 25-30: "He/she that loveth his/her life shall lose it; and he/she that hateth (does not love) his/her life in this world shall keep it unto life eternal. If any (wo)man serve me, let him/her follow me; and where I am, there shall also my servant(girl) be: if any (wo)man serve me, him/her will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes."

Jesus' death on the cross, the shedding of His blood, was a substitute for each child of God (for He died for our sins). Therefore each child of God must share (in the spirit) the death on the cross and the resurrection of Jesus Christ (Romans 6:5; 1 Corinthians 2:2; 2 Corinthians 4:10-11). We are to follow Jesus in His death and resurrection to be able to truly serve Him (Luke 9:23-25). For we can only rise in "newness of life" if we have died (off) to our old, sinful life. The Father glorified His Name in Jesus Christ, and He shall glorify His Name also in all, who have come to full (spiritual) maturity in the Christ-body.

The 5th Scripture passage.

12 verse 31-36: "Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them."

The whole world must be brought under God's dominion again (Romans 8:18-21). By Jesus' death and resurrection the keys of hell and death have been snatched from satan (Luke 11:21-22; Revelation 1:18), and have been given to the Church (Matthew 16:19; Ephesians 4:7-13) that Jesus again be King of the world (Revelation 11:15; Psalm 2:5-12), while His Church, as His Body here on earth, may reign with Him (Matthew 5:5; Psalm 37:11; Revelation 20:4). And not only reign over people, but over all satanic forces (also, and especially those in man).

This (divine) work began after His resurrection, and shall be concluded at His return on the clouds, in great power and glory, which will take place at the end of time (Matt. 24:30; Rev.19:11-14).

Then He shall reign over His Church in the Millennium, together with His elders (they, who have reached spiritual maturity here on earth) (Isaiah 24:23; Luke 19:17 and 19; Revelation 20:4). After that, when His entire Church will have reached (full) maturity (Ephesians 4:12-16), He shall reign, with the entire Church, in the New Heaven and over the New Earth(s) for all eternity (1 Corinthians 15:24-28; Isaiah 65:17-25; Revelation 21:1-27).

We are all called to share Jesus' royal anointing for ever (1 Peter 2:9; Revelation 5:10), as we will share His priestly anointing here on earth (He the High Priest, we His priests). On the new earth(s) (Isaiah 65:17-25) there will be a new generation of people, when we have been perfected as countless sons of God. There we shall serve God for all eternity, and share His dominion. (See also my study on the Millennium and thereafter.)

The 6th Scripture passage.

12 verse 37-43: "But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed (or: who has seen that God had His hand in all these miracles)? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw the glory, and spake of him. Nevertheless among the

chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God."

It was because of the unbelief of the chief rulers of the Jews, that Jesus was taken to the cross. This also happened because of the un-confessed belief/faith of many chief rulers, because they feared to be banned from the synagogue, and because they loved the praise of people (more). But the truth behind these circumstances is that the Father Himself led His Son unto death for the salvation of man (Isaiah 53:10; Hebrews 9:14; Hebrews 10:8-9).

The 7th Scripture passage.

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

True faith in Jesus and (complete) submission to Him – that He might prove in the believer His work on the cross of Calvary, finished for us – brings eternal life to man (John 1:12; 3:16), but whoever does not believe will receive eternal condemnation (Matthew 25:41; Mark 16:16; John 3:18-19). Also: whoever believes, but does not obey Him comes under God's judgement (John 3:36). Unbelief in Jesus' shed (for us), atoning blood will cause God's judgement to come down on the sinner's head in all fullness (Matthew 25:41).

Chapter 13

Participation in the Nature of God by His excellent grace. (Part I)

Their seven distinguishing marks.

The chapters 13 and 14 tell us that we are called unto an intense union with our almighty, holy God! This is a divine plan, which already existed before the foundation of the world (Genesis 1:26; Ephesians 1:3-6; Revelation 21:3-7). Seen in the light of the Israelitic tabernacle, this perfect union is being expressed by the Ark of the Covenant (Exodus 25:10-22; Hebrews 9:3-5). This covenant chest, made of shittim or acacia wood covered with leafgold, typifies the perfect (Bride-)Church. Inwardly she is united with God in His threefold revelation forms, depicted by:

- tables of the two Law (type of the Father);
- the bowl of manna (type of the Son);
- Aaron's budding staff (type of the Holy Spirit).

But also outwardly she is in a profound (marriage) union with our God. With the Ark of the Covenant this was expressed by:

- the gold mercy seat (type of the Son);
- the two cherubs of pure gold (type of the Father and the Holy Spirit).

This mercy-seat with over it the two cherubs had to be made of one lump of gold. The goldsmith had to forge this entirely in the form desired by God. Through this symbolism the fact is being expressed that our God is one Being, one Person, one Lord, and thus NOT a trinity (**not** three divine persons, together forming a spiritual unity) as is taught by many. In Deuteronomy 6:4 it is literally written: "*Hear, O Israel, YaHWeH is our God, YaHWeH is One (Person)*".

In order to be equal to Him the Christ-nature must be poured into (planted in) us (1 John 3:2; Romans 5:5; 8:29; Philippians 3:20-21; 2 Peter 1:4), that we, together with the Son, might be images of God for all eternity (Genesis 1:26; Ephesians 3:10; 1 Peter 2:9). Romans 8:17 and Genesis 15:1 also speak of this union with and in God.

1.

As His images we must share His loving care and meekness.

13 verse 1-17: "Now before the feast of passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is

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

The Church, as the (spiritual) Body of Christ, must share the same loving care for each other, which lived and lives in Jesus too. She must also share the same meekness He had; Who, being Master and Lord, humbled Himself and washed His disciples' feet. Therefore we, too, no matter what wonderful calling we may have in the Body of Christ, should never consider ourselves higher than any other in that Body (Philippians 2:3), but must submit ourselves unto each other in the (holy) fear of God (Matthew 11:29; Luke 17:10; Ephesians 5:21).

Jesus was their Master and Lord, yet towards His disciples He showed the shape of a servant (1 Peter 5:1-3). Hence true leadership in the Church is also a serving leadership, which means that one is willing to serve the other(s), and care for them unto the (spiritual) maturity in Christ (Ephesians 4:12-16).

On the other hand we also should be willing to gratefully undergo/accept this being served by the other, that we, in ever increasing measure, may share Christ and, through Christ, God!

Not all in the (earthly) churches belong to Christ.

13 verse 18-30: *"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom (or: sitting close to Him) one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast (or: leaning over to Jesus) saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop (i.e. a piece of bread), when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night."*

Already in the first group of future fellow-laborers there was a Judas Iscariot, who would betray Jesus... So also in the "model-church" of Philadelphia "synagogues of satan" were found in the midst of the true believers (Revelation 3:9). And so also, in the last days, many "Christians", often without realizing it themselves, will have been influenced by satan, and will come to false (satanic) "Pentecost experiences", to a (satanic) imitation of the Holy Spirit. These are people who receive their charisma from hell (Matthew 7:13-23; 24:5, 11 and 23-26; 1 Corinthians 13:1-3; 2 Corinthians 11:13-15; 2 Thessalonians 2:9).

Personally I, in a night vision (i.e. dream, vision), saw the following: I saw a cheering and singing group of people rise up and all disappear in a gaping tiger's mouth!

The "Pentecost experience" (the experience of the infilling with the Holy Spirit) borders on spiritualism! For we, too, who are (really) filled with the Holy Spirit, have contact with the "paranormal/super-natural", but we have this contact with (and seek it with) Jesus Christ, our risen Savior (1 Corinthians 2:2), and His Holy Spirit, Which He sent to us (John 14:15-17; Revelation 5:6).

If we move into the "paranormal/supernatural" **without** Jesus - Who is the Way, the Truth and the Life (unto the Father) (John 14:6) - we make contact (and will have contact) with the lie and death, with the satanic world of spiritualism; even if they seem to be "angels of light" (2 Corinthians 11:14-15; Deuteronomy 8:9-14).

2.

True discipleship is characterized by divine brotherly and sisterly love.

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

Jesus (through the offer of His life on the cross of Golgotha) fulfilled the will of God unto the salvation of humanity from satan's power. Thus He shall bring all, who (sincerely) are willing, in the righteousness of God. He did, and does, this driven (motivated) by the love of God in Him (Hebrews 10:5-10; Psalm 40:7-11). And, because this love of God towards humanity was expressed through Him (John 3:16), the Father was glorified in Him (verse 31). Hence the Father would also glorify Jesus soon, by making Him to return unto and in Him (John 16:28; 17:4-5; 1 Corinthians 15:28).

We, too, will glorify God already here on earth, if we reveal His divine nature and love (2 Peter 1:4); if we, as members of His Church show each other God's love. This divine love (the ripe fruit of God's Spirit in us; Galatians 5:22) is the mark of true discipleship. This divine nature and love are also the characteristics of the eternal, divine life within us, the Christ-life, wherein we share and which makes us victors over satan and all his hordes (Romans 8:35-39; Colossians 3:14).

3.

Members of the Body of Christ are further characterized by the courage of the Lion of Judah.

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

Human religious courage will soon turn out to be weakness. Through the grace of God our personal weakness must develop unto the courage of the Lion of Judah (type of Jesus as Victor) (Joshua 1:6-9; 2 Timothy 1:7).

Chapter 14

Participation in the Nature of God... (Part II)

14 verse 1-2: *"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."*

On our way to the perfect unity with God many stages/phases of the development of being in Christ are known. It is expressed here by the "many mansions", which are in the Father's house (compare also Ezekiel 47:1-5).

The Lord comforts us herewith and warns not to be envious (of each other), if a brother or sister, spiritually seen, is in a more wonderful phase than we are (Psalm 68:17, literal translation), for He wants to bring all of us "to the measure of the stature of the fullness of Christ" (Ephesians 4:13). Rather let us all rejoice that we are all on the (spiritual) Road to this perfect unity with and in our God (Hebrews 12:22-24).

14 verse 3: *"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."*

When the moment of our earthly dying (in Christ) has come, then Jesus will come and get us to further lead us into that House of the Father with its many mansions (2 Corinthians 5:1-4), and there we will grow further in Him until we will have achieved the eternal fullness/perfection in Christ (Revelation 22:2 and 14).

14 verse 4-6: *"And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."*

Jesus will bring us unto the above-mentioned glory, unto that being (the dwelling) in Christ (2 Corinthians 5:17-18 a and Hebrews 6:3). He is for us the Way, the Truth, and the Life (John 14:6; 1 Corinthians 1:30), Who will lead us to the Father in heaven.

14 verse 7-11: *"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."*

There is a deep/profound unity in being and labor between the Father, and the Son, and the Holy Spirit (John 5:19-23; 1 John 5:7). Hence they are NOT three Persons, but they are **one** Person, **one** Being with three revelation forms, three parts of the same God (Deuteronomy 6:4).

14 verse 12-14: *"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."*

So, we shall, being (perfectly) in Christ, do the works of Christ (John 6:28; Philippians 2:13; Ephesians 2:10), and our intercessions made in the Name of Jesus, and we being members of the Body of Christ, be answered.

4.

Members of the Body of Christ are clothed and submerged in the Power and Strength of the Holy Spirit.

14 verse 15-17: *"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."*

All, who have sincerely adopted Jesus as their Redeemer and Savior (John 1:12), and who love Him with all their heart (Romans 8:28), will receive the Holy Spirit, also named the Comforter or Paraclete – if they keep His commandments (His Word), namely Himself (Who is the **living** Word); and let His works of death and resurrection grow (work out) in themselves. (Paraclete is a Greek word which means admonisher, advocate, mediator/intercessor, and also comforter). If we remain faithful to Him, this Holy Spirit will remain our gift for all eternity. He will then stay with us (Matthew 28:20; Hebrews 13:5b), overshadowing us just as with Mary (Luke 1:35); pouring out the Christ-nature into us; and He will and shall even come and dwell in us Himself, submerging us in Himself (1 Corinthians 12:13; Matthew 3), and thus clothing us with the strength of God's might (Acts 1:8; Ephesians 6:10); that we, by Him (i.e. the Holy Spirit) might do wonders and signs in Jesus' Name, and also in Jesus' Name bind satan and his hordes, and condemn them; to so free the way for God's children (1 Corinthians 12:7-11; Obadiah verse 21, literal translation).

14 verse 18-20: *"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."*

This return of Jesus', after His resurrection and ascension, will be in and by the Holy Spirit (1 John 5:6-8; 2 Corinthians 3:17); just as was the case when Jesus promised the murderer on the cross that he would be with Him in paradise (Luke 23:43); while Jesus Himself still was in the depths of Hades (i.e. the realm of the dead) (for three days and three nights) (Matthew 12:40; Acts 2:24-27).

5.

Members of the Body of Christ will more and more share the same nature as Christ's (2 Corinthians 3:18).

14 verse 21-22: *"He/she that hath my commandments, and keepeth them, he/she it is that loveth me: and he/she that loveth me shall be loved of my Father, and I will love him/her, and will manifest myself to him/her. Judas (also called Thaddeus, James' brother) saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"*

The Christ-nature will also reveal itself unto them and in them (John 14:21; Romans 5:5; Galatians 1:15-16; 4:19; 2 Corinthians 4:10-11; 2 Peter 1:4).

6.

Members of the Body of Christ at last will form a dwelling place (namely a spiritual temple) of the Father and the Spirit of Jesus Christ (Ephesians 2:22).

14 verse 23: *"Jesus answered and said unto him, If a man love me, he/she will keep my words: and my Father will love him/her, and we will come unto him/her, and make our abode with him/her."*

They will be changed until the full righteousness of God dwells in them, whereby they will be true images of God, just like the eternal Son (Genesis 1:26; Romans 8:29; Ephesians 4:24). Hereby the, for us, initially unapproachable God and Father (1 Timothy 6:16) has been made approachable for us; because of which we may live in the fullness of God, and the fullness of God may dwell in us (John 17:24; Revelation 21; Hebrews 12: 22-24; Ephesians 3:19).

14 verse 24-26: *"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."*

It is God's Spirit, Who is also the Spirit of the Lord Jesus (1 Corinthians 15:48; 2 Corinthians 3:17-18), Who leads us to all truth and righteousness (John 16:13; Romans 8:14; Hebrews 12:2).

7.

Members of the Body of Christ taste God's peace.

14 verse 27: *"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid (or anxious)."*

They are also bringers of peace (or: peace-sharers); see Matthew 5:9; 10:12-13; Hebrews 4:3a).

14 verse 28-31: *"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence."*

Again, Jesus' death on the cross, and His dying were (and are) necessary in order to give us this glory in Him, and Jesus was determined to fulfill this will of love of the Father towards us (Hebrews 10:5-10).

Chapter 15

Unity with God's Spirit results in a flourishing ministry.

Seen in the light of the Israelitic tabernacle, this chapter is typified by the budding rod of Aaron (Numbers 17:1-11). The priest's staff (type of the priestly ministry), thus the anointing of the person whom God has called unto a certain task, will flourish in this ministry, and bear fruit. This is God's testimony that He has appointed His servant. In this respect there is for God's servant a visible and an invisible blessing on his labor, a blessing he sees here on earth, and a blessing he will only see in eternity.

The "budding rod of Aaron" could be likened to the flowering branch. It grows and flowers and bears fruit, because it remains in the Vine; because it shares the life-giving sap of the heavenly Vine, and because God, the heavenly Husbandman, has given it His strength to bear fruit abundantly and permanently (verse 16).

15 verse 1-5: *"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; He/she that abideth in me, and I in him/her, the same bringeth forth much fruit: for without me ye can do nothing."*

Jesus Christ, the eternal Son of God, from the beginning was the only Revelation of the Godhead, and His creative Being, the Only One, Who propagated God's blessing in the power of the Holy Spirit. However, it pleased God to cause more sons to be born, that the eternal Son might be "the Firstborn among many brothers" (Romans 8:29) and these sons (mentioning again that also spiritually mature/ perfect daughters, spiritually seen, are/will be God's sons) He would draw from fallen humanity (Romans 8:19-21), after He would have reconciled the sin of man in Himself. This eternal plan God already had at the creation of man (Genesis 1:26).

In this revelation (i.e. in this spiritual body) of the Godhead, the eternal Son would limit Himself to being the Head of God's body; thus the Son is the Head (and therewith the Chief [in command] /Principal) of the church members. The newly acquired sons would then, as members of the remnant of that body, function in and by the power of the Holy Ghost (1 Corinthians 2:12 and 27; Ephesians 1:22-23; 4:12-16; 5:23).

Our natural body at all times is subject to and dependent on the initiative and the management of the head where the central nervous system is located. So it is with the spiritual Body, namely the Church: it is subjected to and dependent on the initiative and the management of her Head, Jesus Christ. In above image of the heavenly Vine He would limit Himself to being the Vine, that we could be the branches thereof. A vine is nothing without its branches, just as the head would be nothing without the body; but the branches wither without the vine and the body dies if it loses its head! *"Without Me", Jesus said, "you can do nothing"*. The one who prepares all this is the Spirit of God, indicated here by the heavenly Husbandman, Who cleanses the branches by His spoken Word.

Hence the branches are the type for sonship which the Lord Jesus, the heavenly Vine, causes to grow within us by giving us His life-giving sap (Romans 8:29-30; Galatians 1:15-16; 4:19; 2 Corinthians 4:10-11). This sonship will only grow within us if we are and remain in Christ; if we remain in a profound relationship with Jesus Christ, the heavenly Vine. It has also been established by God, that we, just as the branches, will flower and bear much fruit; which means that we, Christians, are called to bring many out of the world unto Christ.

15 verse 6: *"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."*

Should such a newly acquired son of God not live and work in close dependency on the eternal Son, because an independent spirit has come over him/her, then this sonship will wither in that called person, and he/she will be cast in the fire of condemnation, together with the sinners. But if such a newly acquired son of God does remain in the eternal Son, and in the power of the Spirit of God, then he/she will be characterized by seven signs.

Seven characteristics of a true branch of the Vine.

1st sign: Answers to prayers

15 verse 7: *"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."*

If we are, and remain, truly in Him, then our inner desire will be in accordance with the will of the eternal Son. He/she then prays to the Father in the Name of (thus on behalf of) Jesus (John 14:13-14; 15:16; 16:23-24 and 26-27; Philippians 2:13; James 5:16).

2nd sign: Discipleship.

15 verse 8: *"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."*

A "disciple" is a follower. We follow Jesus in His death on the cross (by dying just like He did, but then to our old, sinful life - see Luke 9:23) and resurrection, and in His labor for His Kingdom (Revelation 14:4 c). The "fruit-bearing" as a characteristic is discussed at the seventh sign.

3rd sign: God's Love-nature is poured out.

15 verse 9-10: *"As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep (and obey) my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."*

This divine nature (2 Peter 1:4), this "being like God" (John 3:2), is being poured into us (Romans 5:5); built in (Ephesians 4:23-24), rained in (Hosea 10:12). This (divine) nature remains in us and grows in us, if we continue to walk in agreement with God's eternal Word, and the guidance of the Holy Spirit (Romans 8:14); in agreement with the heavenly law of the Spirit of Life (Romans 8:1-2), Who will then live and work in us (Philippians 2:13).

4th sign: Divine joy.

15 verse 11: *"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."*

A lasting joy fills them (Romans 14:17), because, in the spirit, they continue to remain before the face of God and of His eternal Son (Psalm 16:11; Matthew 18:10; 1 Peter 1:8; Hebrews 1:9).

5th sign: Brotherly love.

15 verse 12-13: *"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."*

Sincere brotherly (or sisterly) love for each other characterizes this newly acquired sons of God. They deem the revelation of Christ in the other of higher value than their own (Romans 12:10; Ephesians 5:21; Philippians 2:3; 1 Peter 5:5). Thus, there is no envy whatsoever. This shared brotherly love characterizes the true disciple of Jesus Christ (John 13:34-35).

6th sign: Obedience as a friend of Jesus'.

15 verse 14-15: *"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."*

Friends of Jesus' know and recognize His inner voice and obey Him at all times. Jesus reveals then unto us what He is going to do through the Holy Spirit (Genesis 18:17; James 2:23; John 16:13).

7th sign: A rich, eternal fruit-bearing.

15 verse 16-17: *"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another."*

Such Christians are chosen to go out into the world to, in the power of the Holy Spirit, bear fruit (namely save souls) in the world unto the forming of the Church, the Body of Christ. It is not our plan and desire to bear (much) fruit, but it is His plan and predetermination to use us in this way! In the (local) church, therefore, there should be brotherly love.

A result of this unity with God is hatred of satan and of the world!

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

However, we should not hate the evil person, but – by the new nature of Jesus – rather love and bless him/her (Matthew 5:3 and 8-48), because He loves them and seeks to save them (John 3:16). But we should resist the power of the evil one (namely satan) (James 4:7; 1 Peter 5:8-9; Ephesians 4:27; 6:12), bind it and condemn it (Isaiah 54:17).

We in no way have to fear that hatred, for the Comforter, God's almighty Spirit, is with us.

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

In the midst of the pressure and resistance from satan and people, let us go forward bravely in the spirit of the victor (Joshua 1:69; 2 Corinthians 2:14), and continue to proclaim in the world our testimony of Jesus' victory over satan, for the Almighty and Conqueror is, and remains, with us (Matthew 28:18-20; Romans 8:31; Hebrews 13:5b; 1 John 4:4).

One also finds this hatred in the false church.

16 verse 1-4 *"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you them. And these things I said not unto you at the beginning, because I was with you."*

Leaders of (especially the established) churches, but also leaders of churches which do not know and experience Jesus Himself and God's Spirit personally, will ban (chase away) sincere (spirit-filled) Christians from the church or congregation. There also are (to be) (church-)leaders that will torture unto death sincere Christians (Revelation 17:1-6).

Chapter 16

Being in communion/touch with the living Word brings justice, peace and joy to the whole world.

What communion with Jesus, the living Word, brings us.

16 verse 1-4: *See end of Chapter 15.*

1. Jesus, God's living Word, returns to us by the Holy Spirit.

16 verse 16-20: *"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."*

Jesus, the living Word of God, would return unto His disciples in and by the Holy Spirit (John 14:18-20), to come and dwell in them in order to be able to, from heaven, work on earth as God's High Priest to share the finished work (on the cross of Calvary) with all who (sincerely) repented unto God, and submitted themselves to Him (completely). Thus working through the Christians in and by the Holy Spirit He would be able to do this worldwide. As the Son of man on earth He could only do it within human limits, but now through the omnipresence of the Holy Spirit (Matthew 28:20; Revelation 5:6).

2. Through the Holy Spirit He will then convict us of our sins.

16 verse 8-9: *"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me;"*

God's living Word, proclaimed in and by the Holy Spirit through His disciples, will, first of all, convict the world, namely sinful man, of sin as the whole world is evil (i.e. is in the power of satan) (1 John 5:19; Ephesians 2:1-5). The Lord does not convict us of sin to judge or condemn us (John 8:11 and 15), but to open our (spiritual) eyes for our lost state (deserving damnation) (Revelation 3:18), that we might repent unto Him and He might heal us (namely deliver us from our sinful, and thus lost, state).

3. God's living Word, God's righteousness, is then written on the table of our purified heart, and in our renewed thinking (Hebrews 10:16-17; Romans 12:12).

16 verse 10: *"...Of righteousness, because I go to my Father, and ye see me no more..."*

The Christ-life, namely God's love, is then poured out into our hearts (Romans 5:5). We then receive part of the divine nature (2 Peter 1:4) which will develop within us (2 Corinthians 4:16); the Christ-nature then takes shape in us (Galatians 4:19). And the world will be convicted of God's righteousness, as this will be revealed (i.e. visible) in and by the sanctified person. The Lord will be able to work this in us, because He has then risen from death and

sin, has won the victory for us (2 Corinthians 5:21; 1 John 3:8). Then we shall spread God's light and life already in this world (Matthew 5:13-14). Then, together with the eternal Son, we will have become images and revealers of the Father's being righteous, merciful and holy (Ephesians 4:24). Then, together with the Son, we will spread the Father's virtues (1 Peter 2:9). Then the fruit of the Spirit will grow in us unto full maturity (Galatians 5:22).

4. The living Word convinces the world of judgment, because the evil one was condemned by Jesus' death on the cross, and therefore all who choose to remain with satan will be condemned with him (i.e. satan)!

16 verse 11: *"...Of judgment, because the prince of this world (namely satan) is judged."*

The space of time (period) of God's mercy has its limits, and draws to an end (Genesis 6:3; Luke 13:24-25; Revelation 10:6). Then follows God's judgment over satan and his hordes, and over all people who continued to follow satan (Matthew 25:41).

5. The Holy Spirit leads us in all truth (John 17:17), in and by the living Word of God.

16 verse 12-13 a: *"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; ..."*

God's Spirit leads us completely into God's plan, in His perfect will, for us (Genesis 1:26; Romans 12:2). Then He will have changed, renewed, the entire person's spirit, soul and finally also his/her body - namely by the resurrection from the dead (2 Corinthians 5:17-18a; 1 Thessalonians 5:23; Philippians 3:21; Revelation 21:5).

6. The Holy Spirit will also proclaim to us future and eternal things.

16 verse 13b: *"...for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."*

God's Spirit also gives us the prophetic word, and gives us insight and knowledge thereof, for He tells His friends what He will do (Genesis 18:17; 2 Peter 1:19-21).

7. The Holy Spirit will glorify Jesus (through us), and not speak of Himself.

16 verse 14-15: *"He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."*

The Holy Spirit glorifies Jesus, because Jesus has finished everything for us, and because He, after His resurrection and ascension, was given unto us by the Father for our personal Redeemer and Sanctifier (Matthew 11:28-30; Acts 4:12; 5:31; 1 Corinthians 1:30; Revelation 19:10b).

16 verse 16-20: *Already discussed at the beginning of chapter 16.*

16 verse 21-22: *"A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."*

8. This unity, this becoming one with the living Word by the Holy Spirit, makes us to be born again of God (see John 3:3-8; 1 Peter 1:23-25; Titus 3:4-7; Luke 1:35).

We then experience the joy of this rebirth of God (Galatians 5:22), and the testimony of His Spirit that we are children of God (Romans 8:16).

16 verse 23-28: *"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: (but) again, I leave the world, and go to the Father."*

9. This unity with the living Word assures us also of answers to prayers (John 15:7 and 16), because His will fills us (see Philippians 2:13).

16 verse 29-33: *"His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."*

10. This unity with the living Word brings us peace with God despite the oppressions by satan and the world (see Romans 5:1; Galatians 5:22; Philippians 4:7).

In the light of the Israelitic tabernacle, this chapter is symbolized by the gold cruse of manna – type of the true heavenly Bread, namely Jesus' presence – in the Ark of the Covenant (Hebrews 9:3-4). The cruse/vessel itself typifies our being, which bears the heavenly treasure within his/her vessel (2 Corinthians 4:7). Here the "earthen" vessel, by God's (inter)action, has been changed into the gold of heaven.

Chapter 17

Unity with the Father.

Just like Jesus, the eternal Son, we may be united with the heavenly Father, and stand in the same relationship to the Father as Jesus does (Romans 8:15-16), because we, by (faith in and devotion to) Jesus, are born of God (John 1:12-13). Because of this we may "inherit God" (or: we will receive the qualities of God, by inheritance) (Romans 8:17), just like Jesus possesses Him (Colossians 2:9), Who is the Source of divine righteousness, holiness, and love. He comes to dwell in and with us (John 14:23; Revelation 21:3), after that we have been sanctified by His works of Word and Spirit, when our old nature has been truly washed away in His blood, and thus is dead (1 Peter 2:24).

In John 14:15-23 we find the increase (i.e. spiritual growth) to fullness of the submersion in God. If we love Jesus and keep His Word (i.e. obey His Word, and patiently and in faith wait for His promises), God's Holy Spirit will first come to us (John 14:16-17) to share with us the works of Jesus, obtained for us by His death and resurrection. So we are washed clean of our old nature in Jesus' blood; and Jesus, God's Son, will be revealed to and in us (John 14:21). And when the revelation of the Son has come to (spiritual) fullness by the renewing works of the Spirit and the Word (Titus 3:5), the Father Himself will come and dwell with and in us (John 14:23).

17 verse 1-2: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

So the Father glorifies His sons (whereby again is noted that spiritually mature/perfect daughters, spiritually seen, also are/will be sons of God), and He will make them known to the world - while still on earth (Romans 8:19; 1 Timothy 3:16); that they might bring the world unto Christ to the honor and glory of God, our Father (Isaiah 60:1-3; Habakkuk 2:20; Obadiah v. 21).

17 verse 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

We obtain the sharing in the eternal, divine life, the divine nature (2 Peter 1:4), because our heart is in unity with God and with Jesus Christ, because we know Him so intimately, and believe in Him and in His finished work (on the cross of Golgotha).

17 verse 4-8: "I have glorified thee on the earth: I have finished the works which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

To glorify God on earth is to declare Him to the world - by His revelation through us - that they, too, may share the sanctifying works of mercy of His Spirit (Titus 2:11; 3:4-7) by proclaiming His will and promises, His Gospel, to the world in the power of the Holy Spirit (verses 7-8).

Jesus' High Priestly prayer to the Father for us

17 verse 9-10: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."

Jesus prays to the Father for all the children of God (Hebrews 7:25). What did and does Jesus pray? What do we also have to pray to the Father in His Name?

17 verse 11-12: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

1. For our keeping in the Name of God, that we may be one as the Son lives in one united being with the Father.

17 verse 13: "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves."

2. That we may be full of God's joy.

17 verse 14-16: *"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."*

3. That we may be kept (safe) from the hatred of the evil one and of the world, because we are still in this world.

17 verse 17-19: *"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."*

4. That we may be sanctified in and by God's Word, so that we may fulfill our mission in this world.

17 verse 20-22: *"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one:..."*

5. For the unity of all God's children by their complete submersion in His Spirit and glory (1 Corinthians 12:13), in the fullness of God (Isaiah 60:1-3).

17 verse 23: *"...I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."*

6. For the perfection of all God's sons (and daughters) in Him, that God's plan and will are made known, through us (Romans 8:19-21).

17 verse 24: *"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."*

7. That we may share and behold (see) Jesus' full heavenly glory (1 Timothy 3:16).

17 verse 25-26: *"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."*

8. That God's (perfect) love be in us by our faith in Him, and by the revelation of God's Name to and in us, and by our unity with the Lord Jesus Christ.

Seen in the light of the Israelitic tabernacle, this chapter is symbolized by the two tables of the Law, which in their turn symbolize the Father-God as the Source, the Fountain, of all righteousness, which we may bear in us already here on earth (John 4:14b).

Chapter 18

The seven steps that lead to the actual shedding of the blood of God's Lamb. (Part I)

The next two chapters (18 and 19) of the Gospel according to John show us the seven steps in the life of Jesus, the divine Lamb, that led to the actual shedding of His blood, His death on the cross. This merciful payment of man's debt of sin was already met in the divine plan, which was already established in God's heart before the foundation of man's world (1 Peter 1:18-20; Revelation 13:8b).

For immediately after the fall, God already gave the fallen, first human couple the so-called "mother promise" (Genesis 3:15). The Seed of the woman – namely Jesus Christ and all the (spiritual) sons and daughters of God with Him, as His Body – would bruise the head of the sin-serpent; and the seed of the "serpent", namely the children of the evil one, they who obey satan, would bruise its (the seed of the woman's) (the sinews of the) heel; that is: they were allowed to hamper God's children in their labor for Him.

At the crossing point of the ages, the actual pay-off of the sin-debt took place on Golgotha. The sin offering (namely the sacrifice for our sins), by the divine justice, was demanded of God's pure and holy Lamb. Hereto Jesus, as the Lamb of God, came into the world (John 12:23-27). Hereby Jesus, as the Lamb of God, would break, demolish all the works of the devil – most especially the works he wrought (i.e. worked out) in man, in spirit, soul and body (1 John 3:8b); and so "obtained eternal redemption" for man (Hebrews 9:11-12). Hereby anyone, who comes to Him in faith, and who devotes him-/herself to Him, could be granted by His Spirit (Titus 2:11; 3:4-7):

1. **reconciliation** with God (Romans 3:25; 2 Corinthians 5:18; Colossians 1:20; 1 John 2:2; 4:10);
2. **forgiveness of sins** (Romans 3:25; 1 John 1:9a);
3. **deliverance from sins** (Romans 3:24; 1 John 1:9b; Hebrews 9:12);

4. **the divine nature**; a new (divine, Christ-) life (John 10:10b; Romans 3:26; 2 Corinthians 5:17-18a and 21; Hebrews 10:14; 2 Peter 1:4);
5. **divine power** and authority (Ephesians 6:10-11);
6. **fullness/perfection in Christ** (Ephesians 4:13; Colossians 1:28);

as sanctifying grace, based on His Word; that man will thus receive his/her inheritance (Romans 8:17), in order to live as a son of God (Romans 8:29), and to serve Him as priest-king (1 Peter 2:9) in God's eternal Kingdom (Revelation 21) for all eternity, glorified in Him in God's heavens.

1st step:

Prayer to the Father and the apprehension in the Garden of Gethsemane.

18 verse 1-11: *"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"*

In the Garden Jesus underwent a tremendous battle in prayer, (and was) full of stress, whereby His blood mixed with His perspiration when the inner battle (see Luke 12:50) came to a head. Here Jesus experienced the reality of His *"being made sin for man"* (2 Corinthians 5:21), with behind it the sneering power of sin, which formed (and still forms) the necessity to *"be made sin for man"* (John 3:14); if He wanted to deliver this person from sin and to (be able to) make him/her the righteous of God.

Fortunately for mankind Jesus resigned Himself to His Father's will, which, as we know, was established before the foundation of the world. And, when Jesus had fought His (spiritual) battle, the peace and determination returned to His heart. Jesus also rendered a last act of love towards those who captured Him, in order to cause them to repent and to believe. He showed them His authority in the Holy Spirit by causing them all to fall backwards. He also healed the right ear of Malchus, the high priest's servant, after Peter had cut off that ear (Luke 22:50-51).

2nd step:

Jesus led before the high priest of Israel.

18 verse 12-16: *"Then the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter."*

Jesus was first taken to Annas, the father-in-law to Caiaphas, who was high priest that year, and thereafter to the high priest himself. John was an acquaintance of the high priest. With Peter he followed the bringing forward of Jesus. When Jesus was led before Caiaphas these two disciples, therefore, were close to this event. And because of John Peter also was allowed to enter Caiaphas' house.

3rd step:

Peter's repudiation; Jesus accused by Caiaphas.

18 verse 17-27: *"Then saith the damsel that kept the door unto Peter, Art not thou also of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself (at the coal fire). They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew."*

Peter was there, in the yard, among the high priest's servants, and warmed himself around a fire, with them. The slavegirl, who was a doorkeeper, later asked Peter, whether he, too, was a disciple of Jesus'. He denied this! Hereafter some people around the fire asked Peter twice, whether he was a disciple of Jesus'. Again Peter was driven by fear, and he denied this, three times in total. After his last disownment the rooster crowed in that approaching dawn. Hereby Peter condemned himself. This happened according to the prophecy of Jesus (John 13:38).

In the high priest's council chamber the high priest questioned Jesus about His disciples, and about His teaching. Here Jesus was also struck in the face by one of the high priest's servants. Here Jesus finally/eventually testified that He was the Son of God, the Messiah, the divine King, Who would sit at the right hand of the Father, and Who will return on the clouds of heaven. Caiaphas then tore his clothes and accused Jesus of sacrilege and said, that, because of this (alleged) sacrilege, He was found guilty and was (sentenced) to die. Then Caiaphas' servants spat Jesus in the face, and beat Him with their fists (Matthew 26:63-67)

4th step: **Jesus before Pilate.**

18 verse 28-40: "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one (prisoner) at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber."

Because the chief priests had no right to kill someone, the next day they took Jesus to Pilate, and accused Him: that He called Himself King of the Jews, and by doing so rebelled against the only, lawful ruler in those days: the emperor of Rome.

Pilate, however, also because of his wife's dream (Matthew 27:19), was convinced that Jesus was innocent. Therefore he wanted to release Him through a custom of pardoning a convict on the day of the Passover feast. He therefore made the people choose to have either Jesus or Barabbas released, who had committed a murder in his revolt against the state. The people then chose to have Barabbas released...

And that, while Jesus is the Son of God the Father, Who is in heaven, while Barabbas means "son of the father". Barabbas was a murderer and troublemaker, and his actions show us of which father he was a son, namely of "the father beneath", which is the devil. The people chose this son of the devil over the Son of God; the troublemaker and murderer they chose over the Savior, while He had performed nothing but acts of love among them!

Chapter 19

The 7 steps... (Part II)

5th step: **The scourging/flogging of Jesus.**

19 verse 1-3: "Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands."

Pilate did not find any fault in Jesus (see John 18:38b), yet he had Him flogged by the cruel/rough soldiers, because he feared the people. They beat open his back, and so He underwent for us physical pains, that we might be delivered from satan's ravaging powers of sickness (Isaiah 53:5b; 1 Peter 2:24b). Mockingly they also put a crown of plaited sharp thorny branches on His holy head and further mocked Him by clothing Him in a purple robe. Purple, being the color of royal dignity. Falling on their knees, they said: "Hail, Thou King of the Jews!", but they simultaneously punched Him in the face (verse 3).

19 verse 4-5: "Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!"

Pilate again brought Jesus before the people, also to move them to pity. Jesus wore the crown of thorns on His bloody head, and the mock-robe around His bruised back. Pilate said: Behold, the Man! In other words: See, He is innocent and has already suffered so much innocently. Don't you have compassion on Him? Should I not rather release Him?

19 verse 6-7: *"When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God."*

The high priests and the temple servants cried out "crucify Him, crucify Him"! In other words: "Kill Him, we do not want Him", and the people echoed them in chorus! In his weakness, and at the same time because of his fear for the people, Pilate said: "You crucify Him then, for in my opinion He is innocent". But they answered: "He has slandered God, for He has made Himself the Son of God". This frightened Pilate even more. Was he standing before a divine Being?

6th step:

The death penalty (by crucifixion) of Pilate over Jesus.

19 verse 8-16: *"When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from henceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: (for) whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth (from the judgment hall), and sat down in the judgment seat in a place that is called the Pavement (Lithostrotos), but in the Hebrew, Gabbatha⁶. And it was the preparation of the passover (feast), and about the sixth hour (i.e. 12.00 noon): and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify you King? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away (to be crucified)."*

Now Pilate wished to hear Jesus say that he actually was the Son of God. But Jesus kept quiet. Finally Jesus said to Pilate, that he only had the power to crucify Him (to have Him crucified), because he was given the power from above to do so. Hereby we know that neither the Jews, nor the Romans, but God Himself, had Him killed (Isaiah 53:10), in order to be able to forgive humanity their sins through this pure and holy sacrifice of God's sinless Lamb. Pilate then all the more sought a reason to release Him. But the high priests then gave Pilate a convincing reason to pass to crucifixion: "Anyone, making himself king, rebels against the emperor; and by protecting such a person, one commits treason against the emperor". When Pilate became aware of this, his decision was quickly made.

7th step:

Jesus' crucifixion.

19 verse 17: *"And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha (Latin: Calvary)."*

Jesus had to bear (take up) His cross Himself, and go to the place of execution, namely to Golgotha. Jesus invites us to also take up our cross (voluntarily), and follow Him to Golgotha (for we must be willing to die to our old, sinful nature) (Luke 9:21-25). Jesus did this voluntarily, for us (John 12:23-27): that He, by the shedding of His atoning blood, might destroy all works of the devil (viz. sin, sickness and death) (1 John 3:8). By our faith in Him, and our being planted together with the dying of this Lamb of God, we will share the complete work of grace of His death and resurrection for us (Romans 6:5), unto the complete deliverance of our old, sinful nature and unto the resurrection in the new, divine life with Him (Romans 6:3-4).

19 verse 18-30: *"...Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout (in one piece). They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by,*

⁶ **From the Biblical Encyclopedia:** The judgment seat, thus the chair/seat of the judge, stood on a (possibly tiled) platform, outside, before the courthouse. Lithostrótos is Greek for paved, and Gabbetha means platform, height.

whom he loved (namely John), he saith unto his mother, Woman, behold thy son! Then saith he to the disciple (John), Behold thy mother!, And from that hour that disciple (John) took her into his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar (i.e. wine, sour as vinegar): and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and (He) gave up the ghost."

What took place on the cross, lasted from the third hour (i.e. 9 o'clock in the morning) unto the ninth hour (i.e. 3 o'clock in the afternoon). Six long hours the Lord Jesus hung on the cross (Mark 15:25; Matthew 27:46). In the sixth hour (i.e. at noon) darkness came over all the earth (Matthew 27:45). Thus the whole earth shared this process on the cross, this dying of Jesus, God's Son! During the first three hours there was (still) light. The Lord Jesus could then, if He so willed, still come off the cross, by divine intervention (Matthew 26:53). During these three hours Jesus spoke the three so-called "words of the cross", which all served the mercy of others.

1st word of the cross (Luke 23:34):

- Jesus asked His heavenly Father to forgive the Jewish people and their leaders, because they did not know what they were doing.

2nd word of the cross (Luke 23:43):

- Jesus promised the "good" murderer that he would enter eternal life and paradise.

3rd word of the cross (John 19:37):

- Jesus comforted His mother Mary by giving her John to take care of her, in His place.

Then came the darkness. From that moment on, the substituting death of Jesus, as Savior of the world, was irrevocable! The person who believes in this, and who has claimed this divine promise for him-/herself, is declared free, and is given grace (viz. eternal life). Jesus would completely pay off the debt of (the power of) sin by paying for it with the (voluntary) sacrifice of His life. For this purpose He was also "*made sin*" (2 Corinthians 5:21).

The words of the cross, spoken hereafter, related to Himself and His situation.

4th word of the cross (Matthew 27:46; Mark 15:34):

- Jesus voiced His sorrow, when the Father, the Source of all righteousness, had to abandon Him.

5th word of the cross (John 19:23):

- Jesus said that He was thirsty. Did He thirst (i.e. long) for common water, or for the Living Water (type of the Holy Spirit), which He now lacked; or did He thirst (i.e. did He, in the spirit, long) for the souls He would redeem by His death on the cross?

6th word of the cross (John 19:30):

- Jesus here assures us that the redemption of and for humanity had been, and is, completely finished, because He paid for it with His own life (Isaiah 53:4-6). Each repentant sinner, from now on, could be assured of the reconciliation with God, if, in faith, he/she would see to (Jesus' finished work on) Calvary.

7th word of the cross (Luke 23:46):

- With a loud voice, Jesus gave His Spirit into the hands of His Father, that His Father might do with it according to His holy plan.

During those mysterious three days and three nights, the Spirit of Jesus would descend into the realm of the dead (Matthew 12:40; Acts 2:24 and 27) to pay the price for the sin of man. Then, having paid (with His own life), He would destroy all dark powers of the sin of man in His own Being by having them shared with His death; by first having his sins revealed to the sinner to convict him of sin (Colossians 2:15). There in the darkness of the realm of the dead, a new divine light dawned after three days and three nights, namely the new, newly born of God, life of God's Son (Acts 13:30-39; John 10:17-38). This would, most certainly, have caused great upheaval in the realm of the dark. This light grew ever brighter, until Jesus raised Himself as a Conqueror, in the full Shape of His redeemership, there in the depths of Hades (i.e. the realm of the dead). He then went to the satan's stronghold and his throne. There He snatched the keys of death and hell, which kept the sinner captive in satan's prison, from him (satan) (Luke 11:21-22; Revelation 1:18); in order to leave them with His (own) (Matthew 16:19). From that time on satan no longer is the king, the prince, the sovereign of this world, although he is now still "squatting" in this world. Thus Jesus "took captivity captive" (by which is meant that He can now open the prison wherein sinners are kept in satan's power, if they repent unto God; hence they are also keys that give entry into God's Kingdom) (Ephesians 4:8). And, at His resurrection, He took with Him to the Paradise of the Forecourt, near the throne of God (where from that moment on all the dead go after their death), all those who were in the realm of the dead and had waited, in faith, for the salvation (by the Messiah promised by God).

Many bodies of saints, who had already died, were raised at that divine event (the so-called "introductory resurrection"; see Matthew 27:52-53). And this to the honor and glory of God. But not equal to Jesus' resurrection, Who after his death on the cross, received a resurrection body (1 Corinthians 5:42-44), for they (the saints) still had a mortal body. Jesus thus also "took captive the "prison" of man('s sin) to, if man had repented, set him/her free from sin.

Jesus' death and burial.

19 verse 31-37: *"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbathday, (for that sabbathday was an high day,) besought Pilate that their legs might be*

broken (that they might die sooner), and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

Jesus' bones did not have to be broken (Exodus 12:14b; Numbers 9:12), because He was already dead. After the piercing of His side, it was found that His blood had already broken down to "water and blood". This was a convincing proof of His death.

19 verse 38-42: "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus there-fore because of the Jews' preparation day; for the sepulchre was nigh at hand."

It was only after Jesus' death that Joseph of Arimathea and Nicodemus dared to openly show their faith in Jesus being the Messiah. They took Jesus off the cross, and wrapped His body in linen cloths, which had been soaked in spices, and laid Him in the sepulchre, which Joseph initially had cut out for himself (Matthew 27:57-60).

Chapter 20

The breakthrough of and into the divine life. (Part I)

Jesus was made sin for us (2 Corinthians 5:21; John 3:14) and won the victory over the power of sin for us by His death, resurrection and ascension. Thus God established in Him the great, divine power, which gives us the breakthrough unto the divine (and thus eternal) life, by which He can share with us His victory. By the sacrifice of His own life, He finished in Himself an eternal redemption for us (Hebrews 9:12), and an eternal, perfect life (Hebrews 10:14); things He wants to share with us, after His ascension, in and by the Holy Spirit, if we open our heart and life for Him, and are willing to yield to Him in faith.

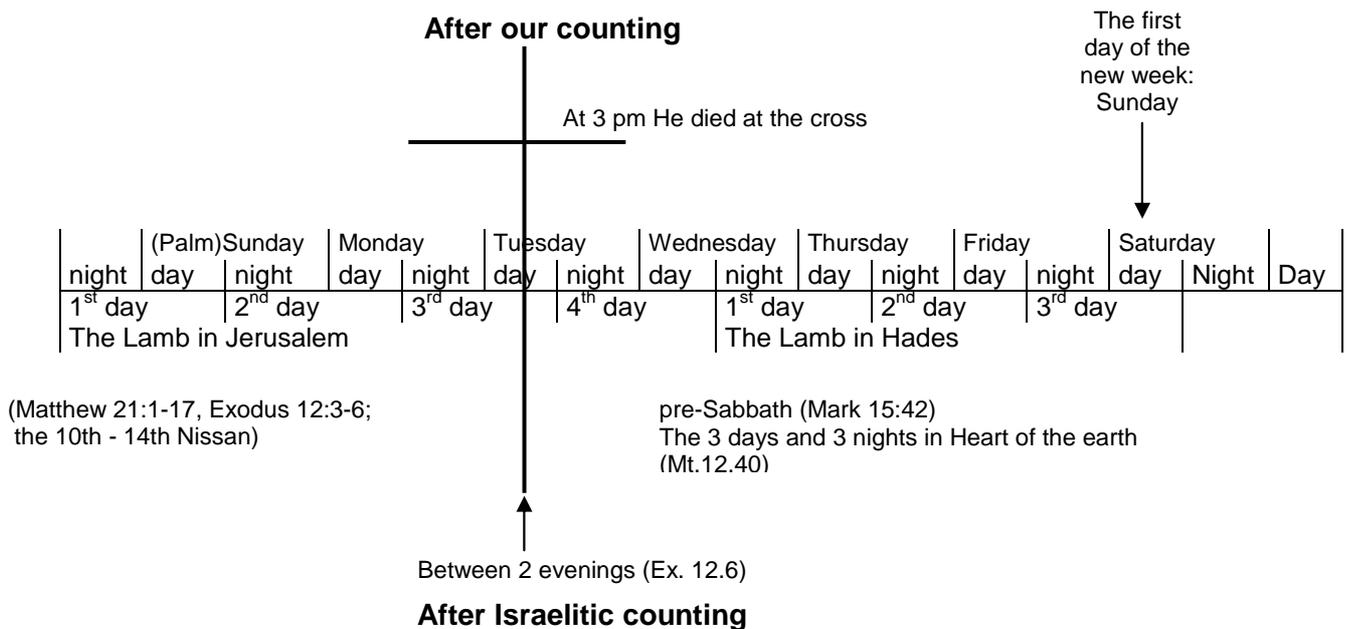
20 verse 1: "The first day of the week (the day after the sabbath) cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

On that first day of the (new) week the grave was empty. That day Mary Magdalene, and the other women, very early, "when it was yet dark", had gone to the grave. Jesus was already risen then.

According to Scripture, Jesus, just as, at the time, Jonah in the fish's belly, was to remain three days and three nights "in the heart of the earth", thus in the realm of the dead (Matthew 12:40). The problem is, that for a day and a night (24 hours, from 00.00–24.00 hrs) we begin with the day (the new day with us begins in the wee hours: 0, 1, 2 o'clock etc.), and end with the night (we speak after all of "day and night"); while in the Israelitic and also in the divine thinking "day and night" begins with the night and ends with the day (Genesis 1:5, 8, 13, 19, 23, 31).

Taking this into account Jesus must then have died on the cross on a Wednesday, at 3 o'clock in the afternoon, and **not** on "Good Friday", as the Roman Catholic Church teaches us. The outline/ schedule on the next page will explain it better. After our calculation Jesus must then have risen on Saturday evening – when the Israelitic, new week already begins at 18.00 p.m. – hence Mary Magdalene found the grave already empty on Sunday, "when it was yet dark".

Outline of the three days and three nights



Note:

We now also can understand better the term "on the third day" (Luke 9:22; 18:33), mentioned in relation to Jesus' resurrection. According to the Israelitic reckoning the Sabbath was the third day, which ends at 18.00 p.m. our time. Just after 18.00 p.m., when the new Israelitic day (Sunday) begins, He rose from the dead. In a manner of speaking one could still call this "on the third day".

The disciples began to believe in His resurrection.

20 verse 2-10: "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the line clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home."

Simon Peter and John went to the grave after that Mary Magdalene had told them about the empty grave.

Now you should know, that, before Joseph of Arimathaea and Nicodemus laid Him in the grave, after the custom of the rich among the Jews (Isaiah 53:9), Jesus was wrapped in cloths with spices (John 19:40). Because of this the cloths became very hard quickly. When Peter and John went into the grave, they therefore found the cloths as an empty and hard casing, just as a cocoon, out of which the butterfly came. They therefore then believed in His resurrection (verse 8).

Although Jesus had told His disciples many times beforehand about His death and resurrection from the dead, this was not driven home to them until this moment (Matthew 16:21; 17:22-23; 20:17-19; 26:2 and 12; Mark 8:31; 9:31-32; 10:33-34; 14:8; Luke 9:21-22, 9:43-45; 18:31-33; 22:22; John 3:14; 10:17-18; 12:32-34).

The appearance unto Mary Magdalene.

20 verse 11-18: "But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

At first Mary Magdalene, accompanied by Mary, the mother of James, and by Salome, the mother of James and John (see Mark 16:1), and by Joanne, the wife of Chusas, Herodes' steward (see Luke 24:10), had come to the grave to further anoint Jesus' body.

Later, when she saw the empty grave, it showed that in her hurry Mary Magdalene had gone to the disciples, alone, to tell them of the missing body (verses 1-2); after which she came back to the grave after Peter and John. She cried there for this missing, dear body of Jesus.

After the appearance of the two angels, Jesus Himself appeared unto her to comfort and surprise her. Initially she thought he was the gardener of Joseph of Arimathaea. Until Jesus made Himself known to her...

Mary Magdalene then was not allowed to touch Him, something He did allow the other women to do; after they had gone to the disciples, after the appearance of the angels, to tell them of His resurrection (Matthew 28:9). He later also allowed Simon to touch Him (John 20:27). This might be, because the then still young Mary Magdalene saw Him as the man Jesus, Whom she loved. But after His ascension (verse 17) she would only be able to see Him as her God, her Lord and Savior. And as such she was allowed to touch Him, in the Spirit...

The appearance unto ten of His disciples.

20 verse 19-20: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord."

On the evening of the day His resurrection began to be known to the disciples, He appeared in a room closed to people outside. He entered the room right through the walls and closed doors. Despite the disclosure of His resurrection, the disciples were terribly frightened. They thought they saw a ghost (Luke 24:37). Later on they rejoiced greatly.

Jesus, at His resurrection, had a **resurrection body**. In 1 Corinthians 15:42-44 we read that such a body is:

- **incorruptible;**
- **glorious;**
- **full of power,** and
- **spiritual.**

We see here that such a (resurrection) body, because it is spiritual, can move right through matter. And in Luke 24:39-43 we read, that such a (resurrection) body can also materialize. After His resurrection, He had flesh and bones. He was able to eat food; He ate of their fish and honeycombs. Such a (resurrection) body can also move through the air (and, we think, with the speed of a thought). Therefore, in the future, at the last trump, we can meet the Lord in the air, because we, too, will already have resurrection bodies (1 Thessalonians 4:17).

20 verse 21-23: "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

After He had reproached them for their unbelief and hardness of heart (Mark 16:14), He gave them His mission order for the whole world (Mark 16:15; Matthew 28:19-20).

The same way Jesus was sent by the Father into this world - to the destruction of all of satan's power (1 John 3:8) over man, and unto their salvation - so He sent His disciples to the ends of the earth. He is the Head and they, and all after them, were and are His Body (Ephesians 1:22-23; 4:16; Romans 12:5; 1 Corinthians 12:12-14 and 27). He transferred the authority He had here on earth to (eternal) salvation of man, unto His disciples, whereby they, in the same divine authority, were and are able to act against all hostile (satanic) forces! For this purpose He would send His Spirit to and in them. His words "receive the Holy Spirit" were as it were the seal/firm promise that this miracle was indeed to take place; which at that moment could not yet happen, because He had not yet ascended to heaven (John 7:39). This miracle was only to come over and in His disciples at Pentecost, ten days after His ascension.

Thomas

20 verse 24-31: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have (eternal) life through his name."

Thomas doubted the excited story of the ten other disciples, and therefore he was to enter the history of salvation - and also popularly it would be used - as "incredulous Thomas".

However, **all** from the first Church, they who were around Jesus, intimately, in fact were doubters because they initially did not believe in Jesus' resurrection. The woman, who visited the grave, looked for a dead Savior to finish the anointing of His body. None of the other disciples believed the women's report (Mark 16:11 and 13-14; Luke

24:11), although, before His death, Jesus had clearly announced four times that He would be killed, and would rise (again) from the dead after three days and three nights.

Thomas only believed in Jesus' resurrection, after He personally appeared to him. Jesus then linked up glory to the belief in Him and His finished work, on the Word of the preaching, without having seen Him.

Chapter 21

The breakthrough... (Part II)

The sharing of Jesus' breakthrough with the Church.

21 verse 1-14: *"After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas (also) called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee (namely James and John), and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat (namely fish, to eat)? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find (fish). They cast (out the net) therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved (namely John) saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits – see Note ⁷); dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many (fish), yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead."*

Seven of Jesus' disciples were at the Sea (actually the lake) of Tiberias. Other names of this lake were "Lake of Kinneret" and "Sea of Galilee". They were: Simon Peter, Thomas, Nathanael; the brothers James and John and two, not mentioned by name. At Peter's suggestion they went fishing in the lake. However, it ended in failure, all night they did not catch anything...

In the morning Jesus appeared on the lake's shore without revealing Himself to them at first. He asked the fishers for meat (for bread), for fish, but they had nothing for Him. Jesus asked His disciples for meat, for fish, which His disciples had and have to catch... He Himself was and is the Bread of Life (John 6:48), while His earthly servants form the meat, the fish, at the divine meal for those, who have repented unto Him (because His servants pass on the spiritual food, namely the spoken Word of the cross).

But without Jesus, without His co-operation, all spiritual labor is in vain, and at best "wood, hay and straw", which cannot endure the test of the "Fire", thus the (divine) trial (John 15:5; 1 Corinthians 3:12). His first disciples had to learn this too. This is why they did not catch anything that entire night; but at the direction (thus under guidance) of Jesus they again cast the net, now to the right side of the ship. Then they caught a large amount of fish; so much, that they (all) could not drag it on board. On land they saw Jesus at a coal-fire, with bread and fish over it. Jesus then asked them to pull the caught fish on land to roast some of it over the fire. They had caught 153 large fish.

The ciphers of the number 153 together form the number 9, which speaks of the nine gifts of the Holy Spirit, which must be in His service unto the establishment (the growth) of the Church (1 Corinthians 12:8-10).

This catch (of fish) is prophetic and symbolizes all the future work of His disciples throughout the ages, namely the sharing of Jesus' breakthrough of redemption and life with the (human) world, initially lost in sin.

The granting of grace and the calling of Peter.

21 verse 15-25: *"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest (go thyself): but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved (namely John) following; which also leaned on his breast (or leaned over to Him) at supper, and*

⁷ A cubit is an old linear measure, based on the length of the human underarm, about 69 cm per cubit; thus, in total they were only at a distance of some 138 metres from the land.

said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do (what shall happen to him)? Jesus saith unto him, If I will that he tarry till I come (again), what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry (will live) till I come (back), what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain (all) the books that should be written. Amen."

In the night of His capture, Peter had disowned the Lord three times (Matthew 26:69-75; Mark 14:66-72; John 18:17-18 and 25-27); a fact, which has been recorded clearly by all four of the evangelists, and a fact Peter was very ashamed of, especially also before the other disciples.

This is why Jesus now turned to him personally to show him, that He had forgiven him this repudiation, and to point out that the other were not to blame him for this any longer. Therefore Peter had to openly say to Jesus three times, within hearing of the other disciples, "that he loved Him". Thereupon Jesus said to him three times – after all, he had disowned Him three times – that He also commissioned him to shepherd and feed the Church.

Jesus also said to Peter, that he once, when he would have grown old, because of his labor for Jesus, like Jesus Himself would die a martyr's death. Here-with he would prove to the world that he no longer feared people and death, which fear initially made him disown Jesus...

Peter then asked the Lord whether John would also suffer this, but the Lord rebuked Peter in this and said to him, that this was something that did not concern him. Yet Jesus told him, that He did not wish John to suffer this, and that he would die a natural death. Which also happened.

The chapters of the Gospel according to John seen in the light of the Israelitic Tabernacle.

Chapter 1	In the light of the Gate
Chapters 2-4	In the light of the Altar of Burnt Offering
Chapter 5	In the light of the Laver and the Door (to the Holy Place)
Chapters 6-7	In the light of the Table of Showbread
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Chapter 12	In the light of the sevenfold sprinkling of blood before the Ark
Chapters 13-21	In the light of the Ark of the Covenant

Plan of the Israelitic Tabernacle.

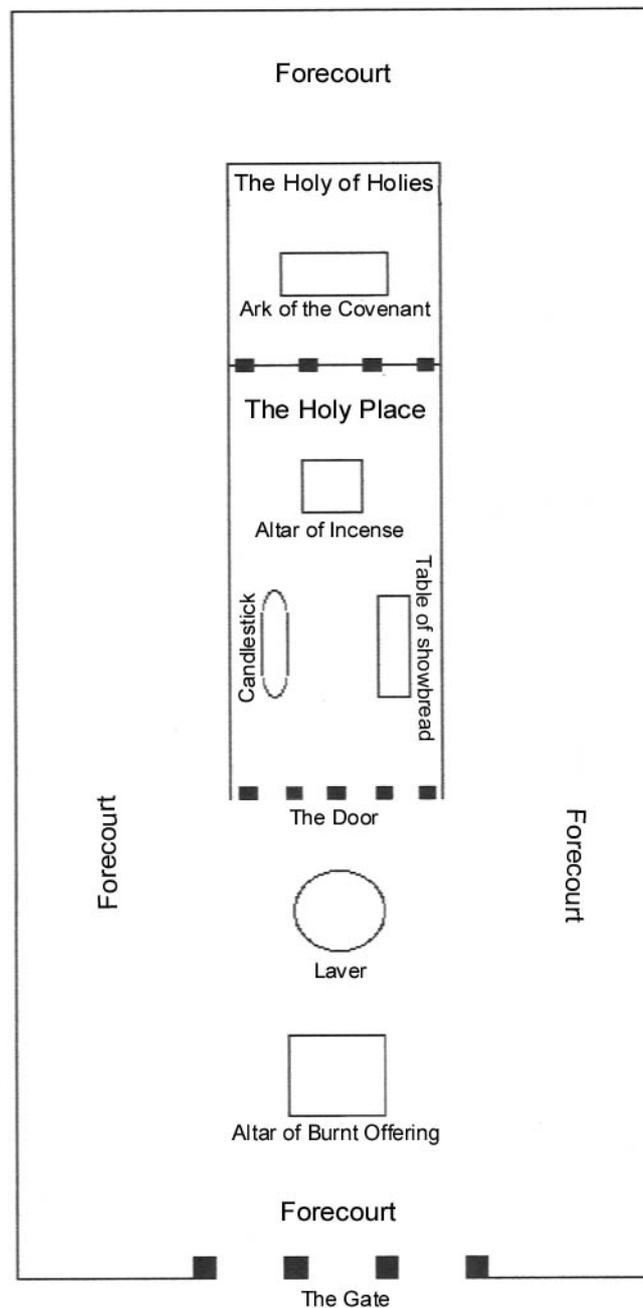


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