

THE GOSPEL OF JOHN AND CHRISTIAN DOCTRINE

A study of the Gospel of John to show that many doctrines of the church today are found in the Gospel of John which records the preaching of Jesus Christ in his earthly ministry

Pastor Art Watkins

Gulf Coast Bible Society
11832 Village Green Drive
Magnolia Springs, AL 36555

CodenBibleChurch.com

Copyright 2015
Art Watkins
All Rights Reserved

All scriptural references and quotations are from the
Authorized King James Version of the Bible

This book and other Bible believing material can be found at the author's
web site
CodonBibleChurch.com

Copyright 2015 by Arthur L. Watkins
A Publication of Gulf Coast Bible Society
11832 Village Green Drive
Magnolia Springs, AL 36555
USA

Contents

Page	
5	Introduction
4	Sacrificial Death of Christ
12	Eternal Security
16	Grace That Came By Christ
17	Salvation By Faith Without Works
18	Freedom from Condemnation
20	The Necessity Of the New Birth
21	Present Tense Salvation
23	Salvation Of The Whole World
24	Oneness Of Believers In Christ
26	Present Ministry Of The Spirit
28	Jesus The One And Only Way To God
30	Resurrection Of the Dead And Translation Of Living Saints At Christ's Coming
34	The Method Of Worship
36	Gentile Salvation
38	Warnings Of Tribulation And Persecution
39	The Kingdom Of God
40	Law And Grace
43	The Two Resurrections
46	The Promise Of Christ's Second Coming
47	The Deity Of Christ
50	Conclusion

Introduction

There are two positions that Christians have concerning the Four Gospels today. There are those who believe God speaks to us today exclusively through the Four Gospels and those who believe God speaks to us today exclusively through the epistles of the Apostles. Those who believe God speaks to us today exclusively through the Four Gospels spend little time in the epistles of the Apostles. Those who believe God speaks to us today exclusively in the epistles of the Apostles, spend little time in the Four Gospels. But the fact is, God speaks to us today through both the epistles of the Apostles and the Four Gospels, especially the book of John. As a matter of fact, many of the doctrines found in the epistles of Paul and the other Apostles are found in the book of John which records what Christ preached years before the Apostles wrote their first epistles. You will see this in this book.

This book was written for those who not only study the scriptures, but those who teach them. This book can be taken into the pulpit by Pastors and classrooms by teachers and begin teaching from it immediately. The majority of the scripture references in this book are printed in the text so the Pastor and teacher can quote them without having to turn to the references. It is written in easy to understand language that any Christian can comprehend without running to a dictionary. It is written from a Bible believing view point and in no case is the Bible changed or altered to prove a point.

Christian Doctrines Of John By Pastor Art Watkins

If you do not have time to study a book verse by verse, then study the major doctrines of the book. We spent three years studying the book of John verse by verse in church and in our studies there is one thing that stood out: we saw how it contains some of the fundamental doctrines of the church. That makes scriptural sense, because in Matthew 16:18 the Lord said to Peter: ***And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*** If the Lord said he would build his church in the Four Gospels then it is to be expected that the doctrine of his church is found in the Four Gospels and they are. This is especially true of the book of John. In John the major doctrines of the church can be found throughout its chapters and verses. This is probably why John is the most widely printed book of the Bible. Millions of copies of John have been printed and given out throughout history.

John recorded what Jesus taught and preached throughout his earthly ministry. By close examination, you will see that many of the doctrines Paul is given the credit for preaching are actually found in the book of John which records what Christ preached long before God saved Paul. This is why he said all scripture is profitable for doctrine and that includes the book of John. Paul preached many of the doctrines found in the book of John that records what Christ preached years before he was saved. You will see this in this study.

The Sacrificial Death of Christ On The Cross

The most important doctrine of the church today is the sacrificial death of Christ on the cross and his resurrection from the dead. All church doctrines are built upon these doctrines. They are the bed rock and foundation of all doctrines in the church under grace. All doctrines today stand or fall on these two doctrines. We are told by some that the first person to preach the cross for salvation was Paul, but this is wrong. The sacrificial death and resurrection of Christ are found throughout the four gospels and throughout the book of John. In John, the death and resurrection of Christ are found in four chapters; 1, 3, 6, 10. In each one John uses a different metaphor to help his readers understand the purpose of the death of Christ.

In chapter one he presents Christ as the sacrificial Lamb promised by God to take away the sins of the world.

John 1:29: ***The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.***

John the Baptist preached and prophesied of the first coming of Christ before he met him and many believed on him. The first words that came out of his mouth when he met Jesus the first time was: *Behold the Lamb of God which taketh away the sin of the world.* He said it two times in this chapter, once before and then after he baptized him. This is the first time anyone in the New Testament preached anything pertaining to the sacrificial death of Christ. It was not Paul or the other apostles and not even Christ himself; it was John the Baptist moments before he baptized him.

Why did he call him the Lamb of God who would take away the sin of the world? Where did he get the thought and idea that Christ would be a sacrificial Lamb who would take away sin by his death? John the Baptist was a special man and he was very unique because he was filled with the Holy Ghost from birth. Luke 1:15 says: ***For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.***

The apostles were not filled with the Holy Ghost until Acts 2 three years after they began to preach. But, John the Baptist was filled from his mother's womb. And being filled with the Holy Ghost he knew many things about Christ that the apostles did not know nor understand until years after Christ was raised from the dead and after they were filled with the Holy Ghost. (See John 16:4-15)

When you consider the fact he was filled with the Holy Ghost it's not hard to believe that he knew that Jesus Christ would one day be a sacrificial Lamb and he would take away the sin of the world. But where did he get this idea from? In 1 Peter 1:18-19 Peter wrote about the Lamb of God and he said: ***Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.***

It was foreordained before the foundation of the world that God would provide a sinless and spotless Lamb whose blood would redeem sinners from their sins. Evidently John the Baptist knew this promise and he identified Jesus Christ as that Lamb.

In Genesis 22, God commanded Abraham to offer his son Isaac as a sacrifice and they both went up on a mountain where he prepared an altar and wood for the sacrifice and it states that: ***And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.*** (Verses 7-8)

The answer Abraham gave Isaac not only pertained to that event at that time, but it was also a prophecy of the future Lamb of God who was foreordained before the foundation of the world that Peter wrote about and that John the Baptist proclaimed in John 1.

Isaiah the prophet wrote in Isaiah 53:4-8: ***Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.***

Isaiah prophesied that Christ would be brought as a lamb to the slaughter and as a sheep before her shearers is dumb and he would not open his mouth to defend himself. What Isaiah wrote in this chapter is what John the Baptist was referring to in John 1:29 when he called Jesus the Lamb of God who would take away the sin of the world.

As far as John the Baptist was concerned Jesus Christ was the Lamb that God promised before the foundation of the world. (1 Peter 1:18-19). He was the Lamb Abraham said God would provide. (Genesis 22:7-8) He was the Lamb Isaiah said would be wounded for our transgressions and bruised for our iniquities. (Isaiah 53)

After John the Baptist introduced Jesus Christ as the Lamb of God he did something that was done to all sacrifices under the law: he washed the Lamb with water by baptizing him. (See Matthew 3:13-17) It was not by coincidence that Jesus came to John the Baptist to be baptized. He came because, as the sacrificial Lamb, he had to be washed in water, for sacrifices for sin were washed before they were sacrificed. When Solomon built the Temple he also built ten lavers outside and in front of the Temple that held water to wash the sacrifices in. 2 Chronicles 4:6 tells us: ***He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such***

things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in.

Jesus Christ was the Lamb of God who was sacrificed for the sins of the world and as sacrifices were washed in water, it was necessary for Christ the Lamb of God to be washed in water before he was sacrificed. And that is why John baptized him in water. Under the law water baptism signified washing. Hebrews 9:10 says the law: ***Stood in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.*** Under the law many things were ceremonially washed in water to signify their cleansing and purity. John the Baptist washed the Lamb of God who would be sacrificed about three years later.

But, that's not the only reason he baptized him in water. 2 Chronicles 4:6 declares; ***but the sea was for the priests to wash in.*** Not only were sacrifices washed in water, but so were the priests of God. In Exodus 29:4 it declares: ***And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.***

It just so happens that Jesus Christ is not only the sacrifice, but he is the High Priest. Hebrews 9:26 says: ***But now once in the end of the world hath he (Christ the High Priest) appeared to put away sin by the sacrifice of himself.*** Jesus Christ is both the High Priest and the sacrifice. As our High Priest he offered himself as our sacrifice. He is both priest and sacrifice and as both he was required by the law to be ceremonially washed in water before he began his ministry and before he died as a sacrifice.

This explains why Jesus came to John the Baptist to be baptized, and it explains a statement he made to him. Matthew 3:13-15 says: ***Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.*** Jesus came to John the Baptist to be baptized of him and he said he did it, *to fulfill all righteousness*. What does that mean? The law made many righteous demands and one of the righteous demands of the law required sacrifices and priests to be ceremonially washed in water. Jesus Christ kept the law perfectly and because he was both High Priest and sacrifice, he came to John the Baptist to be ceremonially and symbolically washed in water.

The baptism of Jesus was the washing of the Lamb of God who would take away the sins of the world. It was also the washing of the Great High Priest who would offer himself as the sacrifice to take away the sins of the world. This is what John the Baptist meant when he said in John 1:31: ***And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.*** John the Baptist baptized Jesus, so he would be made manifest unto Israel. Manifest as what? What he said about him when he baptized him; the Lamb of God who would take away the sin of the world. He called him the Lamb of God in verse 29 and then baptized him immediately in verse 32. As far as he was concerned he was washing the Lamb that God promised in Isaiah 53 who would die to take away the sin of the world. He did this

as a public symbol to Israel that Jesus Christ was that Lamb that God had promised them in the prophets. Had they known the scriptures, they would have connected the dots; they would have recognized who he was that very day.

And also in this same chapter, John the Baptist identified Jesus as the Lamb of God, he identified him as the Son of God in verse 34. He is also called the Messiah for the first time in verse 41 and the King of Israel in verse 49. John chapter one is truly one of the great chapters in the New Testament. In this chapter we see the first man who preached the sacrificial death of Christ for the sins of the world. When John the Baptist called him the Lamb he knew that Lamb was destined for death, because of what Isaiah 53 had said about the Lamb being led to the slaughter. This tells us he was the first man to understand that Christ was destined to die for the sins of the world. How could he call him the Lamb of God who would take away the sin of the world, if he did not know he was going to die? He understood this in John chapter one, years before the apostles did in Luke 24:44-47. This is another reason he is such a unique man. Things were true of him that were not true of others. The Lord even said he was the greatest of all men. (Matthew 11:11)

In chapter 3 John presents Christ as the sacrifice lifted up on the cross for our sins, just as Moses lifted up the serpent in the wilderness

In John 3:14-18 he wrote: ***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 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. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.***

According to these verses, salvation and eternal life are received purely by believing only. Not one work is mentioned. But what must we believe to be saved? We must believe in Christ. What must we believe about Christ to be saved? In verse 14, that he was lifted up as Moses lifted up the serpent in the wilderness. When and where was Christ lifted up and for what reason was he lifted up? In John 12:32-33 Jesus told us: ***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.*** In John 3:14, when Jesus was lifted up, he was lifted up on the cross and on that cross he died as a sacrificial Lamb to take away the sin of the world according to John 1:31.

In John 1 he pointed back to the Lamb of Isaiah 53, but in John 3 he pointed back to Numbers 21 to the serpent on the pole. The Jews who read this epistle knew the prophecy of Isaiah 53 and they were familiar with the story of the serpent lifted up on the pole in Numbers 21.

Numbers 21

4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

This is when, where and why Moses lifted up the serpent in the wilderness. This event is a type and shadow of the crucifixion of Christ. There are similarities between these two events.

Notice:

Why the people died

Because they spoke against God and Moses. They refused to obey the commandments that God and Moses gave them.

Why do we die? For the same reason; Because we have broken all of God's laws and commandments and refuse to believe in Jesus Christ.

What caused their death

The serpents killed them.

What caused our death? Sin; for the wages of sin is death and the curse of the broken law is death and we are guilty of breaking every one of God's laws. (Rom. 3:23)

The cure

Their cure was a serpent lifted up on a pole and our cure is Christ being lifted up on a cross. The serpent of brass lifted up by Moses is a type of Christ being lifted up on the cross according to John 3.

The instrument of life was like the instrument of death.

What killed the people? Serpents. What cured the people? A serpent. The thing that cured them was made like the thing that killed them. They were killed by serpents and cured by faith looking upon the serpent and acknowledging their sin.

What kills us? Sin, for the wages of sin is death. What cures us? Christ being made to be sin for us. 2 Corinthians 5:21 says: ***For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.***

Moses made and lifted up a replica or a model of what caused the Israelites death, a serpent. God made Christ a replica of what killed us. Sin kills us and God made Christ to be sin for us. Once he was made sin for us, he was punished and died for all our sins.

The savior that saved them was lifted up from the earth on a pole.

Why was it lifted up? For all to see it. That was an act of mercy because the Israelites deserved to die for their sins. They rebelled against God over and over again and broke all his laws and commandments. But God in his mercy had Moses to lift up the serpent in the wilderness so that all could see it and live. Once the serpent was lifted up, the people had no more excuse to die. If they died, they were without excuse because the serpent was lifted up high enough for everyone to see. They didn't have to find it or even walk over to it. It was lifted up so all they had to do was look at it by faith and live.

We are like the Israelites, we have rebelled against God and broken his commandments and we deserve to be punished in hell for our sins. But God in his mercy had his Son lifted up on the cross to die for our sins. Now that Christ has been lifted up there is no excuse for any man to die in his sins and end up in hell. After Moses lifted up the serpent nobody had a need to die. Now that Christ has died on the cross for our sins, no one has an excuse to be lost anymore and going to hell. Christ was lifted up on the cross in 33 AD and we continue to lift him up by the preaching of the cross. As Moses lifted up the serpent in the wilderness for all to see, we lift up the cross of Christ by preaching and witnessing so that all men can see that Christ died and paid for their sins.

The savior that saved the people was lifted up from the earth by Moses the law giver

Christ was lifted up and crucified by the law that came by Moses. Galatians 3:13 says: ***Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.*** Christ was the substitute savior who died for all of our sins and transgressions.

The only requirement for the people to live was to look by faith.

"Everyone that is bitten, when he looketh upon it, shall live"

All they had to do was to look by faith and they could live. God made this the only requirement, because they were so weak and helpless that the only thing they could do was look up to God's cure.

Because we are dead in sin we are too weak and helpless to do anything to atone for our sins. We are so wrecked and ruined by sin that the only thing we can do is to simply look by faith to Christ on the cross and believe that eternal life can be ours by believing that he died for our sins and was raised again for our justification. (Romans 5:6-11)

Moses lifting up the serpent in the wilderness as a type and shadow of Christ being lifted up on the cross and for the same reason: SIN. (Hebrews 10:1) This is what John teaches us in John 3:14. This is what we must believe in John 3:16 and if we fail to believe this we will be condemned according to John 3:18 and until we believe it, the

wrath of God abides upon us according to John 3:36. The gospel by which we are saved today is clearly seen in John 3.

In John 6 John presents Christ as the bread of life sent down from heaven from God as the bread sent down from heaven from God in the wilderness

John 6:32-34: ***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; and he that believeth on me shall never thirst.*** In the book of John, Jesus used many metaphors or word pictures to describe himself to us.

In chapter 1 he is called a Light and a Lamb.

In chapter 3 he is compared to a serpent on a pole.

In chapter 4 he compared himself to water, the water of life.

In chapter 10 he calls himself a shepherd and a door.

In chapter 12 to a corn or kernel of wheat.

In chapter 15 to a vine.

Was he a literal door or a literal lamb or literal water or a literal vine? Of course not. These are metaphors and word pictures to help us understand who he is and what he is like. He used metaphors like these to help us understand his preaching and doctrine. He called certain people dogs and foxes and snakes and vipers and graves and whited sepulchres and his apostles, branches. No one in their right mind would interpret these metaphors as being literal.

In John 6, he uses another metaphor to describe himself to us; he calls himself bread. He compares himself to the bread God fed the Israelites with for 40 years in the wilderness. And here is how he interprets this metaphor he gives of himself as bread.

John 6:47-51: ***Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.***

As God gave the Israelites bread from heaven, God gave us bread from heaven. The bread God gave the Israelites gave them temporal life. The bread God gave us gives us eternal life. The bread God gave us is the physical body and flesh of Christ that he offered to God as a sacrifice for our sins. When we believe he gave up his flesh and blood on the cross for our sins we are given eternal life.

Catholicism and the many other cults point out verses 53-54 to prove this is the Lord's Supper and some other supper where they say the bread is turned into Christ's physical body and by eating it we receive eternal life. It says: ***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 up at the last day.

How do we eat his flesh and drink his blood? The same way we drink of the water in John 4:14 and enter the door of John 10:9. In John 4 he compares himself with water and says if we drink it, we will have everlasting life. Does this mean there is fountain of water somewhere in the world that must go to and drink from if we want everlasting life? Of course not. We drink of the water of life by faith in Christ the water of life. In John 10:9, he compares himself to a door and says if we enter that door we will have eternal life. Does this mean there is a door somewhere in the world that we must walk through to have eternal life? Of course not. We enter the door by faith in Christ who is the door. When he says we gain eternal life by eating his flesh and drinking his blood it simply means we gain eternal life by believing his flesh and blood were sacrificed for us on the cross.

John 6 has absolutely nothing to do with the Lord's Supper or the supper of devils and the cults. (See 1 Cor. 10:21) The flesh and blood of John 6 is not the bread and cup of the Lord's Supper or a Nabisco cracker you eat or Morgan David wine you drink in a religious cult ceremony. The Lord defines what it means to partake of his flesh and blood in verses 35, 40, 47:

(35) And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

(40) And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

(47) Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Three times in this chapter, he makes it clear that the way we partake of his flesh and blood is by believing on him, that is believing he gave up his flesh and blood on the cross as a once for all sacrifice for sins. By faith we drink the water of life in John 4 and by faith we enter into the door in John 10 and by faith we partake of the body and blood of Christ in John 6.

In John 6:63 Jesus makes it clear that what he says about eating and drinking in this chapter is not to be taken physically but spiritually. He said: ***It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*** The words he spoke in this chapter are spiritual words and are not to be taken physically. Lost people cannot tell the difference between the physical and the spiritual because they are blinded by the god of this world who leads them to believe that you gain life by eating crackers and drinking wine, instead of believing the gospel. (See 2 Cor. 4:3-4)

In John 10 he presents Christ as a shepherd who gives his life for his sheep

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Five times in these verses Jesus said he would lay down his life for the sheep. Five times the good shepherd promised to die for the sheep and said he would do it willingly. The sacrificial death and resurrection of Christ is seen throughout the book of John and it is a very important doctrine. All other doctrines stand or fall on this one. It is the foundation of all doctrines under grace and is seen throughout the pages of the gospel of John.

In chapter 1, Christ is the Lamb that God promised before the foundation of the world in 1 Peter 1:18. He is the sacrifice God promised to provide in Genesis 22:7-8. He is the one who would be brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth in Isaiah 53. He is the Lamb of God who would take away the sin of the world.

In chapter 3, he is seen lifted up on a cross as a sacrifice as Moses lifted up the serpent in the wilderness.

In chapter 6, his body of flesh crucified on the cross is compared to the bread sent down from God from heaven to feed the Israelites in the wilderness.

In chapter 10, he is the good shepherd who loves his sheep so much that he willingly died for them.

The Eternal Security Of The Believer

Next to the sacrificial death of Christ, eternal security is another important doctrine of the church under grace, and it is clearly taught in the book of John. But, why do we have eternal security? Why do we believe that once a person is saved, they are kept saved? The main reason is because of the cross. It is because of the cross that we have the assurance of eternal security. We believe because Christ died and shed his blood for our sins that our sins are paid for in full. His death and shed blood satisfied all of God's just demands against our sins. His death on the cross paid the full penalty. God laid on him the iniquity and sins of us all and Christ suffered, bled and died for every one of them. The wages or penalty of sin is death and by dying in our place, he

paid the penalty for us. If he paid the penalty for our sins, this means we will never have to pay the penalty for them. If God punished Christ for our sins, he can't punish us for them again, for that would be double jeopardy. Double jeopardy is punishing a man twice for the same crime. If God punished Christ for our sins, he can't turn around and punish us again for them.

As far as God is concerned: when Christ died on the cross we died with him. His death is counted as ours. When God poured out his wrath on him, it is as if God poured out his wrath on us, for we were identified with him in death. Once we believed the gospel, his death is put to our account and God cannot condemn us again, for he has already condemned us in the person of Christ.

In this study, you have seen many verses in the book of John where Christ said he would die and shed his blood for our sins. He said it in John 1, 3, 6, and 10. If we have eternal security because of his death and shed blood, we should be able to find it in the book of John. If we find the cross in the book of John we should find security also. We should be able to find Christ saying; that once a person believes on him, he is secure from future punishment in hell. Can we find such a promise in John? Yes, more than once!

In John 10:27-30 Jesus said; ***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.***

These verses are some of the greatest verses for eternal security in the entire Bible. The Lord made a promise to his sheep that he would give them eternal life and they will never perish. Eternal is forever. There is no chance that God's people will perish in hell, for he said they will never perish. They will never perish because they have eternal life. It's because we have the gift of eternal life that we will never perish. If we could perish, then we never had eternal life. He also said that no man can pluck a believer out of his hand or his Father's hand.

But, how could Jesus make these promises of security? How could he promise that once we believe on him, we will never perish? Because in this same chapter where he made these promises of security, he said five times he would die for us.

In John 10:11 he said: ***I am the good shepherd: the good shepherd giveth his life for the sheep.***

In John 10:15: ***As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.***

John 10:17: ***Therefore doth my Father love me, because I lay down my life, that I might take it again.***

John 10:18: **No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.**

Eternal security was made possible by the death of Christ on the cross. In this chapter, Jesus said he was going to die for us five times. This is why he could say in verses 27-30 we will never perish. The promise Christ made of eternal life in John 10:27-30 is based upon his death that he mentioned five times prior to this promise.

In John 3:15-18 it says: **Whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

These verses plainly say that when someone believes on Christ, they have eternal life now and will not perish in the future and are not and will not be condemned. These verses clearly teach eternal security. But, what are these promises of security in verses 15-18 based upon? The cross in verse 14; **And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.** And where and when was the Son of man lifted up? The Son of man answers it in John 12:32-33 where he said: **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 lifting up of Christ in John 3:14 was Christ being lifted up on the cross to die for our sins. Therefore, the promises God made in John 3:15-18 of security were made in view of Christ dying on the cross in John 3:14. Those who believe on Christ according to John 3:16 will never perish because of the cross of John 3:14.

In John 5:24 he also said: **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.**

This is another promise of security, for the Lord said once you believe on him you have everlasting life now and shall not come into condemnation in the future. But, how could he make this promise in John 5:24? Because of John 3:14 which says: **And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.** The promise of John 5:24, which we claim today, is based upon the death of Christ of John 3:14. We will not come into future condemnation according to John 5:24, because Christ was lifted up on the cross and condemned for our sins according to John 3:14.

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

This is a promise that once a man comes to Christ he cannot and will not be cast out of Christ. If a believer will not be cast out of Christ, then he has security. He said he would in NO WISE cast anyone out who comes to him.

In John 6:39 he said: **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.**

Jesus said he would not lose one person that God gave him and he would raise all of them up at the last day. It's not up to us to keep from losing Christ, it's up to him to keep from losing us and he will never lose one person the Father gave him. He said, I should lose nothing. This is a promise Christ will not lose us and we will not lose him.

In John 6:40 he said: **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

The Lord says that those who believe on the Son have everlasting life and they will be raised up at the last day. Everlasting life is never ending life. Everlasting life is eternal life. If you have a promise of everlasting life, then you have a promise of eternal security, for eternal security is the promise of everlasting life. And those have everlasting life also have a promise that God will raise them up in the last day. But, what are all these promises of eternal security in John 6 based upon? Keep reading; In John 6:51 he says: **I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

All of the promises he made in John 6 of eternal security and eternal life are based upon his death on the cross. He said: **The bread that I will give IS MY FLESH, WHICH I WILL GIVE FOR THE LIFE OF THE WORLD.**

All the promises he made in this chapter of security are based upon him giving his body of flesh on the cross to die for the sins of the whole world.

All the promises Christ made of eternal security in John were based upon his coming death on the cross. It's the death and shed blood and resurrection of Christ that makes eternal security possible. That is why we find security in the book of John and in the epistles of the apostles. They all preached and wrote about salvation by the death and shed blood of Christ and they all preached eternal security by the cross and what good is salvation without security?

Jesus Christ is the first person who preached that believers could have everlasting life by believing on him. He is the first who said, once you believe on him, you will not come into condemnation. He is the first who said, once you believe on him you will never perish and no man can pluck you out of his hand. Christ in his earthy ministry preached eternal security because he promised to die in the place of sinners. It's because of his death on the cross Christ could make these promises of security throughout John. (Eternal security does not rule out chastisement. See Hebrews 12:5-13, 1 Corinthians 11:27-32)

The Grace That Came By Jesus Christ

John 1:17 says: ***For the law was given by Moses, but grace and truth came by Jesus Christ.***

Notice that grace did not come by Peter or Paul as some teach, but by Jesus Christ. The grace that came by Jesus Christ is in contrast with the Law that came by Moses and this is the first place in the Bible where Law and Grace are contrasted.

The main reason John said that grace came by Jesus Christ is because of his sacrificial death on the cross. Just as his death made eternal security possible, it also made grace and especially salvation by grace possible. Throughout the book of John he wrote about the death and resurrection of Christ and it was his death on the cross that made grace and salvation by grace possible. Ephesians 2:14-15 says: ***For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.***

Throughout the book of John he wrote about the cross of Christ and it was because of what he wrote about the cross that he said that grace came by Jesus Christ. The grace that came by Jesus Christ was made possible by his sacrificial death on the cross. And the grace that came by Jesus Christ in John 1:17 took the place of the Law that came by Moses. Today we live according to the grace that came by Jesus Christ and not by the Law that came by Moses.

In the book of John we see Christ treating and forgiving people by the grace that came by him, instead of the law that came by Moses. Grace and Law are different in many ways and in the book of John we see the difference between Law and Grace when it came to the treatment of sinners.

In John 8 is found an example of the grace that came by Jesus Christ. It says in verses 3-5: ***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?*** What the scribes and Pharisees said was true. In Leviticus 20:10 the Law said this adulteress should have been put to death. But, what did Christ do to her? It says in verses 10-11: ***When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.***

The Law condemned her, but Christ forgave her. Therefore, he did what the Law did not and could not do. The Law that came by Moses condemned adulteresses like this woman, but the grace that came by Jesus Christ forgave her. Why? Because under Moses Law this woman would have died without mercy for there was no sacrifice that

could atone for the sin of adultery. But, by the grace that came by Jesus Christ she was forgiven, for his death on the cross forgives all sins, including the sin of adultery. Christ dealt with this woman according to grace and not the Law of Moses.

In Luke 7:36-50, Christ forgave a prostitute who would have been stoned according to the Law of Moses. According to Deuteronomy 22:21 she would have died without mercy for there was no sacrifice that could atone for the sin of prostitution. But, by the grace that came by Jesus Christ she was forgiven for his sacrifice forgave this sin and all sins. The grace by which he forgave these two women is the same grace we preach today. The grace we preach today forgives sinners like these women who could not be forgiven by the Law of Moses. In Acts 13:38-39 Paul said: ***Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*** The Christ we preach forgives sins and justifies sinners who could not be justified by the Law. In John 8 and Luke 7 Jesus pardoned two women and forgave them of their sins the Law could not forgive. These are just two examples of many in the four gospels where Christ forgave sinners who did not deserve nor earn it. This grace that came by Jesus Christ was made possible by his sacrificial death on the cross. By forgiving these two women he gave us a preview of things to come.

Salvation By Faith Alone Without Works

In Ephesians 2:8-9, Titus 3:5, Romans 4:5 Paul defines salvation by faith alone without works. (Take the time now to read them) In these verses, salvation is the free, unearned, undeserved, gift of God and not of works. The only requirement to be saved in these verses is faith in Christ. Faith alone in Christ and in his death on the cross and resurrection is the very heart of salvation by grace. In the gospel of grace, God took the works out of salvation and made faith the only requirement for salvation. With this definition in mind read the following verses in the book of John about faith and the requirements for salvation.

John 3:14-18, 36

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 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. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

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.

John 5:24

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

According to these verses:

- A. Not one work is needed to be saved or to receive eternal life.
- B. The only requirement mentioned for salvation and eternal life is faith in Christ.
- C. Salvation and eternal life was received upon believing.
- D. The person who believed was saved by Christ being lifted up on the cross. In John 3:14 it was by Christ dying for his sins which is the gospel of 1 Corinthians 15:3-4.
- E. Once a person believed on Christ, he could not come into condemnation.
- F. When he believed, he passed from death to life.
- G. Those who were condemned were condemned because they did not believe.

This is what Christ preached in his earthly ministry concerning salvation and eternal life according to the book of John. This is exactly what we preach when we preach the gospel of the grace of God today. Everything Christ said in these verses in John can and should be preached today. What you see in these verses is what we call salvation by grace through faith, and it is without works. This was preached by Christ in the book of John during his earthly ministry. This is New Covenant salvation.

You will not find this message or this doctrine in the Old Covenant given to Moses. This is contrary to the Law. The law never made such promises. This shows us again that Christ said things the Law did not say and in these verses you find the foundational truths of the gospel of the grace of God. Christ is the first man who preached salvation and eternal life by faith alone without works. John was right when he said that grace and truth came by Jesus Christ. (John 1:17) This also shows us that Paul followed Christ's preaching when he wrote about salvation and eternal life by faith alone. If you didn't know better, you would think Paul wrote John 3:13-36

Freedom From Eternal Condemnation

In John 5:24 Jesus said: **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.**

Jesus said, once a person believes on him, he has eternal life now and will not come into condemnation in the future. Condemnation is the same as the wrath of God. John 3:18 says those who do not believe on the Son are condemned and John 3:36 says the wrath of God abides on them. A person who is condemned will suffer the wrath of God.

But if you are free from condemnation, you will not suffer the wrath of God. You may suffer the wrath of man, for millions of saints have. You may suffer the wrath of Satan, for millions of saints have and still do, but never the wrath of God. Freedom from condemnation means you are saved from the wrath of God.

What is the wrath of God and where will the lost suffer the wrath of God?

(a) The wrath of God is poured out on sinners in hell. Hell is one place where sinners suffer the wrath of God. That is why Christ warned people about hell throughout his ministry. In Matthew 10:28 he said; ***Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.***

(b) The wrath of God will be poured out on sinners when Jesus comes in fire to take vengeance on those who know not God and obey not the gospel of Christ. 2 Thessalonians 1:9 says when Christ comes in flaming fire, the lost will be ***punished with everlasting destruction from the presence of the Lord.***

© The wrath of God will be poured out on sinners in the lake of fire. The Lord said in Revelation 20:15 that: ***whosoever is not found written in the book of life will be cast into the lake of fire and they shall be tormented day and night for ever and ever.***

Freedom from condemnation is deliverance from the wrath of God. If you are free from condemnation, you will not suffer the wrath of God in hell. You will not suffer the fire and vengeance of God against the lost at Christ's coming and you will not suffer the everlasting torment of the lake of fire.

Paul preached freedom from condemnation and wrath also. In Romans 8:1 he wrote; ***There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.*** In Romans 5:9 he said: ***Much more then, being now justified by his blood, we shall be saved from wrath through him.***

What Paul wrote on this subject was not a new revelation. Christ preached freedom from condemnation in his earthly ministry years before God saved Paul. Therefore, who did Paul learn this truth from? It was from the risen Christ. Much of what Paul preached was based upon what Christ preached before him. When Paul preached freedom from condemnation, he was simply following what Christ preached in his earthly ministry as for example can be found in the book of John.

The Necessity Of The New Birth

In John 3 a conversation is recorded between a master teacher named Nicodemus and Christ. The passage reads: ***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, 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 be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 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.***

In these verses, Jesus defines the New Birth and why it is necessary. According to Jesus Christ, the New Birth is a second birth. In verse 6, the Lord said: ***That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*** Your spirit is the little “s” and the Holy Spirit is the capital “S” in this verse. By the New Birth, your dead spirit is made alive by the Holy Spirit. Paul calls the New Birth *regeneration* in Titus 3:5 and the *quickenning of the Spirit* in Ephesians 2:1.

The New Birth has something in common with your first birth. When a person is born of the flesh, they receive from their earthly parents three things; their life which is temporal, their spirit which is dead and their nature which is corrupt. When a person is born again, they receive three things from their heavenly Father; His life which is eternal. His Spirit which is Holy and his nature which is divine.

Why is the New Birth so important? Jesus said: ***Verily, verily, I say unto thee, Except a man be born of water (first birth) and of the Spirit, (second birth) he cannot enter into the kingdom of God.*** You must be born again, born twice or born from above to enter into the kingdom of God. You must be regenerated and quickened by the Spirit and you must have the life; the Spirit and the nature of God in you to enter into the kingdom of God. That is why he said you **MUST** be born again. Without the New Birth, you will not and cannot enter into the kingdom of God.

Because the inheritance of the church is the kingdom of God, God sent all of the apostles to preach the New Birth. They all wrote their epistles to people who were born again. This refutes the heresy taught by many cults that the New Birth is physical resurrection. Those who Peter wrote to were born again. See 1 Peter 1:3, 23. Those who John wrote were born again. See 1 John 2:29, 3:9, 4:7, 5:1, 4, 18. Those who James wrote to were born again. See James 1:18. Those who Paul wrote to were born

again. In Galatians 4:29 Paul wrote: ***But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.***

When Paul wrote his epistles there were people who were born of the Spirit who were persecuted by those who were born of the flesh. Every Christian Paul wrote his epistles to, were born after the Spirit and most of them were persecuted by those who were born only after the flesh. The same is true today. When we preach the New Birth we are preaching a doctrine first preached by Christ in his earthly ministry and John 3 gives us the clearest definition of the New Birth in all the Bible.

Present Tense Salvation

Present tense salvation means you are saved now. It means you are not waiting to be saved, but you are saved. You possess it in the here and now. What people believe about **how** a person is saved determines **when** they believe a person is saved. The how determines the when. Those who believe in salvation by works hold to a future tense salvation. Salvation to them is a reward gained in the future, obtained by a life time of good works. Those who believe in salvation by works cannot say they are saved present tense. Why? Because their salvation is never secure, for it's based upon the works they do throughout their life. If you ask them if they are saved they say, I think and hope I will be sometime in the future.

But those who believe in salvation by grace through faith without works believe in present tense salvation. Those who believe in salvation by grace believe we are saved the moment we believe the gospel. Why? Because to them salvation is a gift freely given and not a reward earned by works. If salvation was a reward earned by a life time of good works, then no one would know if they were saved until the end of their life. But, if salvation is a gift freely given to sinners, it's a past, present and future tense salvation.

Throughout the epistles of the apostles salvation is a present possession with the guarantee of God's promised fulfillment in the future. (See Titus 1:2-3, 3:7)

Paul's Epistles

Ephesians 2:8-9: ***For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*** Notice the perfect tense here: Are ye saved. You have been and are now still saved. And notice how we are saved: By grace through faith without works. Those who are saved by grace without works have been and are still saved now.

Titus 3:5: ***Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.***

Salvation in this verse is both present and past tense for it says, he saved us. If he saved us in the past then we are saved now. But, notice how we are saved: not by works of righteousness, but according to the mercy of God.

2 Timothy 1:9: ***Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.*** Salvation in this verse is in the past tense for it says, who hath saved us. But, again notice how we are saved; not according to our works, but according to grace. Those who are saved by grace have a past, present and future tense salvation. They are saved now, because their salvation does not depend upon their works. It is the free gift of God. Only those who are saved by grace without works have a present and future tense salvation.

1 John 1

1 John 5:11-13: ***And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.***

Eternal life in these verses is past and present tense. He that hath the Son hath life, past and present tense. And notice how eternal life is obtained; by believing on the name of the Son of God. No works are mentioned. The only requirement is believing and those who believe also KNOW they have eternal life. They know it, because they have it now. No one could truthfully say they know they have eternal life if their salvation depended upon their works. They would never know until the end of their life.

John

John 5:24: ***Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.***

What John wrote in this verse is what Jesus preached during his earthly ministry. Notice the tense of everlasting life in the verse. He said those who believe on him and his Father HATH EVERLASTING LIFE. Everlasting life is a present possession in the book of John. He also said those who believe on him, is passed from death unto life, past tense. And he said that those who believe on him, shall not come into condemnation, future tense.

According to the book of John, those who believe on Christ pass from death unto life and they have everlasting life now and they will not come in condemnation in the future. This is the very heart of the gospel of grace. Only those saved by grace without works have everlasting life now and have a guarantee they will not come into condemnation in the future. Extreme dispensationalists give Paul the credit for being the first to preach this, but they are in error. Jesus preached this in his earthly ministry before Paul was ever saved.

John 3:14-16: ***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 world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.***

These verses promise eternal life now and a promise of security in the future to those who believe on Christ. The only condition is faith and the object of faith is the cross where Christ was lifted up to die for sinners in verse 14.

The people who know they are saved are those who possess salvation now. The only people who possess salvation now, are those saved by grace through faith without works. In the book of John, salvation and eternal life are a present possession; therefore salvation and eternal life in the book of John are not by works, but by faith only. If salvation was by works in John, Jesus would have never said they had eternal life and were passed from death to life past tense and would not come into condemnation in the future. The only people who have these promises are those saved by grace through faith without works. It's no wonder John said that grace and truth came by Jesus Christ. You can clearly see salvation by grace in John 3 and 5 and other places.

Salvation Of The Whole World

The whole world is not going to be saved, but in the book of John salvation and eternal life is offered to the whole world by Jesus Christ. Many people have the erroneous idea that the only people Jesus said he came to save in the four gospels was Israel. But the scriptures tell a different story. John who wrote the book of John also wrote 1 John. In 1John 2:2 he wrote: **And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.** 1John 4:14 says: **And we have seen and do testify that the Father sent the Son to be the Saviour of the world.**

Christ's ministry was only temporarily limited to his own nation. His ministry was much wider. He came to be the Saviour of the world and not just the Jews. (See John 1:11-12)

John also wrote the book of John and throughout this book he said Christ came to save the whole world as he did in 1 John.

John 1:29: **The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.**

John 3:16-17: **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

John 4:42: **And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.**

John 6:33: **For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

John 6:51: **I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

John 8:12: **Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

John 9:5: **As long as I am in the world, I am the light of the world.**

John 12:47: **And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.**

From these verses you can clearly see that Christ did not come into the world to bless and save only. He came to be a light to the world, to die for the sins of the world, to be the Saviour of the world and not just the Jews. Those who limit Christ's ministry to the Jews only are mistaken. These verses prove them wrong. The book of John presents Jesus Christ as the light of the world; the savior of the world and the Lamb of God who would take away the sins of the whole world. The book of John expands the sacrifice and ministry of Christ to the whole world and not just to the Jews.

What John wrote about Jesus Christ being the Savior of the world laid the foundation for the ministry of reconciliation today. 2 Corinthians 5:18-21 says: ***And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.***

For God to offer reconciliation to the whole world as he does today, Christ had to die for the sins of the whole world.

In the book of John this is exactly what Jesus said he came to do. He made the claim that he came to save the whole world and that he is the Saviour of the whole world and that he would die as a sacrificial Lamb for the sins of the whole world. This is why he said when he was lifted up on the cross: *he would draw all men unto himself.* This is clearly a reference to him reconciling and drawing the world unto himself by the cross. All the statements Christ made in the book of John about saving the whole world were made on account of the ministry of reconciliation we have today, for how could God reconcile the whole world unto himself unless he came and died for the sins of the whole world? Every statement Christ made about saving the world in the book of John formed the foundation upon which the ministry of reconciliation was built.

The Oneness of Believers In Christ

When we speak of the oneness of believers, we are referring to the unity of believers in Christ. There is a spiritual union between Christ and the believer for the Spirit of Christ

dwells in all believers. Galatians 4:6 says: **And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.** Even though Christ is in heaven and we on earth there is a union between us, for his Spirit lives in us. We are connected to him spiritually by his Spirit that dwells in us.

He is not only *in us* but we are *in him*. 1 John 5:20 says: **And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.**

Because we are in Christ and Christ is in us, we are his body. The Church of God today is the body of Christ because Christ dwells in us and we are in him, thus making us his body. We are his temple, house and body in the world today. In the book of John, Jesus Christ foretold of this union between himself and the believer. He said the day would come when he would be in the believer and the believer in him and they two would become one as he and his Father are one.

In John 14:16-18 Jesus said: **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. 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.**

In these verses, Jesus made a major promise to his apostles. He said that when he left the world he would send the Spirit back into the world to be their Comforter. And he said that in the day the Spirit came: **ye shall know that I am in my Father, and ye in me, and I in you.** That day came in Acts 2 for that is the day the Spirit of Christ came into the world and entered into the hearts of believers. (Gal. 4:6) From that day forward the Spirit of Christ began to dwell in all believers and all believers became one in Christ.

In John 17 is recorded the Lord's Prayer. It was a prayer for unity between himself and all believers. Notice his petitions to his Father.

Verse 21; **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.**

Verse 22; **And the glory which thou gavest me I have given them; that they may be one, even as we are one:**

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.**

Verse 26; **And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.**

Notice the requests for unity in this prayer

That they all may be one.

They may be one in us.

That they may be one even as we are one.

I in them, and thou in me.
That they may be perfect in one.
That thy love may be in them and I in them.

This prayer for unity was answered when the Spirit of Christ came into the world in Acts 2. In that day, the Spirit of Christ began to dwell in the hearts of all believers and all believers became one in Christ in fulfillment of the Lord's prayer. You could say the church is Christ's body today in answer to the prayer of Jesus Christ in John 17. He prayed that he would be *in them* and *they in him* and that they would become ONE. His Father answered his prayer in Acts 2 with the coming of the Spirit of Christ into the world. This is how and when the church became Christ's body. It's his body for the simple reason he now dwells in the believer and the believer in him, thus making them one body in Christ. The church is Christ's spiritual body in this world, while his physical body is in heaven. All believers are related to him and the metaphor of being one body expresses this unity.

Shortly before believers became members of his body in Acts 2, God made Christ the head of it in Acts 1. In Ephesians 1:20 Paul said God raised Christ from the dead and set him at his own right hand in the heavenly places. It says in verse 22-23: **And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.** These verses show us when God made Christ the head of the church. It was when he raised him from the dead and set him at his right hand in heavenly places. That event happened in Acts 1 when Jesus went back up into heaven and sat down at the right hand of God. In Mark 16:19 it says: **So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.** When he sat down at God's right hand he was there and then made the head of the church. In Acts 2 believers were made members of his body. The Spirit of Christ came into the world to dwell in believers and believers became one in Christ. But this was all foretold by Christ in the book of John. What the apostles wrote concerning the union between Christ and believers in their epistles is based upon what Christ said in the book of John. In 1 John 5:20 he wrote: **And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.** What John wrote in this verse is based upon what he wrote in John 14 and John 17.

The Present Ministry Of The Holy Spirit

The book of John gives us one of the best descriptions of the ministry of the Holy Spirit in the Bible. Before he left this world Christ made a promise to his apostles that the Holy Spirit would take his place in the world and continue what he started. In John 16:7

Jesus said; ***It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.*** These words were spoken by Jesus Christ just before he went back to heaven to be with his Father. He made a promise to send the Holy Spirit into the world to take his place during his long absence from the world and to continue with the ministry he started while in the world. This promise was fulfilled on the day of Pentecost in Acts 2. In Acts 2, the Holy Spirit began his special ministry. He became the ambassador of Jesus Christ in this world and he will perform his special ministry in the world, till the second coming of Christ. In the book of John, Christ defined the present ministry of the Holy Spirit. He told us exactly what he would do.

A Comforter

John 14:16: ***I will pray the Father and he shall give you another Comforter.***

God sent the Spirit into the world and into our hearts to comfort us. One of the main ministries of the Holy Spirit is to comfort the saints. When Jesus Christ was in the world he was the Comforter, but when he left the world, the Spirit became the Comforter. In every age, the saints need comfort and that includes us for as long as we are in the world we will suffer tribulation according to John 16:33. The Holy Spirit in us will comfort us through any tribulation we may suffer.

A Teacher

John 14:26: ***He shall teach you all things.***

When Jesus Christ was in the world, he was the Great Teacher, but now the Holy Spirit has taken his place as our Teacher. Part of his ministry is to teach the saints for what God wants us to know cannot be understood by the spirit of man. The things of God are taught by the Spirit of God and no man can know the things of God without the Spirit of God to teach him. (See 1 Cor. 2:11)

A Prosecutor

John 16:7-11 ***He will reprove the world of sin, and of righteousness, and of judgment.***

A prosecutor is a person who accuses criminals of crimes and wrong doing and sees to it they are punished by a legal tribunal. His job is to prove to the court and the judge that the accused is guilty and deserves to be punished for his crimes. This is one of the jobs the Holy Spirit has been given to do in this world. No one can convict sinners like the Holy Spirit and before true conversion there must be Holy Spirit conviction. Without Holy Spirit conviction there cannot be true conversion.

A Prophet

John 16:13: ***He will shew you things to come.***

A Prophet is a man who speaks forth the word of God and who predicts the future. He shows you things to come. During his earthly ministry, Christ was the Prophet of God and he predicted the future. Christ's prophecies of things to come are recorded in the Four Gospels and especially in Matthew 24 and Luke 21. Today, the Holy Spirit is the Prophet of God and his prophecies of things to come are recorded in the epistles of the apostles. They both prophesied of the same events such as the second coming of Christ and their prophecies do not conflict.

A Glorifier

John 16:14: ***He shall not speak of himself, he shall glorify me.***

The main ministry of the Holy Spirit in this world is to glorify Jesus Christ. As Christ glorified his Father while on earth, the Spirit now glorifies the Son. To glorify someone means to praise them, honor them, magnify them and exalt them above all others. And no one glorifies Christ more than the Holy Spirit. He never calls attention to himself. His job is to point men to Christ alone.

A Regenerator

John 3:3-8: ***That which is born of the Spirit is spirit.***

The new birth is a second birth. It's when your spirit is quickened and regenerated by the Holy Spirit. Why do you need a second birth? Because your first birth will not get you into the kingdom of God. When you were born the first time, you inherited the spirit of your parents, their nature which was corrupt and their life which is temporal. This disqualifies you from entering into the kingdom of God. But, when a person is born again they receive the Spirit of God which is Holy, his Nature which is divine and his Life which is eternal. This qualifies you to enter into the kingdom of God.

The Holy Spirit is one of the great gifts of God to the church and throughout the book of John Christ promised and prophesied of his ministry in our world today. Much of what we know about the Holy Spirit we learned from Jesus Christ in the book of John. No one can have a full understanding of the Holy Spirit and his ministry today if they ignore the book of John. What the apostles wrote about the ministry of the Holy Spirit was based upon Christ's teaching which can be found in the book of John.

Jesus Christ The One And Only Way To God

As Christians, we believe and preach constantly that the only way anyone can get to God is through Christ. We make the bold claim that Christ and Christ alone is the way to God and no one can enter into a relationship with God, except through Christ. But why do we make this claim and where is this claim found? In John 14:6 which says: **Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the**

Father, but by me. The definite article “the” is used three times in this verse. He is not a way or one of many ways. He is “the way” meaning there is no other way. Way to whom? To God. He said, no man cometh unto the Father, but by me. That is an absolute, dogmatic statement. He limits access to God to only those who come to God through him. If that is true, then no one will ever get to God or live with God in the coming kingdom of God unless it be through Christ.

Jesus Christ is the one and only way to God:

Dispensationally

Jesus Christ is the only way to God. It's not Moses or the Law anymore as the Jews thought. They believed the way to God was by keeping Moses Law, but Jesus said to them, *I am the way and no man cometh to the Father, but by me.* He placed himself above Moses and the Law. That is why they hated him. They thought he was a blasphemer for making this claim. He said this in view of abolishing the Law of Moses by his death in Matthew 26:26. By abolishing the Law, the Jews were left with no other way to God, but through Jesus. But, the majority of them still chose the law instead of the living Son of God and they still do. Today, they still believe the way to God is by faithfully keeping the Law, which none of them do or can do.

To me the saddest people in the world today are the Jews who still believe the Law of Moses is the way to God when they are the very people to whom God promised Christ. They are like a man lying on a death bed with a pill on the table beside him that will cure him instantly, if he will simply take it. But instead of taking the pill he thinks that if he can just get up and walk around a little he will be just fine, even though he can't even get out of bed. That's a sad situation.

What is true of the Jews and the Law is true of Gentiles also who think they can get to God through their religion and their religious works. There are millions of Gentiles today who are totally convinced that the way to God is by being faithful to their church and its ordinances and its sacraments and its laws and works. There is nothing more pathetic to me than a Gentile working to gain salvation, when God offers it to him as a gift. They are no different than the Jews who think they can get to God by keeping the laws and ordinances of Moses.

On this matter both Jews and gentiles are ignorant of something and in Romans 10:3-4 Paul shows us what it is. He wrote: ***For they (Jew and gentiles today) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.***

What both Jews and Gentiles are ignorant of today is that Christ is the end of the law for righteousness. What does that mean? His death abolished the law and by abolishing the law he took the works out of the equation and made faith alone the only requirement to become righteous. Righteousness is no longer by the law, as it was in time past

according to verse 5. It is now by faith alone in Christ. His death on the cross brought about a dispensational change in the way men are made righteous, but so many are ignorant of it. The Jews still believe it's by keeping the law and the Gentiles believe it's through religion. But, they are both wrong for Christ brought an end to works as far as salvation and righteousness are concerned and ushered in grace to take its place according to John 1:17. But, from what I see and hear today in the religious world, most people are not aware of the change for they are still doing what men did under the law in time past; working to gain salvation that cannot be done. It is the gift of God.

Doctrinally

Christ is the only way to God doctrinally because he is the one and only mediator between God and man. 1 Timothy 2:5 says: ***For there is one God, and one mediator between God and men, the man Christ Jesus.*** When Jesus said, *no man cometh unto the Father but by me*, he was simply stating what Paul would say later; he is the one and only mediator between God and man. A mediator is a go between or middle man. There is one God, and there is only one mediator. Heathen Gentiles have many gods and many mediators. We have only one God and only one mediator.

Evangelically

When we preach the gospel, we do not preach salvation through many different ways, methods or men. We preach salvation through one way and one man, Jesus Christ. In Act 4:12 Peter said: ***Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.***

Salvation is narrowed down to one person according to Peter in this verse. Christ is not one of many ways to be saved. He is the only way to be saved. He is not one of many men who can save. He is the only man who can save. He is the one and only man in heaven and earth that can save sinners. All other saviors are imposters.

John 14:6 is one of the greatest verses in the New Testament that reveals beyond a doubt that Jesus Christ is the one and only way to God and the one and only way to be saved dispensationally, doctrinally and evangelically.

The Resurrection Of The Dead The Translation Of Living Saints At Christ's Coming

Concerning the resurrection of dead saints and the translation of living saints at the second coming of Christ Paul wrote: 1 Corinthians 15:50-55:

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an

eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

In these verses, the Lord gives us a full description of both the dead and living saints at his second coming:

The Time:

He will come at the last trumpet.

The Speed:

He will come in a moment, in the twinkling of an eye.

The Saints:

When he comes, the dead shall be raised incorruptible and the living saints will be changed and transformed without dying.

The Prophecies:

When this event takes place two prophecies in the Old Testament will come to pass according to verses 54-55. One is Isaiah 25:8-9 which says: ***He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.***

The other prophecy is Hosea 13:14 which says: ***I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.***

These are the two prophecies Paul said will come to pass. When Paul quotes these two prophets this is how he interpreted them:

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

Paul combines what Isaiah and Hosea wrote concerning the dead and living saints when Jesus comes again. When they wrote; *O grave where is thy victory?*, they wrote of the dead saints when Jesus comes again. They will be raised from the dead. This agrees with verse 52: ***The dead shall be raised incorruptible.***

It also agrees with 1 Thessalonians 4:16: ***For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:***

When they wrote, *O death, where is thy sting?*, they wrote of the living saints at Christ's coming. They will never experience the sting of death. They will be changed without dying. This agrees with verse 51: ***We shall not all sleep, but we shall all be changed.***

It also agrees with 1 Thessalonians 4:17: ***Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.***

The prophets Isaiah and Hosea prophesied that when Jesus comes again at the last trumpet, dead saints will be raised incorruptible and living saints will be changed without dying; they will never experience the sting of death.

The Word of the Lord

What Hosea and Isaiah wrote explains what Paul meant in 1 Thessalonians 4:15 about *the word of the Lord*. He said: ***For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.***

What Paul wrote about the dead saints being raised from the dead and the living saints changed without dying, he was referring to what Isaiah and Hosea the prophets wrote according to 1 Corinthians 15:54-55. The word of the Lord in 1 Thessalonians 4:15 are the prophecies of Isaiah and Hosea made in the word of the Lord concerning the resurrection of dead saints and the translation of living saints at Christ's coming. This is why Paul calls this event the Hope of Israel in Acts 28:20. We share in their hope for in time past gentiles like us had no hope according to Ephesians 2:12.

A Mystery

In 1 Corinthians 15:51 he wrote: ***Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.***

This verse says there is something about Christ's coming that was a mystery in time past. In this chapter, he tells us exactly what it is. The mystery is: ***We shall not all sleep.*** The mystery is not Christ's coming. The mystery is not the resurrection of dead saints. The mystery concerns living saints when Christ comes again. They will not sleep or experience the sting of death. They will be changed without dying. When Christ comes again the dead saints will say; O grave, where is thy victory? and the living saints will say, O death where is thy sting?

In the days of Christ's earthly ministry and the days of the apostles, the general belief of most people was that by the time Christ came again all saints would be dead. But, Paul shows us a mystery about the resurrection; we shall not ALL sleep. Some will sleep, but not ALL. Some will be alive when he comes again and they will never die or experience the sting of death. But, even though it was a mystery it was one of those mysteries written down in the prophets. A mystery in the Bible is not strictly a mystery or secret because it was not written down prior to its revelation. Many doctrines we believe today were written down in the prophets, but were hidden and concealed from the understanding of men until God chose the right time, place and man to reveal it to. And the mystery about living saints was one of them. It is found in Isaiah 25 and Hosea 13, but no one understood it until God revealed it to Paul in its fullness.

Most people believed in the resurrection of dead saints, but they did not fully understand the plight of living saints. Most believed all saints would be dead when Christ came and

they would be raised, but God revealed to Paul there will be saints alive when Christ comes and they will never die. They will be changed and transformed without experiencing the sting of death. (I hope to be one of them.)

The Dead And Living Saints According To Jesus Christ

What does this subject have to do with the book of John? In the book of John a conversation is recorded that Jesus had with a woman. In his conversation he said what Paul would write later, in 1 Corinthians 15 concerning, the living and dead saints at his coming.

In John 11 is found the death of Lazarus. After he died, Martha his sister came to Christ and it says in verses 21-26:

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. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?

In this conversation the Lord told Martha that her brother would rise again. She answered by saying: ***I know that he shall rise again in the resurrection at the last day.*** This shows us what she knew about resurrection. She knew there would be a resurrection of the dead at the last day which all saints in that day believed. But, then the Lord told her something else about the resurrection in the last day; ***And whosoever liveth and believeth in me shall never die. Believest thou this?***

This verse has given people a problem for years because we know many saints who have believed in Christ and yet they have died. But the Lord said, *whosoever liveth and believeth in me shall never die.* How do we explain this? The answer to the problem is by interpreting it by the context in which it appears. When the Lord said: *whosoever liveth and believeth in me*, he was speaking of the saints who will believe in him in the last day when the dead will be resurrected. He said, they shall never die. Martha understood the resurrection of the dead in the last day, but she did not answer his question about the living saints in the last day. Why? Because according to 1 Corinthians 15:51 it was a mystery to her as it was to most saints in that day. It is not until you read 1 Corinthians 15 that this mystery about living saints is fully revealed. But, even though it was mystery, Jesus plainly said that in the last day, not only will dead saints be resurrected, but those who are alive and believe in him will never die. He said this years before God saved Paul, but Isaiah and Hosea the prophets wrote about it years before Christ said it, or before Paul wrote it.

The Method Of Worship

During the ministry of Christ men still worshipped God according to the Law of Moses for it was still binding on all men until it was abolished by the cross.

Under Moses there was a prescribed time of worship.

They worshipped God on the Sabbath days, the holy days and the 7 Feast days according to Lev. 23.

Under Moses there was a prescribed method of worship.

By offerings and sacrifices. 1 Chronicles 16:29: ***Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.***

Under Moses there was a prescribed place of worship.

In the city of Jerusalem and in the Temple called the house of God. Psalms 5:7: ***But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.***

Psalms 138:2: ***I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.***

Jeremiah 26:2: ***Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word:***

This was the way men worshipped God under Moses and during the time of Christ. But, in the book of John the Lord said this would all change.

In John 4 there is a conversation recorded between the Lord and the woman at the well and the subject of worship came up. It says in John 4:20-24 that the woman said to Jesus: ***Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.***

What the woman said about worship was true at that time; ***that in Jerusalem is the place where men ought to worship.*** But, the Lord said the hour was coming that men would no longer worship God in Jerusalem, or in the ways they worshipped him in Jerusalem. He said the hour was coming when men would worship God in spirit and in truth. That was a prediction that worship was about to change and it did at the cross. The cross brought an end to the way men worshipped God, for by the cross the Law of Moses was abolished. Ephesians 2:14-15 says: ***For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.***

All of the ordinances of Moses Law were abolished, including the ordinances concerning the way, time and place that men worshipped God. This is what the Lord was alluding to in John 4 when he said: ***The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.*** That hour came at the cross when the Law of Moses and its ordinances concerning worship changed.

Today, there is no longer a special place of worship as it was under Moses Law. We worship God any place and anywhere we are. There is no longer a prescribed time to worship God. We worship God at all times and in all places. There is no prescribed way to worship God such as offering sacrifices or with the first fruits of our crops. We do not worship God in the flesh because we worship in him in spirit.

In Acts 17:24-25 Paul said: ***God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.***

Paul said God does not dwell in temples and buildings made with hands and so he is not worshipped in temples and buildings. He also said, neither is he worshipped with men's hands. This is what the Lord was saying to the woman at the well in John 4. The way men worship God today has changed. It changed when the cross abolished the Law of Moses. We now worship God in spirit and not with hands. We now worship God any place, anywhere and not in a prescribed place or building. We now worship God at all times and not at a prescribed time during the week or year.

What does it mean to worship God? Most people define worship today as it was defined under the law. They think we still worship God in buildings and temple. They think we still worship God on a certain day during the week such as Friday, Saturday or Sunday. They still think we worship God in a prescribed way with our hands, lips, eyes, candles, smoke, music, standing and kneeling and bowing in a building on a special day during the week. The Lord defined worship in Matthew 4 where he said: ***Thou shalt worship the Lord thy God, and him only shalt thou serve.*** The word worship means to reverence, adore, glorify, honor, magnify and exalt. The way we worship, honor, exalt, magnify, adore and glorify God according to Jesus is by **servicing him**.

We worship God by serving God. How do we serve God? By doing what he says with the right motive and by love. For example, when a Christian witnesses to a lost person they are serving God and by serving God they worship, glorify and honor God. Therefore, witnessing with the right motive, in love, is an act of worship for it glorifies and honors and magnifies God, Christ and the gospel. When and where should we witness? Any time, any place and at all times and all places.

When a believer gives money to support the work of a ministry that preaches the doctrines and gospel of grace, he is serving God and by serving God he is worshipping, honoring and glorifying God.

When we do those things God tells us to do in his word with the right motive, in love, in the spirit and not the flesh, we are serving God. By serving God we worship him. We do not worship God in a building on a prescribed day of the week. We worship him every day seven days a week, no matter where we are and we do it by serving him.

This is why we do not call our church meetings, “*worship services*” for it gives people the impression that worship is confined to a certain building on a prescribed day of the week and unless you come to that building on that day you are not worshipping God. This is a hangover from the Law when people did meet in a building to worship God on a prescribed day of the week. This is also why we do not have what they call, “*worship leaders*” in our church. We worship God when we serve God and we do it without so called “*worship leaders*” another contemporary invention of the present-day pseudo charismatics.

Gentile Salvation

Some people have a problem believing that Jesus Christ preached salvation to the gentiles in the four gospels because of a verse in Matthew 15:24 where he said, *I am not sent but unto the lost sheep of the house of Israel*. Some believe this verse proves Christ did not go to gentiles or preach to gentiles. It's true, he came to preach the gospel to the Jews which he did. But this does not mean he did not preach unto the gentiles. Matthew 15:24 is not the sum total of Christ's ministry as some suppose. It was prophesied that Christ would also go and preach to the gentiles and that gentiles would believe on him and trust him along with his people Israel. Consider the following verses: Isaiah 49:6: ***And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.***

When Mary and Joseph brought Jesus to Jerusalem to present him to the Lord they came in contact with a man whose name was Simeon. It was revealed to him by the Holy Ghost that he would not see death, before he had seen the Lord's Christ. When he saw them he took Jesus up into his arms and he said: ***Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.*** (Luke 2:29-32)

In Romans 15:8-12 Paul wrote: ***Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:*** Many dispensationalists stop reading here and say this verse sums up the earthly ministry of Christ. But this verse does not sum up the ministry of Christ for Paul continues to write:

And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall

be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

In these verses describing Christ's ministry to the gentiles Paul quotes Psalms 18:49, Psalms 117:1, Deuteronomy 32:43, and Isaiah 11:1-10. It is abundantly clear from these prophecies that Matthew 15:24 is not the sum total of Christ's ministry. His ministry was not limited to the Jews in Israel only. It was prophesied that gentiles would believe on him and trust in him in all the world.

This book is a study in the book of John. John describes what Jesus preached in his earthly ministry. Did he preach to gentiles in his earthly ministry? Paul answers this question in 1 Timothy 3:16:

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Paul plainly says that Christ in his earthly ministry preached unto the gentiles and they believed on him, just like Moses, the prophets and the Psalms said he would. The question is, when and where did he preach unto the gentiles? These prophecies of Christ preaching to the gentiles and gentiles being saved by his preaching began to be fulfilled in his earthly ministry and more fully later in Paul's ministry. In Matthew 12:14-21 it says: ***Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; And charged them that they should not make him known: That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.***

These verses plainly tell us the prophecy of Isaiah concerning Christ preaching to the gentiles and shewing judgment to the gentiles and gentiles trusting in his name were fulfilled. Mark 3:6-10 is the cross reference to Matthew 12 and he tells us when and where this prophecy was fulfilled. Take the time and read it and you will see that the gentiles he preached to were from Tyre, Sidon, Idumaea and Galilee. Many of them were heathen gentiles and many worshipped idols. (See also Matt.4:13-16)

In the book of John Jesus said that gentiles would hear his voice and they would believe on him and become his sheep along with the Jews. In John 10:14-16 Jesus said:

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.

When the Lord said, *other sheep I have which are not of this fold*, he was speaking of the gentiles who were not of the fold of Israel. He said they shall HEAR MY VOICE just like Paul said they did in 1 Timothy 3:16. The Lord also said that the other sheep, meaning gentiles, would be one fold with the Jews and they would have one shepherd. This is clearly a reference to the church made up of both Jews and gentiles with one head and one shepherd who is Christ. In this same chapter he also said he would die for all the sheep and that he would give unto all his sheep eternal life and they will never perish and no man can pluck his sheep out of his hand or the hand of his Father. (See John 10:27-31)

Warnings Of Tribulation And Persecution

The book of John is filled with blessings and promises that soothe our souls, but it also contains warnings to the saints of tribulation and suffering. This is true also of the epistles of the apostles. Throughout the epistles are found many blessings and precious promises, but they also contain warnings about suffering tribulation and persecution. In Acts 14:22 it says: ***Paul confirmed the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.***

In 2 Timothy 3:12 he wrote: ***Yea, and all that will live godly in Christ Jesus shall suffer persecution.*** In 1 Thessalonians 3:1-4 he even said we are appointed to suffer tribulation. Throughout history the saints of God have suffered tribulation and persecution, but the question is why? Why do the saints of God suffer tribulation and persecution? In the book of John is found the clearest explanation as to why the saints of God suffer. Jesus gives us three reasons in John 15:18-21.

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.

In these verses, the Lord gives us three major reasons why we can expect tribulation and trouble and even persecution in our lives if we follow him.

(1) The World Hates the Followers of Christ

Many Christians have the mistaken idea that when they get saved the world will be glad and rejoice for them, but Jesus said the opposite. He said: ***But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*** When you got saved and become a follower of Christ, you not only inherited his blessings and promises, but you inherited his enemies. His enemies will hate you like they hated him. And if they hate you, they will persecute you, like they persecuted him. So why do the followers of Christ suffer tribulation and persecution? Because they are identified with Jesus Christ. The world hates them because they hate their Master and Lord.

(2) Because Servants are Treated the Same as Their Master

In John 15:20 Jesus our master said: **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.**

If you call yourself a servant of Christ, the first lesson you should learn about servants is this: A servant cannot expect or demand better treatment than his master. If they hate his master, they will hate him. If they despise his master, they will despise him. If they persecute his master, the servant can expect the same treatment. Jesus Christ, who is the final authority on the subject of tribulation and persecution, tells us in no uncertain terms that if we call him Lord, we can expect the same treatment as him if we call ourselves his servants. And if you want to know what God will allow to happen to the servants of Christ, take a long look at what he allowed to happen to the Lord and Master of the servants. Jesus Christ our Lord suffered tribulation and persecution throughout his life (John 5:16) and great tribulation at the end. So, why do the followers of Christ suffer tribulation and persecution? Because they are servants of Christ and they can be expected to be treated the same as their Master.

(3) Because the World Takes Out its Vengeance Against Christ by Persecuting his Followers

The Lord said in John 15:21: **All these things will they do unto you for my name's sake, because they know not him that sent me.**

As mentioned before: when you became a servant of Christ, you not only inherited his blessings, but his enemies will become your enemies. His enemies cannot get their hands on the Lord today and so they take out their vengeance and hatred against him, by persecuting his servants. Those who call on the name of Christ, who preach the name of Christ, who call themselves by the name of Christ, can expect the same treatment as Christ. And he said when they persecute you they do it for my name's sake or on account of me.

That is why the disciples rejoiced when they were persecuted. In Acts 5:40-42 it says: **And when they (religious and political rulers) had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.** The Lord told them ahead of time they would be persecuted for his name sake and when they did, they rejoiced they were counted worthy to suffer shame for his name. And neither did they quit preaching in his name for it says: **Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.** They were determined to obey Christ and thus they could expect to suffer for it.

The Kingdom of God

The kingdom of God is the hope and inheritance of all saints of all ages. The kingdom of God is the literal, physical, visible and earthly kingdom of God in which Jesus Christ will reign as king forever with all his saints and angels. The kingdom of God is the hope and inheritance of all saints in both Testaments.

In the Old Testament see: Isaiah 9:6-7, Daniel 2:44, Daniel 7:13-27.

In the Four Gospels see: Luke 1:31-33, Luke 9:1-2, Luke 11:2, Luke 13:29.

In the book of Acts see: Acts 1:3,1:6, 8:12, 14:22, 19:8, 20:25, 28:23, 28:31.

In Paul's Epistles see: 1 Thessalonians 2:11-12, 2 Thessalonians 1:5.

In Hebrews through Revelation see: Hebrews 12:28, James 2:5, 2 Peter 1:11, Revelation 11:15, Revelation 12:10.

From Genesis through Revelation the hope and inheritance of all believers is to live with God in the coming glorious kingdom of God. The kingdom of God is found in John chapter three and for a very important reason. In John three God shows us what we must do to do to see and enter into the kingdom of God.

(1) *There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:*

(2) *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.*

(3) *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

(4) *Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?*

(5) *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

(6) *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

(7) *Marvel not that I said unto thee, Ye must be born again.*

In John three, the Lord tells us we must be born again to see and enter into the kingdom of God. The New Birth is a second birth. It's when your spirit is quickened and regenerated by the Holy Spirit. Why do we need a second birth? Because our first birth will not get us into the kingdom of God. When we were born the first time, we inherited the spirit and nature of our parents which was corrupt and their life which was temporal. This disqualifies us from entering into the kingdom of God. But when a person is born again, we receive the Spirit of God which is Holy, his New Nature which is divine and his Life which is eternal. This qualifies us to enter into the kingdom of God. John 3 is very important for he tells us what we must do to enter into the kingdom of God. We must be born again, this time by the Spirit of God, to enter into the coming kingdom of God.

Law and Grace

One of the major doctrines we preach today is the doctrine of grace. Today the grace of God is the free, unmerited, unearned favor and blessing of God he bestows upon undeserving sinners. In the epistles of the apostles we are told many times that we are not under the law, but under grace. Paul wrote in Romans 6:14-15: ***For sin shall not have dominion over you: for ye are not under the law, but under grace. What***

then? shall we sin, because we are not under the law, but under grace? God forbid. Two times we are told that we not under the law, but under grace.

In Galatians 2:21 he wrote concerning law and grace: ***I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*** In this context, righteousness cannot be obtained by law and grace at the same time, for the works of the law frustrates the grace of God and makes the cross of Christ of none effect. Throughout Paul's epistles we are told we are saved by grace and not law, we are under grace and not law. We are also warned about mixing law and grace together, for they are not the same. They are opposites. Many people today try to force the doctrines of grace back into the Law and the doctrines of the Law into grace, but it does not work. It's like trying to put a square into a round hole.

In the book of John is found the first mention and contrast of law and grace in the New Testament and John shows us the source of both law and grace. John 1:17 says: ***For the law was given by Moses, but grace and truth came by Jesus Christ.*** It says the law was given by Moses. This agrees with what Luke wrote in Acts 7:38: ***This is he, (Moses) that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.***

The oracles given to Moses was the law given to him on Mt. Sina. The law given to Moses on Mt. Sina was given to the nation of Israel. There were three parts to the law given to Moses. The 10 commandments which governed the moral life of Israel. The judgments which governed the social and civil life of Israel. The ordinances that governed the religious life of Israel. Israel was obligated to keep all three parts of the law which was composed of literally 1000's of laws and ordnances.

Under the law Israel was required to keep all of its commandments including offering animal sacrifices for their sins to be justified and made righteous. Some doubt this is true, but if you read the following verses you will see this was true and as you read these verses keep in mind that the Bible means what it says and says what it means.

Romans 10:5: ***For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.***

Romans 2:12-13 ***For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified.***

Deuteronomy 6:24: ***And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.***

Deuteronomy 27:26: ***Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.***

Ezekiel 18:21-22: **But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.**

Leviticus 5: **And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: And he shall bring his trespass offering unto the LORD for his sin which he hath sinned... and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.**

When you read these verses you can see why we cannot mix law and grace and why we should not read salvation by grace alone back into the law or salvation by law into grace. No true man of God today would preach these things to sinners..

We do not tell a wicked man that if he kept all the statutes of the law and do what is lawful and right, that his sins will be forgiven and in his righteousness that he hath done he shall live. We don't preach this today. Why? Because of the grace that came by Jesus Christ.

We don't tell sinners today, that the doers of the law shall be justified. Why? Because of the grace that came by Jesus Christ.

We don't tell people, that it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us. Why? Because of the grace that came by Jesus Christ.

We don't tell men who have sinned against God, to offer an animal sacrifice for their sins to receive an atonement and forgiveness of his sin. Why? Because of the grace that came by Jesus Christ.

The grace that came by Jesus Christ took the place of the law that came by Moses. It took its place at the cross, for at the cross Christ abolished the law that came by Moses and he gave us grace in its place. Ephesians 2:14-15 says: **For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.** The law that came by Moses was abolished by the cross and by the grace that came by Jesus Christ. If so, we should not reinstate it, nor should we tell sinners today that they can be saved and justified if they keep the law and commandments and ordinances.

Colossians 2:14 says: **Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.**

The law that came by Moses was nailed to the cross and that is where we should leave it.

The grace that came by Jesus Christ does not tell sinners they must keep the law to be justified. It tells them: **Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we**

might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (Gal. 2:16)

The grace that came by Jesus Christ does not tell men that they can be righteous if they observe to do all these commandments before the LORD our God, as he hath commanded us. It tells sinners; **But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.** (Rom. 4:5-6)

The grace that came by Jesus Christ does not tell the wicked today: that if he keeps all the statutes of the law and does what is lawful and good his sins will be forgiven and in his righteousness he shall live. It tells sinners: **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.** (Eph. 2:8-9)

The grace that came by Jesus Christ does not tell sinners to go and offer an animal sacrifice for their sins to get them forgiven and atoned for. It tells them: **And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.** (Hebrews 10:11-14)

It is obvious that the law that came by Moses is different from the grace that came by Jesus Christ.

The means of salvation is different.

The sacrifice is different.

The redemption is different.

The high priest is different.

The temple is different.

The mercy seat is different.

The altar is different.

These things that are different are not the same and law and grace need to be distinguished. If they are different, then we should acknowledge it and not force the doctrines of grace that came by Jesus Christ back into the Law that came by Moses. Keep them separated, because it obvious God did in John 1:17 where he said: **For the law was given by Moses, but grace and truth came by Jesus Christ.**

The Two Resurrections

In John 5:28-29 Jesus said: **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.**

The Lord plainly said there will be two resurrections in the future. Not three or four, just two and he ought to know, for he is the one who will raise the dead. (John 5:21) He said

there will be a resurrection of life and a resurrection of damnation. The resurrection of life is the resurrection of all saints from all ages at Christ's coming. The resurrection of damnation is the resurrection of the lost. What John does not mention is that there will be at least 1000 years between these two resurrections. Later in Revelation he reveals this fact to us.

What Jesus said about the two resurrections in the future is what the prophets in the Old Testament and the apostles in the New Testament wrote. Daniel the prophet wrote about the same two resurrections that Christ preached. In Daniel 12:2 he said: ***And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.***

Daniel prophesied of two resurrections in the future. According to him the saints will be raised to everlasting life and the lost to everlasting contempt. These are the same two resurrections found in John 5 and like Christ he also does not mention the fact that there are at least 1000 years between these two resurrections.

Concerning the saints who will be raised to everlasting life he said in the next verse: ***And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*** He does not mention the plight of the lost after they are raised, but Isaiah the prophet does. In Isaiah 66:24 he wrote: ***And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.*** The Hebrew word translated abhorring in this verse is the same word for contempt in Daniel 12:2 and you can see why. It says, *their worm shall not die neither shall their fire be quenched.*

Paul the apostle in the New Testament also preached and wrote about the same two resurrections. In Acts 24:14-15 he said: ***But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.***

The resurrection of the just is the same as the resurrection of life in John 5 and the resurrection into everlasting life in Daniel 12:2. The resurrection of the unjust is the same as the resurrection of damnation in John 5 and the resurrection of contempt in Daniel 12:2. This shows us the influence that Daniel and Jesus had on Paul when it came to the doctrine of resurrection. He preached the same two resurrections as they did.

The resurrection of the just and of everlasting life is the resurrection of all saints at Christ's coming. The resurrection of the unjust and damnation and contempt, is the resurrection of the lost after the resurrection of life. There are not two resurrections of the lost and there are not two resurrections of the saints. There is one resurrection of the saints and one resurrection of the lost. There is a first resurrection and not a first before the first. Moreover this first resurrection was prophesied by Isaiah and Hosea. See 1 Corinthians 15:54-55.

In Revelation 20 John also wrote of these same two resurrections, as he did in John, but here he gives us additional information about them. He had a vision and he saw the martyrs of Christ in the future and he wrote: ***And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*** The resurrection of life and the just is called the first resurrection here in Revelation and notice he said FIRST. Not the second or third, but the first and nothing comes before first. If you are first in the dinner line then no one is ahead of you in the dinner line. If your name is called out first then nobody's name is called out before yours. If this is the first resurrection, then there is no resurrection before this one. If there is a resurrection before this resurrection, then this resurrection is not first. This resurrection is called first because no resurrection precedes it.

The first resurrection is the resurrection of life and of the just. It's when all saints from all ages will be raised from the dead. The second resurrection is the resurrection of damnation and the unjust and of contempt. It's the resurrection of the lost from all ages 1000 years after the resurrection of the saints. John describes the second resurrection in verses 11-15 and when you read these verses, you see why it is called the resurrection of damnation and contempt.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

No matter where the lost dead are now, they will all be resurrected and brought to this judgment. God will judge their works to prove beyond any doubt that they are guilty of every sin his law outlaws and deserve to be punished in the lake of fire forever. This shows us that the lost dead do not cease to exist at death for it says, ***death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire.***

If you are not saved and have no intention of getting saved and you think you will cease to exist when you die, you better think again and read these verses again.

The prophets in the Old Testament and the apostles in the New Testament and Jesus in the four gospels all said, there are two resurrections. They are future separated by 1000 years. The resurrection of all saints at Christ's coming and the resurrection of the lost 1000 years later. They are both found differentiated in the book of John.

The Promise Of Christ's Second Coming

In John 14:1-3 Jesus said; ***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. 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.***

Before the Lord left this world he made the above promise. He said: ***I will come again, and receive you unto myself; that where I am, there ye may be also.*** This is one of the greatest promises in the New Testament and we know the Lord always keeps his promises. For example in John 16:7 he made another promise that he kept. He said: ***I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.***

Before the Lord left the world he made a promise to send the Spirit back to take his place during his long absence from the world. In Acts 2, the Lord kept his promise, for the Spirit came into the world and into the hearts of believers. If he kept the promise of John 16:7 that assures us he will keep the promise of John 14:2. He will come again as he promised. Numbers 23:19 says: ***God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*** (Read Titus 1:2)

In Hebrews 9:28 Paul wrote: ***So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*** Notice: not a third time, but "the second time". Both comings of Christ are found in this one verse. He came the first time to offer himself as a sacrifice for sinners and he will come the SECOND TIME without sin unto salvation. So according to Paul, there are only two comings of Christ in the Bible. He came the first time to die for sinners and he will come the second time for his saints. If this is true, then how many comings of Christ are there in the future? Just one, not two. The first coming has taken place which leaves just one more coming in the future and the hope of all believers is the second coming of Christ. Jesus did not say I will come again and again and again. He said I will come again, the second time. Paul did not say he will appear again and again and again. He said he will appear the second time. Jesus Christ and Paul were on the same page when they spoke and wrote about the second coming of Christ. As a matter of fact, what Jesus said about his second coming in John 14 is exactly what Paul said about it in 1 Thessalonians 4:16-17. ***For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.***

In this passage, there are three things to notice. First, the decent of the Lord himself from heaven. Second, the resurrection of the dead saints. Third, the translation to heaven of those saints alive when he comes.

There is a four-fold agreement between John 14:1-4 and 1 Thessalonians 4:16-17

(1) Jesus said in John 14; *I will come again.*

Paul wrote; *The Lord himself shall descend from heaven.*

(2) Jesus said: *I will receive you unto myself.*

Paul said that the *saints* shall be; *caught up together to meet the Lord in the air.*

(3) Jesus said: *Where I am, there ye may be also.*

Paul said: *So shall we ever be with the Lord.*

(4) Jesus prefaced his promise to come again by saying: *Let not your heart be troubled.*

Paul the *apostle* concludes by saying: *Wherefore comfort one another with these words.*

There is no question, but that these two passages of scripture parallel and relate to the same event. What Jesus said about his second coming in John 14 is what Paul wrote in 1 Thessalonians 4. They not only agree in these two places, but in many other scriptures. For example:

They both said he would come as a thief in the night.

They both said he would come in the clouds.

They both said he would come with angels.

They both said he would come at the last trumpet.

They both said Christ would come with a loud voice.

They both said his coming will be sudden and unexpected.

They both said he would gather his saints together when he comes.

They both said saints alive will be caught up without dying.

They both said that if you are not caught up to meet the Lord in the air when he comes, you will be punished with fire and everlasting destruction.

The Deity of Christ

As noted earlier 1 Timothy 3:16 tells us; ***And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.***

Here is a person who is called God manifest in the flesh. This person who is called God was justified and vindicated by the Spirit to be God manifest in the flesh. This person who is God was seen of angels. He preached unto the Gentiles, he was believed on in the world and then he left the world and was received up into glory. Is there any doubt in your mind as to who this person is? There isn't but one person this can be said of, and it's Jesus Christ. Therefore, he is the one Paul said, was God manifest in the flesh.

Throughout the book of John he and Christ made the claim that Jesus Christ was God and equal to God.

John 1:1-3: ***In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.***

Here is someone whose name is the Word. And this person whose name is the Word created heaven and earth. And this person whose name is the Word is called God. But, who is this person who is called the Word? John 1:14 says; ***And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*** We know who the Word is because he became flesh and dwelt among us and he is called the only begotten of the Father. (See John 3:16) The Word was the name of Jesus before he became flesh and he is God who created all things which makes him the God of Genesis 1:1

John 5:18: ***Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.***

The Jews were right in what they said for by claiming that God was his Father, he made himself equal with God the Father. Throughout the book of John Jesus Christ made the claim that he and the Father were one and that the Father was in him and he was in the Father. He even said if you have seen me, you have seen the Father. By making such claims Jesus was saying that he had the same nature as the Father, the same perfections as the Father and did the same works as his Father. By making these claims he did indeed make himself equal with God. And this is why the Jews sought to kill him for they thought he was a blasphemer and he was if he was not God. Anyone who claimed perfect equality with the Father made himself equal to God. On one occasion in John 14:28 he said his Father was greater than him, but in what way? In glory. Why? Because when Christ became flesh he set aside the glory and majesty he had in heaven to become flesh and dwell among men and to die for sinners. But, when he went back to heaven he reassumed the glory he once had before the foundation of the world according to John 17:2. In his humanity, the Father was greater than the Son, but in his deity he and the Father were one.

John 10:28-33: ***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. 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 issue here is the claim Jesus made about his power. He claimed to have the same power of the Father for he said, no man can pluck the believer out of his hand or his Father's hand. He claimed the same keeping power of the Father which was supreme power over all things, creatures and men. Only God has that power and Christ claimed it when he said, no one can pluck believers out of his hand. No one but God can make that claim and Jesus made it. This is the way the Jews understood him, for they took up stones to kill him. Verse 33 says: ***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.*** Jesus did not deny what he said and it was his intention to be understood that way. If Jesus did not intend for them to understand that he was equal to the Father he could have easily disavowed such a

claim, but he didn't. They understood him in this manner and he left this impression in their minds because it was true. He did make himself equal with God when he said no man can pluck a believer out of his hand, just like no man can pluck a believer out of his Father's hand.

John 20:27-28: ***Then saith he (Jesus) 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.*** If Jesus Christ was not God he allowed Thomas to commit the worst of blasphemies for he called him; *My Lord and my God*. Jesus did not stop Thomas from calling him God. He did not correct him when he called him God. He did not rebuke him when he called him God. If Jesus Christ was not God, why did he allow Thomas to call him God? Was Thomas deceived? Did Jesus deceive him? Did he mislead him? Did he fool him? No, for the Bible says Jesus was without sin. When he allowed Thomas to call him God, he did not sin, he did not commit idolatry, he did not deceive him, for he is God and he deserved to be called God and Thomas was right when he called him his Lord and God.

The majority of people in the world today do not believe that Jesus Christ is God. Probably less than 10% of the world's population believes Jesus Christ is God. But the day is coming that every single person who has ever lived in the world from the beginning of time will believe and even confess with their mouth that Jesus Christ is God.

Philippians 2:9-11 says: ***Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.***

It says that the day will come when every knee in heaven, in earth and under the earth will bow before Jesus Christ. It says every tongue in heaven, in earth and under the earth will confess with their mouth that Jesus Christ is Lord. When they confess that Jesus Christ is Lord do you know what they will confess? Isaiah 26:4 says; ***Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.*** When every tongue in heaven, in earth and under the earth confesses with their mouth that Jesus Christ is Lord, they will be confessing that he is the Lord, God, Jehovah. But in that day, it will be too late.

This is not universal salvation, but it is compulsory universal subjugation! Sooner or later, every person who has ever lived from the beginning of time will confess that Jesus Christ is Jehovah God. The most profane and hardened atheists and agnostics and haters of Christ will fall on their knees before him and confess that he is God. Every member of every cult including the Muslims, will confess with their mouth that Jesus Christ is more than a just a man or a prophet, but he is Jehovah God just like he said he was throughout his public ministry and throughout the epistles of the apostles and the books of the prophets. Confess him now as the Lord God Jehovah and be saved, but if you wait, it will be too late.

Conclusion

According to the book of John, we are saved by grace through faith in the sacrificial death and resurrection of Christ. When we believe on him we are saved now and have eternal security and will not come into condemnation in the future. We are born again and enter into the kingdom of God. We are in Christ and Christ is in us, thus making us one body with Christ. We are given a full revelation of the present ministry of the Holy Spirit. In John, we are told that the only way to God is through Jesus Christ and there is no other way. We are told that when Christ comes again, the dead will be raised and the living will be caught up without dying. In John, we worship God in spirit, anytime, anyplace by serving him and not in a certain building on a certain day of the week. In John, we see Christ preaching to gentiles and gentiles being made a part of the sheepfold and church of God. We see Christ as the Savior and light of the whole world and not just the Jews in Israel. In John, we see the three main reasons the saints of God suffer tribulation and persecution in the world today. In John, we see the grace that came by Jesus Christ and the difference between it and the law that came by Moses. We see the same two resurrections that all the prophets and apostles wrote about and preached. We see the second coming that Christ preached is the same one Paul and all the apostles preached. We see Christ's deity as God manifest in the flesh throughout the book of John.

This should be enough to convince any fair minded Christian that church doctrine can in fact be found in the book of John. We should also give honor and credit to whom it is due, for in the book of John we see many of the same doctrines Paul is given the credit for preaching first, when in fact they can be found in the Gospel of John before Paul was saved or wrote his first epistle. This is why Paul said to follow him, even AS he followed Christ in 1 Corinthians 11:1. Paul did indeed follow, preach and write about the same doctrines, gospel and hope that Christ preached before him as recorded in the book of John. This is one of the reasons Paul would write: ALL SCRIPTURE is profitable for doctrine in 2 Timothy 3:16.

Art Watkins 2015