

Chapter 13: “We Shall See Him as He Is” (I John 3:2)



The ultimate of the ultimate integration in Christ takes place only at the Second Coming of Christ when as the Apostle John writes in I John 3:2:

“We know that when Christ appears, we will be like Him, for we will see Him as He is.”

Hallelujah, we can get excited like Kym Duarte and her friend next to her in worship did at the Passion Church of Louie Giglio before she shall it for what it is. In her words, the attending youth think and say, *“it is okay to not really change but just ‘love’ Jesus”*. {More about Kym’s discerning Christian observations later, but you are welcome to read her personal testimony at https://pulpitandpen.org/2017/04/10/the-passion-of-louie-giglio-a-personal-testimony-of-passion-city-church/?fbclid=IwAR0V84QH_sxUDsHjdS67LjtgTzBKPnXAfUsheuRBRciCpgKrBGkPrSNXmZE }. On Facebook a group called Louie Giglio exposed labels him somewhat properly as “Contemplative Mysticism”, it would be better to consider how himself and his gang at the Passion Conference are Gnostics who substitute secret knowledge of Jesus for Bible and hedonists who substitute for the real worship of Jesus an inward pleasure with the night club atmosphere worship. Kym further writes in her Christian testimony of conviction based on Scripture:

“As I made my way to my seat, I was taken back by the size of the sanctuary and how dimly lit it was. Its black walls, dark carpet, and blue iridescent lighting seemed something from a night club. I felt lost in a sea of Louis Vuitton and Michael Kors. (PCC is on the cusp of Midtown and Buckhead and if anyone who knows Atlanta will understand why I made that statement; those places are where the swells live). I was dressed in jeans and a nice shirt but didn’t seem to fit in to the veritable fashion show around me. When the service began, PCC felt even less like a church. The atmosphere was nothing like the church in which I grew up. It was euphoric, almost like a rock concert. The lights, the band, the singers, and the church goers seemed so holy. But something was off. The reason I say that is that the moment the song would start, hands would raise. Revilers raised one hand in praise while the other held a latte. That confused me. How can a person be reverent while doing that? No one had bibles and no one took notes.”

But this is a chapter about seeing Jesus as He really is, something Louie dabbled at in his message on U-tube of "Who is Jesus?" Listening to a whole 30-minute message by Pastor Giglio, a little was learned about Jesus in that He is the friend of sinners, and that is good but not sufficient. In no way like the great sermons that exhaustively a sufficient Bible like George W. Truett's Who is Jesus or Dr. Lee's Great is the Lord. We just want a sufficient Jesus based on sufficient Bible. Granted, there is no way we are going to see Jesus in the here and now, or in any worship, like the great knowledge of Him we gain at His appearing at the end of the world. "Then we shall be like Him for we shall see Him as He is." And we cannot go that far by far in knowledge, wisdom, and personal experience of and with Jesus now; however, WE CAN HAVE MORE SUFFICIENT KNOWLEDGE OF JESUS WITH MORE SUFFICIENT SCRIPTURE THAN THAT OFFERED BY THESE CONTEMPORARY MYSTICS AND GNOSTICS. We must, for it is doubtful that there is sufficient Jesus in the sermons of these "Contemplative Mystics" of the Passion Movement for salvation, and certainly not sufficient for the living of the Christian life. Kym writes again of what she found in the young followers of Louie, just like many of us have experience with Pentecostal worshippers on the job:

"PCC never really impacted my life on a godly level. I never left there convicted or in a state of repentance. My friends from PCC still drank and cursed. When I brought it up, they told me I was 'judgy' and it was fine. We don't have to be perfect. When I left PCC, those friends left me as well."

13-1: How sufficient can we see Jesus as He really is in Ephesians?

In this section dedicated to our Lord Jesus Christ and His names, we will go through Ephesians carefully noting what knowledge and wisdom and personal experience we can learn about Jesus any time we see any 3 of the words of His names, "Lord" or "Jesus" or "Christ".

1. First, we will start with the name Jesus in Ephesians as that is the name these mystics of insufficient Scripture wear out in their Conferences in such a bad way.

Baptists classically and many other Protestants have generally stated in their confessions of faith as a group that "The Bible is divine in origin, absolute in authority, and sufficient in its message." Well, what we are after in One Commentary on Ephesians to help youth and all achieve ultimate integration in Christ is by contending for the faith once for all delivered to the saints against the Passion group with a sufficient Jesus from sufficient Scripture.

(1). In characteristic Apostle Paul fashion Jesus is mentioned 4 times in the first 5 verses of Ephesians: (1) in 1:1 the address of Ephesians is to the "faithful in Christ Jesus"; (2) in 1:2 grace and peace come not only from God our Father but also from the Lord Jesus Christ as God the Holy Spirit, the real author of Ephesians through the

Apostle Paul wants us at the very beginning to see all 3 names for the Lord Jesus Christ, very important as Jesus was His earthly human form name sent by an angel to John, meaning the Lord saves...

NOTE: in Hebrew the Greek of Jesus is Joshua, and something to be discussed is how that Louie as he tries to get down deep in the Bible in his best-selling book on David and Goliath, "Goliath must Fall" states that David is Jesus in the Bible story, another insufficiency of such a mystic that spiritualizes too often, as it would have been more appropriate to call Joshua Jesus rather than David, and we will talk more about that later.

..., for the angel said, or rather God through His messenger-angel "for He shall save His people from their sins" (Matthew 1:21); (3) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ..." (Ephesians 1:3) where wants proper identification of not only Who Jesus is but Who God is, God is the Father of our Lord Jesus Christ...

NOTE: You of the MTD youth might note that as you practice an insufficient god and zero Jesus in your first statement of faith – "1. A god exists who created and ordered the world and watches over human life on earth." Good as far as it goes but like the preaching of the new mystics with their secret knowledge, it is insufficient; and surely any message on who is Jesus today should start with identify by the God and the Jesus as the Father and the Son. We start and end with no beginning and no end if the Fatherhood of God and the Sonship of Jesus are not considered, for there can be no salvation and no message of salvation apart from the atonement of the cross, "God was in Christ, reconciling the world unto Himself..."

And would it be fair to say that God was IN CHRIST like we integrate IN CHRIST. It makes sense as the Bible often tells us that in Christ Jesus, we become partakers of the divine nature, one such verse is in John chapter 1, "but as many as received Him to them gave He power to become the sons of God..."

(4) Ephesians 1:5, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will..." Often this verse is confused to enhance evangelism by all Christians, but what it is saying is that "unto God the Father" we ourselves are adopted as children, by Jesus Christ, and to God Himself.

NOTE: We made a mistake on our faith, there are 6 mentions of Jesus in the first five verses, because there are two in the first verse, (5) "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus..." Paul wants to identify himself as an apostle of Jesus Christ, so there will be no mistake in knowledge, and further for Christians, youth or otherwise, to identify themselves with the faithful in Christ Jesus. Parenthetically, it is very questionable

when you identify with the crowd and the leaders in Passion that you are letting yourself become lost in the faithful of Jesus.

2. More of Jesus in Ephesians.

NOTE: You have noticed how often the two names of Jesus, Christ Jesus, are used together as Paul wanted all of us to fully comprehend that this man John names Jesus is and was also the Christ, the Greek word for the Hebrew word Messiah of the Old Testament.

(6). & (7) In Ephesians 1:15-17, For friends and loved ones, this is a big dose of real knowledge to see who Jesus really is, and to see yourself in the knowledge of God as revealed in His Scripture. Beloved, as the Apostle John would and did say, this is the real Jesus; and the mystics can only take advantage of those Christians who either do not study their Bibles for real sufficiency of Scripture and Jesus or enjoy the pleasures of Passion as not to care.

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him...” (Ephesians 1:15-17)

Hope you caught that youth, the last words from the Word here, as “the knowledge of him...” Perhaps to stay up with the mystics and Gnostics, we should call the book of Ephesians as Passion Ephesians, or the ultimate integration IN CHRIST of One Commentary on Ephesians the Passion Integration. Not sure exactly what the prayer of Louie is for you youth but the prayer of the Apostle Paul and ultimately that of God the Holy Spirit Who wrote through Paul is that the God of our Lord Jesus Christ give you “the spirit of wisdom and revelation in the knowledge of him...” Granted it is hard to determine in this prayer for us whether it is spirit for our human spirit or Spirit for the Holy Spirit, since it is not capitalized; but might it be suggested as it is only God the Holy Spirit in touch with your human spirit that can give you “wisdom and revelation” such that you get the real knowledge of God and Jesus.

This real knowledge of God and Jesus is a precious knowledge, not to be treated lightly and flippantly as do the mystics!

(8). Ephesians 2:6.

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus...”

What do we learn about Jesus in this verse? Primarily how that we get a seat with Jesus as the table in heaven, not only that but we now are sitting together with Jesus in

heavenly places as a Believer IN CHRIST, for the verse is in the past tense, how that God has “made us sit together in heavenly places in Christ Jesus...” And further in the One Baptism of Ephesians and the Bible, we are at the moment of salvation “raised up together” with Jesus. Jesus did not go alone in His resurrection and Ascension after the death on the cross, HE TOOK US WITH HIM.

(9). Ephesians 2:7.

“That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.”

You talk of kindness that the MTD generation is noted for, here is the ultimate in kindness, the kindness of God made possible through what Jesus did in His resurrection and ascension to show us exceeding riches of His grace in eternity.

13-2: Okay let’s take a break with the Beloved Apostle John for the Beloved.

“Behold what manner of love the Father has given to us, that we should be called children of God. And that is what we are! The reason the world does not know us is that it did not know Him. Beloved, we are now children of God, and what we will be has not yet been revealed. We know that when Christ appears, we will be like Him, for we will see Him as He is. And everyone who has this hope in Him purifies himself, just as Christ is pure....” (Berean Study Bible)

Get Louis and other mystics to preach that Jesus is Pure, “Christ is pure” and youth as all others are to be pure like Jesus. If you have this hope of being like Jesus when we see Him as He really is, must purify himself, or to put in the words of the Apostle James “to keep himself unspotted from the world”. God or the Spirit through James identifies this as real and pure religion along with the visitation of the fatherless and widows.

NOTE: Here the Passion mystics have struck a good sound doctrine chord in their revival of the Social Gospel with offerings and projects for the fatherless and widows, it is only that they take a certain percentage for their administration of such as it is easily proven that these Passion People like so many others hooked on the Gospel of Prosperity are the savage wolves of Ephesus that make disciples to themselves and offer you some kind of mystical or insufficient Jesus, that scatter the flock and the money of the flock other than to the churches, and that use you for a profit as do all the den of thieves evangelists of the Word of Faith variety.

13-3: Who is Jesus according to Hard Times Minister T. F. Thompson.

Mr. Thompson is a retired school teacher, a Christian with past work with the Prison Ministry. He possesses a MS. in Psychology and is dedicated to the Lord. Jacksonville, Florida at <https://hardtimesministries.wordpress.com/author/tommyfthompson/>

The identity of Jesus (The man behind the Curtain)

“Strangely enough the Bible illustrates the difficulty people had in identifying Jesus. In fact, only one occasion where Jesus was correctly identified by the apostle Peter, Jesus announced that Peter had successfully recognized him not by flesh and blood but my spirit. As it may be, it seems that spirits, evil spirits recognized the new Jesus more so than anyone else. This was to the effect that the demons were quieted and forbidden to announce the presence of Christ.

After the crucifixion, the arisen Christ, found walking on the beach, again was not he immediately recognized. It took for Jesus to call out the disciples before they could gain awareness of who he was.

So then, we Jesus exiting this world, he promises lo I am with you unto the end of the world. This brings us into an important truth.

Whereas it is truthful to say Jesus resides in heaven on the right hand of God, equally true is that the spirit of Jesus dwells here on earth. Thus, our quest for Jesus should not begin in heaven, but here on earth. And where do we find our living Lord?

Jesus made it clear: we find him physically, spiritually in the midst where at least two pray in his name. We discover the personality, the person of Jesus in the homeless, in the forgotten, among widowers, the imprisoned, the sick, the dejected, the hungry, the thirsty, the browbeaten and all the others who are downtrodden and desire peace and a call into serenity.

So aside from the esoteric, ethereal depiction of Jesus, his words declare his manifestation through his children, his brothers and sisters. As one who desires the presence of Jesus, the task only requires a reaching out to his church or and to those in need. There you will find Jesus.

Jesus is located not with a GPS but among the suffering, the poor those who hurt and those without hope – there you will find Jesus. Peculiar, in this venue, Jesus probably will not be wearing nice clothes. He might possess a stench or some dirty odor, unkempt and markedly different from others. More than likely you will not see Jesus with the rich, nor sporting a guitar, probably not growling through a microphone, nor surrounded within the magnificence of a huge cathedral in the background. In some respects, in particular when it comes to the physical, Jesus will be remarkable to the respect of all the things he is without. Consequently, meeting Jesus in the flesh requires sacrifice: it requires the giving up, humility, extending oneself out to another. In short, it requires doing all the things of which Jesus said and commanded us to do. It is in this process of giving that we are in the process of dying – and in the process of dying the new process, the transformation of the rebirth occurs. In a word, finding Jesus means finding our brother and sister. The question remains... Are we willing to do what is necessary to walk with Jesus? Are we willing to put up with the people of whom Jesus says he is? Last, our walk with Jesus will not rest so much in terms of what we say, yet in what we do in reference to our words. More importantly are not even our words at all that you reflect our commitment to God, yet the words of the Lord himself in his commissioning and commands of all in which we do. During

these moments of performing the will of God to the words of Jesus we become the spirit, the very spirit of Christ himself, for it is at that time that we no longer speak, but in our actions, we allow our behavior just for us. And that is when our neighbors discover God through us: for it is in us that Christ lives."

13-4: Signs: Who is this Lord Jesus Christ of the Bible?

For a relationship of friendship to be real, you must know who Jesus is; for then and now there have always been a lot of false claimants to the throne. Surely you have heard in the news recently of the man from Puerto Rico who claims to be Jesus come back to the earth, and who has millions of followers. You can see why: he says there is no need for prayer anymore because he is here; he says that there is no such thing as sin, always a very popular tenet of acceptable religion; and he condones and practices almost any kind of loose life style including drinking and partying.

How to Summarize on Jesus as the Christ, the Son of God?

There are many ways we could summarize, from the Bible of course, the essentials of who the Lord Jesus Christ is. I have always enjoyed the famous sermon from George W. Truett, "Who Is Jesus", as the best and simplest that can be said on how the groups of the world have reacted to Jesus: (1) Since He did claim to be the Son of God, either He was mad **{delusional like the man from Puerto Rico}** or what He claimed to be; (2) Jesus was a good man, but you cannot stop there as how good can a person be like the man from Puerto Rico who makes a false claim to be the Son of God; or (3) He is exactly what He claimed to be the son of God, and the signs of the Gospel of John such as His teachings from God, His miracles and healings, the Resurrection and Ascension well testified to by hundreds of disciples present, and His character. **{The Jesus Seminar attacks at this very point both the reliability of the Gospel of John to be among the other Gospels, putting more weight with a newly found Gospel of Thomas and the reliability that Jesus did claim to be the Son of God. Each year this Seminar of approximately 100 PhD's and Th.D.'s at Seminaries, Colleges, and Universities--the list of names, degrees, and universities is at the back of the book, and you should be aware of who they are and where they are--throughout the nation meet to vote on whether Jesus claimed to be the Son of God or not. I think last year they voted "No"; and I am sure God was quaking at the results, however I am also sure, according to the Bible, especially in II Timothy that God will eventually get even with them for destroying the faith of some!}**

The Signs of the Gospel of John

The Gospel of John is unique among the four Gospels **{Matthew, Mark, Luke, and John}**, I will have to give that much to these false Bible teachers of the Jesus Seminar. It does not take you long in a study of the classic work of A. T. Robertson on A HARMONY OF THE GOSPELS where the parallel scriptures in the four gospels are lined up according to common content, and how often in that excellent harmony do you see the Gospel of John

setting alone. Was it because only John taught about “Friends of Jesus”; because John was the disciple that Jesus loved most; because only John writes about “signs” and centers the Gospel of John around only 7 miracles; because John was the last Apostle to write Scripture and near the end of the first century? All of these are much better explanations than that of the Jesus Seminar that since all the other gospels agree more with the new Thomas, and that Thomas and Mark correlate where they do discuss common content, then approximately two-thirds of John is to be discarded or ignored. **{That is the work of Satan since the Gospel of John is so simple and effective in evangelism.}** The reality is that this new Gospel of Thomas is an attempt to discuss only the historical facts of the life of Jesus, leaving out the teachings of Jesus such as His obvious claim to be the Son of God.

After the feeding of the five thousand, just one of the miracles of Jesus, and as Jesus had sent His 12 special disciples across the Sea of Galilee in a boat ahead of Him, later walking past them on the water {another of the miracles of Jesus}, all of these disciples stated how they believed Jesus to be the Son of God.

“Then those who were in the boat came and worshiped Him, saying, ‘Truly You are the Son of God.’ (Matthew 14:33) {And this is written in the correlative Gospel of Matthew.}

You can hardly expect to be a Friend of the Jesus of the Bible, the Jesus of God and as the Son of God, the Jesus who is at the right hand of God the Father to make intercession for our sins and Who will come again in great power and glory {and by the way the Jesus that was at Creation the mediating cause and as Colossians states “through Whom all things consist”}, if you do not appreciate Who He Is!

Signs of the Gospel of John

So much can be written about Jesus, and there are so many ways to summarize who Jesus is; however, since the Apostle John has already done that for us in his Gospel, we should take advantage of it with a summary of the summary. Recall as previously stated that John organized his gospel around only 7 miracles. John also gave us the benefit of stating exactly why he wrote the Gospel of John, and it relates to “signs”.

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” (John 20:30-31)

If you have not come as far as believing that this Jesus of Nazareth written of by the disciples in Matthew, Mark, Luke, and John, then it is advised that first you complete this chapter so that you know some details of what to believe in, then go to the last chapter of the book on “Faith”. Then you will be in a feasible position to pursue the Friendship of Jesus, continue with the next chapter.

Above with John's statements: (1) Jesus did many other signs in the presence of the disciples not recorded in John; and (2) these signs in John are written to engender faith in Jesus of Nazareth as the Son of God; we thus have a clue as to how to summarize the Gospel of John on Jesus, around "signs". However, the problem with that is John only uses the word "sign"--literally translated "sign, mark, or signal" 4 times while the other three Gospel writers use it 27 times.

The first trip to Jerusalem that John records in John 2:14, Jesus confronted sellers of sheep, oxen, and doves, also the money changers doing business for profit in the temple; and with a whip of cord He drove them and the sheep and oxen out of the temple, poured out the money and overturned the tables.

"So, the Jews answered and said to Him, 'What sign do you show to us, since You do these things.'" (John 2:14)

The Jews asked for a Sign from Jesus so Jesus promised them the Resurrection--"destroy this temple, and in three days I will raise it up", not understanding that He was talking about the temple of His own body (2:19-21); but after the Resurrection from the dead the disciples remembered this and ...

"they believed the Scripture {OT predictive Scriptures about Jesus and which Jesus often quoted to them on how He was the Promised Messiah or Christ} and the word which Jesus had said." (John 2:22)

{NOTE: You will find that "the word" which Jesus spoke, used singularly as "the" and somewhat different from the pluralistic commandments and teachers is something you will find very important in the chapters to follow as you "Abide in Jesus" and accept the challenge to become a Friend of Jesus.}

However for our present purposes of attempting to summarize Who Jesus Is and with a summary from John around "signs", you should notice from John 2:22 that the signs John talks about in the purpose of the writer--signs for believing in Jesus as the Christ, the Son of God-- are more like the "things", as in when the Jews said "since you do these things", than even the word "Sign" as the Jews used it; however the two are closely related, and you guessed it of the 7 sign-miracles chosen by John, and around which He weaved his recollections of the life and teachings of Jesus, the last and highest of all the miracles was the Resurrection of Jesus Himself, and the next closely before it was when He brought Lazarus back from the dead. And perhaps this would be a good time to mention the miracle-signs that organize the book of John.

The Seven Miracle-Signs of the Gospel of John

1. The Water turned into Wine (John 2).

(a). We Preach the Christ who in the beginning made all things and therefore was quite able to exercise authority over just a couple of those elements that He made in the world. When at the marriage feast in Cana, the host ran out of wine, Jesus turned the water into wine; (b) We Preach the Christ Who by turning water into wine showed Himself to be THE JOY OF THE CHRISTIAN LIFE. This marriage feast was a festive occasion and in a home; and Jesus was concerned enough about those social occasions of life to perform the first miracle of the book of John; and (c). We Preach the Christ Who turned the water into wine, a sign that began the proof to the world that Jesus was the Son of God, and that increased the faith of the first disciples in Himself as the Son of God.

“This beginning of signs Jesus did in Cana of Galilee and manifested His glory: and His disciples believed in Him.” (John 2:11) {Perhaps not a very deep belief with roots down in the soul at this point, but it was a beginning for faith, “as faith cometh by hearing {and seeing} and by hearing the Word of God. This Bible concept should become clearer as you get into a chapter to follow on “The Sound Doctrine of Bread and Bible.” }

2. The healing of the nobleman’s son (John 4).

a. We preach the Christ who in the beginning created man in the image of God, and therefore was quite capable of exercising control over the illnesses of the Bible.

“So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death. Then Jesus said to him, ‘Unless you people see signs and wonders, you will by no means believe.’ The nobleman said to Him, ‘Sir, come down before my child dies!’ Jesus said to him, ‘Go your way: your sons lives.” So the man believed the word that Jesus spoke to him, and he went his way. And as he was now going down, his servants met him and told him, saying, ‘Your son lives!’ Then he inquired of them the hour when he got better. And they said to him, ‘Yesterday at the seventh hour the fever left him.’ So the father knew that it was at the same hour in which Jesus said to him, ‘Your son lives.’ And he himself believed, and his whole household. This again is the second sign Jesus did when He had come out of Judea into Galilee.” (John 4:46-54)

I want you to notice almost the casual, or at least effortless manner, in which Jesus healed the son and dealt with the man. The goal of Jesus was the eternal salvation of men’s souls, and in order for them to go beyond the mere healing of the human body to the salvation of the soul and body, they must believe in Jesus. He addressed the crowd who heard the nobleman, letting them know that the goal of these signs was to engender faith; and also, in the nobleman. After he learned when his son began to heal, the very moment at which Jesus said your son is healed, he believed; and also, his household believed.

b. We preach the Christ who can exercise control over fear and anxiety as He brought hope and peace to the heart of a grieving parent.

3. The healing of the paralyzed man (John 5).

The nobleman's son had been in his sick condition for only a short period of time, the paralyzed man at the pool of Bethesda in Jerusalem had been paralyzed for 38 years. This required a little more power than the turning of water into wine or the healing of the nobleman's son. With this miracle of the healing of the paralyzed man we Preach the Christ who is a Restorer of both physical and spiritual life, realizing that we must Preach primarily the spiritual life as Christ also did. After the paralyzed man was healed, later Jesus found Him and encouraged him to a faith that would prevent a worse faith than lying impotent every day by the pool of Bethesda.

"Afterward Jesus found him in the temple, and said to him, 'See, you have been made well. Sin no more, lest a worse thing come upon you.'" (John 5:14) {Jesus the co-creator of man has control on the physical body and illnesses, and by the Faith "Friends" can be a channel of faith and healing as they lay their hands on.}

4. Feeding of the 5,000 hungry people (John 6).

(a). We preach the Christ who proved that He could also be the Great Shepherd of the Sheep in whose presence they and we can say "I shall not want". We shall not want for bread and meat, we shall not want for healing of the physical body and salvation; and we shall not want for the festive occasions of life, the joy of the Christian life.--Jesus took the five loaves and two fishes and multiplied to feed the crowd of five thousand; (b) We Preach the Jesus who is the Promised Christ, the Prophet that was promised in the Old Testament--**"Then those men, when they had seen the sign that Jesus did, said, 'This is truly the Prophet who is to come into the world.'" (John 5:14)-**;- (c) We Preach the Christ who is the Bread of Life. It is not without significance that in the same sixth chapter of John after this miracle with the five loaves and two fishes and after the walking on the water, that Jesus presented His great discourse on the bread of life--**"And Jesus said to them, 'I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.'" (John 6:35) {Jesus can provide bread; Jesus would have you seek bread from Him, physical bread and the bread of life as you would not allow your making a live {physical bread} to remain alone when you can add to it "every word that proceeds out of the mouth of God".}**

5. The walking on water (John 6).

The walk on water by Jesus as He illustrated that He could certainly overcome the very works which He in the beginning made, was more than a simple walk, it was also a calming of the storm and sea. (a) We Preach the Christ who can calm the sea and storm, the Christ who can calm all the storms of life and (b) We Preach the Christ who patiently

shows His disciples step by step to a profession of faith. Most of Jesus' disciples were fisherman by trade, and by showing His authority over the elements where they made their living, He engendered faith from them as the Son of God. Jesus certainly did not throw away the key to creation when He came to earth, nor did He throw away the power of God for miracles over the natural creations of God.

6. The healing of the man blind from birth (John 9).

(a) We Preach the Christ who is the Light of the world as John told us in the introduction to the Gospel of John. Jesus and His disciples discussed the blind man and the factor of sin in his life before he was healed. It was in that discussion, Jesus said--**"As long as I am in the world, I am the light of the world." (John 9:5)** {**What Jesus will add in John 14-17, as we will see as we become more familiar with it, is that when He was no longer in the world, that is after the resurrection and ascension, He sent the Holy Spirit to be the light of the world in that the Spirit of Truth now convicts the world of sin, of righteousness, and of judgment; that is until the "little while" at the end of the figurative variable of 1000 years--the 1000 years variable plus a little while = the last days--when the Holy Spirit is withdrawn from earth according to the Word of God as recorded in II Thessalonians.**}

It was then Jesus spat on the ground, made an ointment and placed it on the man's eyes, telling him to go wash in the pool of Siloam; and the man did so, he came back seeing.

b. We preach the Christ of the Introduction to John. I think we appreciate the introduction now more of the Gospel of John. The Apostle John in the Gospel of John had no smaller goal than to prove to people that Jesus was the Promised Prophet and Messiah of the Old Testament, and the Son of God; and in order that they might believe and have life. What John introduced about Christ is what the seven miracles were all about. In the making of water into wine, the Mediator of all Creation – the One of the all things were made through Him – was able to reconstruct the things He made at first; in the healing of the nobleman's son, the healing of the paralyzed man, and the healing of the man born blind, the Lord of Creation showed He concern for the Man as the Crown of Creation and His ability and will to overcome any deficiencies that had occurred in His Creation; and in the feeding of the five thousand, the One through whom all the good things to eat had originally been provided, Jesus illustrated the simplicity with which He can still create something out of nothing or out of little; and in the walking on water, the Lord of Creation who made the heavens, the earth, and the seas did not suddenly become a victim of what He had made, rather an Overcomer.

7. The raising of Lazarus from the dead (John 11).

(a) Lastly in the miracle of the raising of Lazarus from the dead, we Preach Jesus as the Resurrection and Life. And that is exactly what Jesus told the people present before He brought Lazarus back from the dead--"I am the resurrection and the life, He

who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?" (John 11:13,14)--(b) Herein is the rest of the introduction to the Gospel of John. Jesus is the Life.

And to think that this great miracle worker, also with signs of outstanding and sinless character and signs of teachings from God as well as miracles from God, is the Jesus that is willing and ready to come into the home of your heart, to manifest Himself with the Father to disciples like you but not to the world; but we come to that in John 14-17.