

The Golden Ratio Design of the Book of John

"Jesus Christ preached the Gospel to individual Jews"

- C Part 1: Jesus Christ revealed himself as the Way of Eternal Life to Israel
 - U Chapter 1.1: Jesus Christ is the Word of God that became the Lamb of God
 - C Chapter 1.2: Jesus Christ is the True Savior of the world
 - C Chapter 1.3: Jesus Christ is the True Bread of God
 - O Chapter 1.4: The people were divided over Jesus Christ
 - O Chapter 1.5: The people blasphemed Jesus Christ

- C Part 2: Jesus Christ revealed himself as the Center of Life to his disciples
 - U Chapter 2.1: The Jews rejected the many miracles of Jesus Christ
 - C Chapter 2.2: Jesus Christ is the Way, the Truth, and the Life
 - C Chapter 2.3: Jesus Christ is the True Vine of Life
 - O Chapter 2.4: The King of the Jews was crucified
 - O Chapter 2.5: The Lord of Life was raised from the dead

A series of studies explaining the GR Format of the Bible Chapter by Chapter

by JHS Publishing President Max L. Day

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The Golden Ratio design of the Bible

The label of “Appendix [to the Kingdom Bible Version]” was originally used for this document at the beginning of this labor, because I used to print it at the end of the English Kingdom Bible Version. As the amount of material grew, it became clear that there wasn’t sufficient space to print it with the Bible, since there was a maximum capacity of about 800 pages with the paperback copy, so I took it out and began posting it on my website.

Later, I realized that the document really had little to do with any particular Bible version, because it is all about the Golden Ratio design of the BIBLE, which applies to all Bible versions. So I have updated the title of this document to “The Golden Ratio design of the Bible” to accommodate the reality that it represents.

The content is regularly being updated with new material at the end with new studies as they are completed. I am also working on a Spanish version of this document, which is far behind in the number of studies, because it takes a lot longer to translate the material than it does to produce an English language study, since that is my native language.

A major benefit of the Spanish document work is that it gives me an opportunity to re-examine the original studies in English and add additional material or change the way it was presented to make it more effective. So as the Spanish document progresses, so does this document. I will continue adding new studies until the entire Bible has been covered sufficiently.

These studies introduce the reader to the Golden Ratio design concepts little by little as we progress through the Bible. I’m learning how to do this more effectively as the studies progress, and developing techniques to better present the material. Only time will tell what the final product will look like. Eventually, it will become a printed Book in its own right. For the foreseeable future, it will remain a free PDF download with no copyright.

The Introduction to the Golden Ratio design of the Bible document provides a high-level survey of all of the Volumes of the Bible plus some vital background information. I have to assume that you have taken the time to read all or at least most of it, because I can’t keep repeating it in every lesson; that is impossible.

So if you jump into any of these lessons without any foreknowledge of this material, then you will not understand it. You make a serious mistake in thinking that you can understand the design of the Bible by jumping ahead to only the material you are interested in without also understanding the background information beforehand.

Line upon line, precept upon precept. You must learn to crawl before you can walk. It makes little difference whether you are a new Believer or have several Ph.D’s after your name. You must lay the proper foundation for these studies or you will not understand it.

It is the exact same reason why a new Believer should never be chosen to lead a church as their pastor: he is spiritually unprepared for such a task. In both situations (Bible study and spiritual leadership), you need “seasoning” and preparation.

One last thing that I must explain is that because this document gives only brief summaries of each Chapter, I cannot provide the detailed proof of the Golden Ratio design of each document in the Bible in these studies. There simply is not room to give an encyclopedic explanation of every nuance.

In the detailed studies of each Book in the Bible, you will find detailed proof of the Golden Ratio design, right down to the paragraphs and sub-paragraphs. So in this Introduction, you will have to accept my word that the information is correct, because I don’t want to overwhelm you with too much information at once. In the outlines of each Chapter, I choose key passages that give a good snapshot of the theme. In the detailed studies, we will look at the Chapter much more closely.

The Introduction document gives you a “taste” of the Bible Design overall on the Volume level. The Book Summaries document gives you a deeper view into the content of each Book. The Detailed Studies documents (one for each Book) gives you a deep plunge into the full depth of the Golden Ratio design for each Book, right down to the lowest level, with all the proof that one could ever need that the Golden Ratio design is indeed from God: our Creator, our Savior, and the Author of the Traditional Canon of the Holy Bible.

https://www.facebook.com/phibible?ref=aymt_homepage_panel

Website Information

Greetings in the Name of our Lord Jesus Christ, and thank you very much for your interest in the Golden Ratio design of the Bible!

I know that you probably have a ton of questions about the Golden Ratio, and how this relates to the Bible. So I want to dedicate this document to providing a few of the answers that you are seeking to help you get started.

Some of your questions will take too much space to answer here, so I will only be able to give a very brief introduction to these subjects, and then I must point you to the resources available on my website for more information; or you may email me directly with any questions you might have on any topic: editor@phibible.org.

On the JHS Publishing website (<http://www.phibible.org>), you can find:

- **The Home Page:** Every page in the website uses frames, with links to most pages on the left side and content on the right side. You will only have a problem if you are using an old browser. JHS recommends the latest version of the browser you prefer. There is also a link to the Spanish language version of phibible.org, which has many fewer pages, because it takes more time to translate into Spanish. Eventually, this sub-site will have most or all of the same page as the main English site.
- **Reading area:** in this area, you can navigate easily to pages with photos of the entire KBV text that you can view in your browser. You need at least a tablet with a fast connection, because some of these photos are 5 mb or larger. What is unique about this feature is that you can view an entire Chapter of the KBV in a single picture without interruption. In the printed copy, many of the Chapters needed to be broken up into several pages, because they were larger than a single 7x10 page, so this can create a mental roadblock for some people that makes it more difficult to visualize the entire Chapter as a single unit. Believe it or not, this really helps when you are trying to understand the larger units of thought in the Bible text. Since some of the Chapters (like Nehemiah), if printed out, could fill a page of paper about 6 feet long, this photo of Nehemiah is the only way to view large chapters in the Bible like Nehemiah. So if you’re having trouble understanding the context of some part of the Bible, this is a great place to visit to help solve this problem.
- **Golden Ratio Bible Versions and Free Samples:** Here is where you can find information about the printed copies of JHS Bible Versions, and free samples in PDF format. Most importantly, you can find a link to html versions of all of these Golden Ratio Bible studies that you can read in your web browser.
- **Information about JHS Publishing Ministries:** My Statement of Faith and Latest News about JHS Publishing Ministries.
- **Theological Issues:** At the top of the list is a link to how to be born again, which is the most important one of all. This is also where I address some topics that are relevant to the Bible design issue, as well as some that may not seem relevant (like UFO’s), but I believe are much more understandable from the perspective of having the Golden Ratio design to back up our Christian faith. There are many issues that I could be talking about, like the Charismatic movement and (so-called) Christian Rock music, but I refrain from doing so, because 1) I just don’t have time, and 2) I’m trying to keep the focus on the Bible design as much as possible. Someday I will get to them.

A VERY BRIEF INTRODUCTION TO THE GOLDEN RATIO PRINCIPLE

Study #1: General information about the Golden Ratio

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Here are some basic facts you need to understand about the Golden Ratio (GR) and the Golden Ratio design.

- 1) **The Golden Ratio is an irrational number, starting with 1.6180339887...**
- 2) **It is a proportion of one number to another: 1.618... to 1; or if you solve the fraction, it is 1.618...(into infinity on the right of the decimal point)**
- 3) **The ancient Greeks discovered the Golden Ratio proportion and built it into the construction of the Parthenon. This is very easy to find on the web. Do a Google search on "Golden Ratio Parthenon".**
- 4) **Since those days, others have discovered many mathematical ways of arriving at the Golden Ratio. One way, which I will expand on here, is by way of the Fibonacci Sequence (FS). Again, a web search will provide much information about the FS from many sources.**
- 5) **The Golden Ratio is found in many places in nature, and even in our bodies. Goldennumber.net mentions some of these. My own site (see the link at the end) shows much more, including the Golden Ratio in the Solar System, the Chemistry Table of Elements, the G-major musical scale, and more. If you visit the goldennumber.net site and examine their material, you will be well prepared to understand the material I'm going to present here and on my site.**

Here is a quotation from the Wikipedia.com entry on the Golden Ratio (https://en.wikipedia.org/wiki/Golden_ratio):

The golden ratio has fascinated Western intellectuals of diverse interests for at least 2,400 years. According to Mario Livio: "Some of the greatest mathematical minds of all ages, from Pythagoras and Euclid in ancient Greece, through the medieval Italian mathematician Leonardo of Pisa and the Renaissance astronomer Johannes Kepler, to present-day scientific figures such as Oxford physicist Roger Penrose, have spent endless hours over this simple ratio and its properties. But the fascination with the Golden Ratio is not confined just to mathematicians. Biologists, artists, musicians, historians, architects, psychologists, and even mystics have pondered and debated the basis of its ubiquity and appeal. In fact, it is probably fair to say that the Golden Ratio has inspired thinkers of all disciplines like no other number in the history of mathematics."

Here is a brief quotation from <http://www.goldennumber.net/golden-ratio/>:

This Golden Ratio truly is unique in its mathematical properties and pervasive in its appearance throughout nature. The "mathematically challenged" may be more interested in the appearances of Phi in nature, its application to art, architecture and design, and its potential for insights into the spiritual realm, but let's begin with the purest of facts about Phi, which are found in mathematics.

Most everyone learned about the number Pi in school, but relatively few curriculums included Phi, perhaps for the very reason that grasping all its manifestations often takes one beyond the academic into the realm of the spiritual just by the simple fact that Phi unveils a unusually frequent constant of design that applies to so many aspects of life. Both Pi and Phi are irrational numbers with an infinite number of digits after the decimal point, as indicated by "...", the ellipsis.

Where Pi or π (3.14...) is the ratio of the circumference of a circle to its diameter, Phi or ϕ (1.618 ...) is the ratio that results when a line is divided in one very special and unique way. To illustrate, suppose you were asked to take a string and cut it. There's any number of places that you could cut it, and each place would result in different ratios for the length of the small piece to the large piece, and of the large piece to the entire string. There is one unique point, however, at which the ratio of the large piece to the smaller piece is exactly the same as the ratio of the whole string to the larger piece, and at this point this Golden Ratio of both is 1.618 to 1, or Phi.

What makes this so much more than an interesting exercise in mathematics is that this proportion appears throughout creation and extensively in the human face and body. It's found in the proportions of many other animals, in plants, in the solar system and even in the price and timing movements of stock markets and foreign currency exchange. Its appeal thus ranges from mathematicians to doctors to naturalists to artists to investors to mystics.

For those of you who have a mathematics background, you might be interested to know that the Golden Ratio is a widely-ignored subject in college math classes. I earned a Bachelor's degree in Computer Science, so I took the required math courses including Calculus 1 and 2, and Linear Algebra; and I kept wondering when I was going to learn more about the Golden Ratio from these expert teachers, all of whom had at least Masters or Doctors degrees in mathematics. Finally, I asked my Calculus teacher, a man in his 60's who had been teaching Calculus for decades, about the Golden Ratio; and to my surprise, he said that he did not know much about it.

Why is this? How can this widely known principle of higher mathematics be something that is completely ignored in probably every math course in America? It is possible that there may be an exceptional math teacher who is interested in the subject; but from my experience, and from almost the complete absence of any mention of the Golden Ratio in every mathematics textbook I've seen, all of which were used by millions of other students also, it seems clear that the Golden Ratio is a taboo subject in mathematics.

Could it be that mathematics, like so many other subjects in public colleges and universities, has become a place where mention of anything that implies that there is a Creator God of all things is something that is not welcome? It is well known that public colleges and universities in the United States are almost completely controlled by an Atheist mindset that says, "There is no God; and if you say that there is a God, then you are banned from teaching in OUR college!"

I believe that many math teachers have some knowledge of the Golden Ratio, but are probably afraid to talk about it for fear of losing their jobs. Because of the fact that the Golden Ratio is modeled by many things in nature, such as the sunflower, the shape of a hurricane, spiral galaxies, and much more, it is often called "God's number". After all, if there were no Creator God who designed all things, then it would impossible to have any order in the Creation at all for a simple reason: disorder cannot change into order without some outside Agent to make it happen; chaos cannot become something with purpose and design unless there is a Mind and Designer behind it. The Golden Ratio design is wonderful evidence in our Universe that we were CREATED by a loving, Omnipotent God who designed all things for a purpose.

You don't have to have faith in God to see the order and design in the Universe to know that there must be a Creator God behind it. In fact, the Bible tells us this very thing:

"For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness; because that which may be known of God is manifest in them: for God has shown it to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal power and Deity, so that they are without excuse." (Romans 1:18-20)

"The heavens are telling the glory of God; and the expanse of the Universe shows the work of his hands. Day after day they utter speech, and night after night they show knowledge. There is no speech or language, where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world." (Psalm 19:1-4)

The Creation itself reveals the glory of our Creator God! When we look at the night sky and see the incredible Milky Way galaxy spread across the heavens, then there can be no doubt that an amazing, all-powerful God made us for some reason. The Creation cannot tell us what that reason is: it simply witnesses that we and our Universe are made by a great Creator God: this is what theologians call "General Revelation".

The Bible, on the other hand, gives us what theologians call "Specific Revelation": who the Creator God is, what his plans and purposes are for mankind and the Universe, and how to be saved from the Lake of Fire after we die and live for God now while we still live.

And the truly amazing thing about the Golden Ratio principle is that not only is it found in nature, it is also found in the Bible, on ten vertical levels, and on eight horizontal levels!

The studies that follow this one will demonstrate first what the Golden Ratio design of UCCOO is and how it is directly derived from the Golden Ratio itself; then several specific instances where the Golden Ratio principle is found in the design of our bodies, and in the design of our solar system will be discussed.

In the Introduction to the Golden Ratio design of the Bible (a downloadable document available at the links to my website below), you will be given a very high-level "snapshot" of each Volume in the Bible to see how the Golden Ratio design of UCCOO works itself out on that level. Details will be kept to a minimum at this level of study to try and avoid information overload.

Then there is a separate group of studies that provide a deeper look into the Golden Ratio design on the Book level. Again, details will be kept to a minimum to avoid information overload; but the proof of the Golden Ratio design will be provided in more depth.

Then there are other studies which provide a detailed examination of the Golden Ratio design of the Bible all the way down to the subparagraphs. As of this writing, these are incomplete, but are making great progress. See the website for the latest information on these studies.

These studies are designed for serious students of the Bible. If you really want to understand what the Bible is all about, you've come to the right place. You do NOT need a degree from a Bible college or seminary to utilize these studies; however, if you do have formal preparation, then that will make it easier for you. The more that you have actually read the Bible yourself, the faster that you will learn the Golden Ratio design of the Bible, because it is based upon literal interpretation.

Study #2: Definition of the Fibonacci Sequence

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

I know that math can scare many people, but I assure you that I will keep it very simple; and you don't need to know anything other than basic math to understand what this is all about. If you can add up a grocery list, you should be fine.

The Fibonacci Sequence (FS) (google it for more information) is a sequence of integers (positive whole numbers), starting from 0. You get the next number in the sequence by adding the result of the addition to the last number (the second addend) added.

0 + 1 = 1
1 + 1 = 2
1 + 2 = 3
2 + 3 = 5
3 + 5 = 8
5 + 8 = 13
8 + 13 = 21
13 + 21 = 34
(and etc)

So the Fibonacci Sequence is 1, 2, 3, 5, 8, 13, 21, 34, (and onward into infinity). I didn't include zero, since it (being the definition of nothing) can have no significance to the Bible.

Now, using the FS, the Golden Ratio irrational number can be obtained by dividing the 2nd number in the sequence by the one before it, as follows:

2/1 = 2
3/2 = 1.5
5/3 = 1.666666666666667...
8/5 = 1.6
13/8 = 1.625
21/13 = 1.615384615384615...
34/21 = 1.619047619047619...
55/34 = 1.617647058823529...
89/55 = 1.618181818181818...
144/89 = 1.617977528089888...
233/144 = 1.618055555555556...
377/233 = 1.618025751072961...
etc.

Now if you continue this division with each pair of numbers from the Fibonacci Sequence, eventually you will end up with 1.618 and the digits to the right of the decimal grow more and more precise so that the only digits that change with each calculation are further and further to the right, and the number never comes to a "conclusion", which is why it is called an irrational number.

If you put these numbers on a graph of amplitude vs time, you will see a sine wave starting large on the left, whose amplitude going to the right becomes smaller and smaller and gets infinitely close to zero, but never actually arrives there, because the Golden Ratio never stops growing in precision to the right of the decimal point.

There are actually many ways mathematically to create the Golden Ratio, and these can be found on websites such as

<http://www.maths.surrey.ac.uk/hosted-sites/R.Knott/Fibonacci/phi.html>

Other well-known irrational numbers include e, pi, and the square root of 2.

Those of you who have studied even a little mathematics know the importance of e and pi to many areas of science and engineering. The Golden Ratio, which is called "phi", is far more important to all areas of life, including the design of the Bible; which proves that the same Creator God is behind it all.

Do a web search of these terms for more information if you want to know more. There are many websites dedicated to the subject of the Golden Ratio.

Study #3: The Fibonacci Sequence and the Bible Design

What is important for this discussion are the first five numbers in the Fibonacci Sequence, which are **1, 2, 3, 5,** and **8**. I discovered that the characteristics of these numbers in their relationship to each other are also found in the Bible, and in nature. Let's look at this for a moment:

0 + 1 = 1

The number 1 stands alone, because it is the addition of zero (nothing) plus 1, so the characteristic of this number is that it is **Unique**; it stands alone, both literally and figuratively among the integers and in the FS. There is no other number like 1.

Now the next two numbers in the FS are 2 and 3. Here is how these numbers are summed using only the FS.

1 + 1 = 2
1 + 2 = 3

The first addend for both numbers is 1. The number 2 is the addition of **1 + 1**, and the number 3 is the addition of **1 + 2**, so the characteristic of these two numbers is that they Complement each other; they are "**Complementary**." You can think of this term as meaning 2 sides of the same coin.

Now the next 2 numbers in the FS are 5 and 8. Here is how these numbers are summed using only 2 digits of the FS.

2 + 3 = 5
3 + 5 = 8

The number 5 is the addition of 2 + 3, but the number 8 is the addition of 3 + 5. The number 3 is the 2nd addend for 5, but the first addend for 8, so the characteristic of these two numbers in the FS is that they are **Opposites** to each other.

So the pattern from these first five numbers of the Fibonacci Sequence is **UCCOO**: 1 Unique, 2 Complementary, and 2 Opposite, which is a pattern derived from a number sequence that the Golden Ratio can be derived from; therefore, UCCOO is a Golden Ratio design.

Here are some interesting observations about the Golden Ratio design of UCCOO that apply anywhere that this pattern is found, whether in nature or in the Bible:

There are 3 different ways that UCCOO can be grouped:

- U UCCOO (All five make up a group together)
- C U CC OO (all 3 inner groups separately considered; U stands alone as an equal with CC and OO, making up a total of 3 groups)
- C UCC OO (The one Unique and two Complementary are closely related and make up an inner group for a total of 2 groups)

So you can even group "the groups" into a UCC pattern.

I believe that the "inner groups" within the UCCOO pattern are not lower manifestations of the design, such as sub-subparagraphs, sub-sub-subparagraphs, and so on. For a while, I thought that might be the case; but after consideration and prayer over the matter, I believe that the inner groups are merely manifestations of the UCCOO pattern only and nothing more.

The lowest level of the vertical design is the subparagraph. There are isolated and special instances where you can find the Golden Ratio design lower than the subparagraph (such as the Ten Beatitudes in Matthew), but these are not found everywhere or even in many places; so they cannot be considered a "normal" part of the Golden Ratio design.

This sublime pattern is found on every page of the Holy Bible; and amazingly, also in the design of the human body and our own solar system; which we will discuss in the next studies. This common design in both the Bible and nature is proof of a common Creator God who gave us or made both; and his Name is the Lord Jesus Christ.

Study #4: The Golden Ratio design of UCCOO in the design of our own bodies

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Before we get to the Golden Ratio design of UCCOO in the Holy Bible, first I want to point out some amazing examples from our own bodies which show this same pattern of UCCOO.

Why talk about the design of our body? Because the same God created the human race in Adam (Genesis 2:6-7), and also gave us the Holy Scriptures (2 Timothy 3:16).

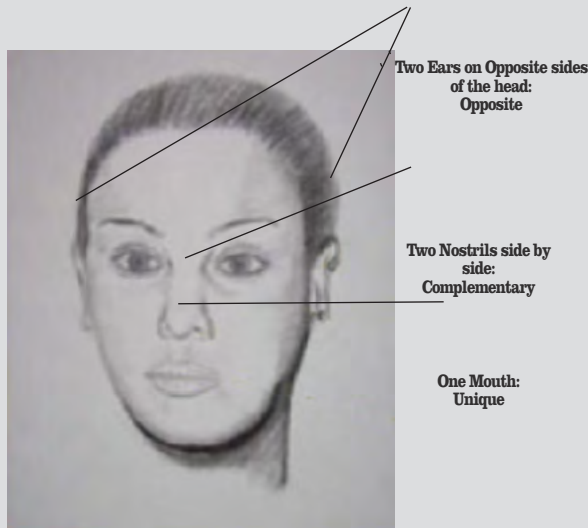
Demonstration of the same pattern of UCCO in both nature and the Holy Bible (not just once, but many times) provided powerful evidence that the God of the Bible (who is the Triune Jehovah God: Father, Son, and Holy Spirit) is the one true God; and there is no other.

Satan has been very successful in his efforts to deceive mankind into worshipping a multitude of false gods: Allah, the 300+ million gods of Hinduism, Buddhism, Shintoism; in addition to the false look-alike gods of Mormonism, Jehovah's Witnesses, and a host of others being preached by the cults that have little in common with the one true God of the Bible. The main way that Satan has been successful is by using selected texts from the Bible, and then using them as a pretext to add in all kinds of other false teachings which lead away from the Bible, and away from the Lord Jesus Christ, into a spiritual wilderness that ends in Hell and the Lake of Fire.

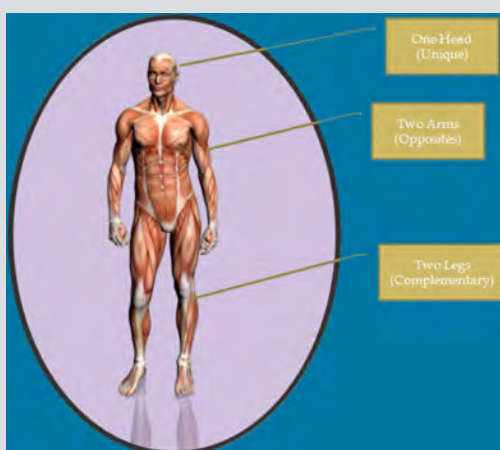
So being able to demonstrate that the God of Creation and the God of the Bible are one and the same is a very important way of countering the myriad false cults and false religions in the world, because if the God who created all things can be demonstrated to also be the God of the Bible, who claims to be the only true God, then by default all other claims to be God/god(s) are demonstrated to be false. And therefore the call of the Gospel becomes that much more urgent upon all who are living, because one day we all will stand before the one true God, Jesus Christ, for Judgment: the Lost at the Great White Throne Judgment, and those who believe in Christ at the Judgment seat of Christ.

So let us see now how the same Golden Ratio design of UCCOO exists in both nature and in the Bible, proving that the God of the Bible is both nature's Creator and the Author of the Scriptures.

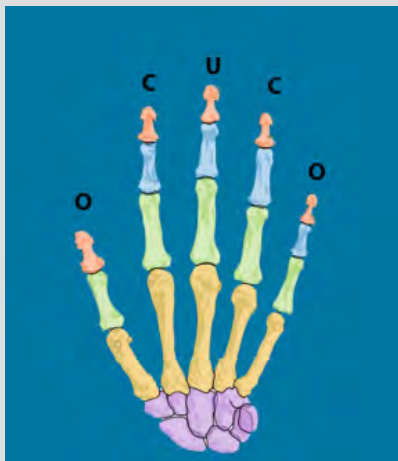
The design of the orifices in our head: we have one mouth (Unique), two nostrils (side by side) which complement each other (Complementary), and two ears on opposite sides of our head: UCCOO.



The design of our body parts: one head (Unique), two arms on opposite sides of our bodies (Opposite), and two legs which complement each other (Complementary): UCCOO. If you include the genitals of the man, you have one penis (Unique) and two testicles (Complementary) which is UCC, so the overall pattern is UCCOO-UCC, which is exactly the same GR pattern seen in the overall design of the Bible on the Volume level. The order of the pattern varies depending on how you arrange it, but the substance is the same.



The design of our hands: one long finger, normally in the middle (Unique), two fingers on either side of it which are of similar length and work together (Complementary), and one big thumb and one little finger (Opposites): UCCOO. The same pattern is true for the toes of our feet (only with differently sized digits), so we have two groups of Five in our hands: UCCOO, UCCOO; and two groups of UCCOO in our toes.



There is more on the website on this page: <http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioInNature.html>

Notice also that the 5 digits on each of our hands make up a logical grouping. They all belong together, but 1 digit is Unique, 2 digits are Complementary, and 2 are Opposite. The UCC digits are an "inner" group, and the large thumb and small finger are an "outer" group that are "different" than the first 3, yet all belong to the same group of 5. This is an important point that I will point out again when we look at the UCCOO patterns in the Bible.

It is true that in some ethnic groups, the index finger is longer than the other fingers, which is different than the graphic illustration; but the principle is the same: 1 finger is Unique, 2 fingers are very similar in length and function (Complementary), and 2 are Opposite in their size and function: 1 Big and 1 opposing little finger.

The same UCCOO pattern is found in our five toes on each foot: 1 Unique, 2 Complementary, and 2 Opposite.

U The Holy Bible, Golden Ratio design

C Division One: History and Doctrine

- O Volume 1: The Laws of the Old Covenant Kingdom of Zion
- O Volume 2: The Prophets of the New Covenant Kingdom of Zion
- C Volume 3: The Past and Future History of the Kingdom of Zion
- C Volume 4: The Past and Future History of the King of Zion
- U Volume 5: The Saints of the Kingdom of God

C Division Two: Prayers (the Psalms)

- U Volume 1: The Saints of the Kingdom of Zion
- C Volume 2: The Past and Future History of the King of Zion
- C Volume 3: The Past and Future History of the Kingdom of Zion

The Bible says in Genesis 1:26: "And God said, "Let us make man in our image, after our likeness..." God himself is a Trinity: God the Father, God the Son, and God the Holy Spirit.

The pattern of the Trinity is CCU, since God the Father and God the Son are Complementary to each other, and God the Holy Spirit is Unique in the Godhead, not being either a "Father" or a "Son". Therefore it makes perfect sense that if the Godhead is patterned after the Golden Ratio, man who made in his image should also be patterned after the Golden Ratio, otherwise man would not be as in the image of God.

Going back to the design of our heads, the 1 Unique mouth and 2 Complementary nostrils are closely grouped together, while the 2 Opposite ears are on the sides of our heads, yet they all belong on the same part of the body. This same pattern and set of characteristics is found over and over and over again in the Holy Bible.

Now is it possible that the Golden Ratio design of UCCOO could be found on 8 vertical and 8 horizontal design levels in the Holy Bible, and also be found at least 5 places in the design of our own bodies, and this be a coincidence?

- 1) the face: UCCOO
- 2) the head: UCCOO
- 3) the fingers of our hands: UCCOO
- 4) the toes of our feet: UCCOO
- 5) the extremities of our body: UCCOO

Friends, it MIGHT be a coincidence, but the odds of such a thing would have to be astronomical in the extreme. Consider that the God of the Bible is also our Creator in Adam. Doesn't it make more sense to simply take the Bible at face value and believe that God both made us in Adam and also gave us the Holy Bible? If you have read some of the studies on any of the Books of the Bible that are available on my website, then you already know that the Bible goes with the Golden Ratio design of UCCOO like a hand in a glove. The evidence for it is overwhelming.

That all by itself is incredibly exciting; but when you add to that the reality that God used the same Golden Ratio design of UCCOO in the design of our bodies in at least 5 ways externally, now you are talking about real excitement! Praise God for his mighty power!

The next study will discuss how we can easily see the very same Golden Ratio design of UCCOO in our Solar System. This is stunning information that will have atheists running for cover. I guarantee you that they will do their best to ignore it, but we will just keep talking about it until Jesus comes or calls, amen.

I encourage you to navigate over to www.goldennumber.net and learn more about the other ways the Golden Ratio is found in nature.

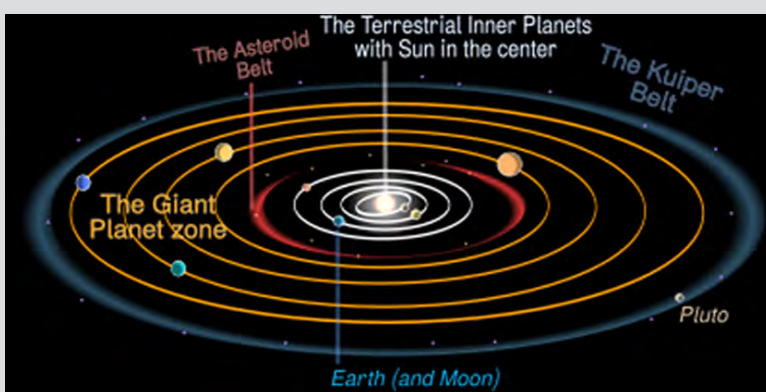
Study #5: The Golden Ratio design of UCCOO in the design of our Solar System

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Could it be a simple coincidence that the same pattern in the Bible is found in the design of our bodies in at least the 3 different ways I've mentioned here? It isn't, but let's look at another example from nature (all of this is found on the page just mentioned) to show that this is not a coincidence.

The Solar System is divided into two groups of Five "Bodies" each, divided by an asteroid belt between Mars and Jupiter and surrounded by another similar asteroid belt outside the Solar System called the Kuiper Belt.



(Graphic from http://schools-wikipedia.org/wp/s/Solar_System.htm)

Amazingly, the exact same pattern of UCCOO as in the Bible and in our bodies is also found in each of the design of our Solar System:

- Group 1, the Inner Planets and the Sun:
 - **UCC:** Mars, Earth, and Venus all have atmospheres. The Sun and Mercury do not. Earth and Venus are roughly equal in size, and both have thick atmospheres, but Earth's is breathable, and Venus's is not. So Earth and Venus are Complementary to each other. Mars, on the other hand, has a thin atmosphere, and is quite a bit smaller in size than both Venus and Earth, so it is Unique among this group.
 - **OO:** But Mercury and the Sun are quite different: Mercury is the smallest, with no atmosphere, while the Sun is by far the largest, with no atmosphere, so clearly these two are Opposite to each other. The pattern is UCCOO for Mars, Earth, Venus, Mercury, and the Sun.
- Group 2, the Outer Planets and Pluto:
 - **UCC:** Pluto is the Unique body in this group because it is not considered a real planet due to size, but orbits in an elliptical path to the solar plane, passing from within the Kuiper Belt to within the orbit of Neptune. The other dwarf planets in the Kuiper Belt do not come within the orbit of Neptune. Ceres remains within the Asteroid Belt. So Pluto is Unique among the dwarf planets in this respect. It is also Unique compared to any of the gas or ice giants among the outer planets. This information is widely available from the web. Jupiter and Saturn are both gas giants, of similar chemical makeup and size, both have rings, so these are Complementary to each other.
 - **OO:** But Uranus and Neptune are quite different: Uranus is called an "ice giant" because its temperature is much colder than Jupiter, Saturn, and even Neptune. It radiates hardly any excess energy into space. Unlike Neptune, which radiates 2.6 times as much energy as it receives from the Sun. Uranus also is oriented at 97.77 degrees to the plane of the Solar System, so that the north pole is pointed at the Sun, and the south pole is pointed outward from the solar system. Uranus is the only planet in the Solar System to have such a radical orientation. Uranus is also composed of methane and ammonia, in addition to hydrogen and helium, so it is quite different from Jupiter and Saturn. Neptune: called an "ice giant" for the same reasons as Uranus, but in contrast with Uranus, it radiates more than twice as much energy into space as it receives from the sun. Also, the orientation of Neptune is similar to Earth and Mars, in stark contrast to Uranus, which rotates with its north pole pointed at the Sun. The pattern is UCCOO for Pluto, Jupiter, Saturn, Uranus and Neptune, so for the entire Solar System the pattern is UCCOO, UCCOO: the same Golden Ratio design as seen in our bodies; and, as we will see, in the Holy Bible.

Again, Group 1: The Inner Planets plus the Sun

- U Mars: smaller than both Earth and Venus, thin atmosphere
- C Earth: thick atmosphere, breathable, about equal in size and mass with Venus
- C Venus: thick atmosphere, non-breathable, about equal in size and mass with Earth

- O Mercury: no atmosphere, tiny in size compared to all other bodies in this region.
- O Sun: no atmosphere, extremely massive in size compared to all other bodies in the Solar System

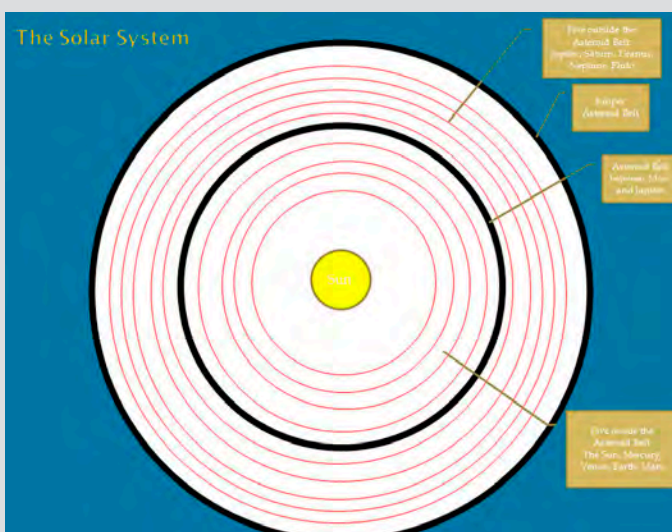
Group 2: The Outer Planets plus Pluto (all have rings except Pluto)

U Pluto: not considered a real planet due to size, but orbits in an elliptical path to the solar plane, passing from within the Kuiper Belt to within the orbit of Neptune. The other dwarf planets in the Kuiper Belt do not come within the orbit of Neptune. Ceres remains within the Asteroid Belt. So Pluto is Unique among the dwarf planets in this respect. It is also Unique compared to any of the gas or ice giants among the outer planets.

- C Jupiter: massive "gas giant" planet, somewhat larger in diameter than Saturn, mostly hydrogen and helium (Wikipedia, Jupiter)
- C Saturn: massive "gas giant" planet, somewhat smaller in diameter than Jupiter, mostly hydrogen and helium (Ibid, Saturn)

O Uranus: called an "ice giant" because its temperature is much colder than Jupiter, Saturn, and even Neptune. It radiates hardly any excess energy into space. Unlike Neptune, which radiates 2.6 times as much energy as it receives from the Sun (Ibid, Uranus). Uranus also is oriented at 97.77 degrees to the plane of the Solar System, so that the north pole is pointed at the Sun, and the south pole is pointed outward from the solar system. Uranus is the only planet in the Solar System to have such a radical orientation. Uranus is also composed of methane and ammonia, in addition to hydrogen and helium, so it is quite different from Jupiter and Saturn.

O Neptune: called an "ice giant" for the same reasons as Uranus, but in contrast with Uranus, it radiates more than twice as much energy into space as it receives from the sun. Also, the orientation of Neptune is similar to Earth and Mars, in stark contrast to Uranus, which rotates with its north pole pointed at the Sun.



Isn't that amazing? Our Solar System is designed with the exact same pattern as our own hands, our heads, and our bodies! Could this just be a coincidence? No, and the reason it is not a coincidence is that this exact same pattern is also found in at least 16,000 places in the Holy Bible, which I will provide some examples of shortly.

The same God who created all things (the Solar System, the Universe, our bodies etc) also gave us the Holy Scriptures. Nature clearly shows the UCCOO Golden Ratio design, so it is logical to assume that if the Bible is the Word of God, it will also show this same design pattern; and it does, on eight levels: Divisions, Volumes, Books, Parts, Chapters, Sections (Intro/Body/Conclusion), paragraphs, and sub-paragraphs.

But what about the latest discoveries of new planetary bodies in the Solar System? Planet X is supposedly a massive planet orbiting the Sun somewhere outside of the Kuiper belt, and rumored by some to be moving inside the Kuiper belt. This could be a real planet, but it is clear that its orbit takes it far outside of the two asteroid belts of our Solar System. So far, there is no evidence that "Planet X" is moving into the inner rings of planets; only internet rumors on youtube, which are notoriously unreliable. Even if it is discovered to be moving into the inner rings of planets, it would still not qualify as one of the nine inner planets/dwarf planets, because it came from outside the Kuiper belt, and maybe even be a visitor from some other star system or just a planetary wanderer, of which there seems to be many, according to astronomers. If that is the case, then that would settle the matter even more, because "Planet X" would not be part of the Solar System in the first place, but a visitor from afar.

And all other planet-sized bodies in our Solar System outside of the nine listed above, stay within either the Asteroid belt or the Kuiper belt. So the Golden Ratio design of our Solar System stands on very solid ground.

Study #6: The Past and Future History of the King of Zion

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

http://www.phibible.org/Downloads/GoldenRatioBible.pdf or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

C Volume 4: The Past and Future History of the King of Zion

- O Book 4.1: The Gospel of Jesus Christ explained for Old Covenant Jews (Matthew)
- O Book 4.2: The Gospel of Jesus Christ explained for New Covenant Christians (Luke)
- C Book 4.3: Jesus Christ preached the Gospel to individual Jews (John)
- C Book 4.4: Jesus Christ preached the Gospel to crowds of Jews (Mark)
- U Book 4.5: The Apostles preached the Gospel of Christ to both Jews and Gentiles (Acts)

If you want to understand the meaning of any part of the Bible, you must first understand the context of that part of Scripture. The process is very much like trying to understand almost any large system in engineering: before you can understand how one part of a system works, you have to have a good understanding of the entire system as a whole. All of the “System of systems” works together to achieve some purpose, whether it is a computer, a power plant, a system of government, a ship, a weapon etc.

If you only understand a small part of the system, but ignore the rest, you really don’t understand it at all. Think of many people who know how to drive a car, but never change the oil, because they don’t understand that unless they do that, their engine will eventually seize up and be destroyed.

So it is with the Bible: if we only understand the Bible as individual verses, but don’t understand the context, we are at risk of doing great damage to ourselves and to others by our ignorance.

This is how much false teaching gets spread by some otherwise good Christians: they learned a few things on their own, but failed to get formal training. Then they went out to teach others, but ended up adding a lot of false teaching; not out of malice, but simply out of pure ignorance of what they were saying.

Sadly, even formal training can be a trap, if the only thing that was accomplished by the “formal training” was to indoctrinate the student into the favorite philosophies and belief systems of the professors (systems of human thinking and reasoning), rather than being completely Bible-based and oriented. I fear that there are very few Bible Colleges, even “Independent Fundamental Baptist” ones, that avoid indoctrination into “systems of human thinking”. The diligent Bible student must stay focused on the Word of God, and not allow himself/herself to become a disciple of any professor or preacher, no matter how good they might seem to be.

I have found after earning my own Bachelor’s and Master’s degree from Bible College and Seminary (solid IFB) that only the Word of God will never be wrong; only the Bible, the Word of God, will never make an error. Jesus, through his Holy Spirit, has never and never will lie to me or lead me into error of any kind. I cannot say that about any human being on the face of the Earth who has ever lived (outside of Jesus Himself). I know, after more than 34 years of being saved (as of 2017), that He and his Word are the only Person and writing that I can trust without hesitation.

So let that be a warning to those of you who are thinking about going to Bible College, and perhaps on to higher degrees. Learn all that you can, but always stay focused on the Word of God as your highest authority in all things. Do not become a servant of men, no matter how well they can preach and win souls, or seem so persuasive. Instead, become a servant of the King of all kings, and the Lord of all lords: the Lord Jesus Christ. He is your best friend ever.

Teaching the Bible can be a very dangerous occupation, because we can do great damage if we do not take care to be an expert in what the Bible actually says; and then be faithful to teach only what God said, and not to add our own spin to the Word of God. And this is exactly what James warned us about:

“My brethren, be not many teachers, knowing that we shall receive the greater condemnation: for in many things we offend everyone.” James 3:1-2

If you stand in front of God’s people, and proclaim things as true that are actually false, God will hold you (and me) accountable for those errors; so we must do our best to stay as close to the text of the Word of God as possible.

Jesus said, “But I say to you, that every idle word that men shall speak, they shall give account thereof in the Day of Judgment: for by your words you shall be justified, and by your words you shall be condemned.” Matthew 12:36-37

“This Book of the Law shall not depart out of your mouth; but you shall meditate in it day and night, that you may observe to do according to all that is written in it: for only then shall you make your way prosperous, and only then shall you have good success.” Joshua 1:8

On the other side of the coin, the false prophets, who deliberately set out to preach deceptions and lies in the Name of God, are in God’s crosshairs for great wrath at the Judgement:

Thus says Jehovah of hosts: ‘Do not listen to the words of the prophets that prophesy to you. They make you vain; they speak a vision from their own heart, and not from the mouth of Jehovah. They continually say to them that despise me, ‘Jehovah has said, ‘You shall have peace’; and they say to every one that walks after the stubbornness of his own heart, ‘No evil shall come upon you.’ For who has stood in the counsel of Jehovah, and has perceived and heard his Word? Who has marked his Word, and heard it? Behold, a whirlwind of Jehovah has gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of Jehovah shall not return, until he has executed, and until he has performed the thoughts of his heart. In the Latter Days you shall consider it perfectly.

I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had truly stood in my counsel, and had caused my people to hear my words, then they would have turned them from their evil way, and from the evil of their doings.”

‘Is not my Word like a fire?’ says Jehovah, ‘and like a hammer that smashes the rock in pieces? Therefore, behold, I am against the prophets,’ says Jehovah, ‘that steal my words every one from his neighbor. Behold, I am against the prophets,’ says Jehovah, ‘that use their tongues, and say, ‘He says.’ Behold, I am against them that prophesy false dreams,’ says Jehovah, ‘and tell them, and cause my people to go astray by their lies, and by their pride, yet I did not send them, nor command them; therefore they shall not benefit this people at all,’ says Jehovah.” (Jeremiah 23:16-22; 29-32) [This is one of my favorite parts of the Bible. God’s Word is like a hammer that smashes the rock in pieces! Amen!]

The purpose of these studies is to equip God’s people and God’s servants in the ministry to understand the context of the Bible. And the only way to do that correctly is to understand the Golden Ratio design of the Bible, because it is from God. We cannot improve on what God has given us in his Word.

All of the Bible was written by God through the agency of holy men of God to fulfill a purpose: to reveal Himself, his Plans and his Purposes toward mankind; and the highest of those Plans is the Gospel of Jesus Christ: that is to say, God’s Plan to save a remnant of humanity from their sins through faith in the Finished Work of his Son Jesus Christ on the cross of Calvary.

The Gospels of Christ are a five-fold Revelation of Jesus Christ as the Messiah of the Jews, Savior and Lord of Christians, personal soul-winner, mass evangelist, and lastly as the Christ preached to both Jews and Gentiles by the Apostles.

The Themes of the 5 Gospels divide naturally into two basic groups:

Group 1 (OO):

- O **Matthew (Jesus is the King of the Jews: written to Jews to explain to them who Jesus is and how he fulfilled the Scriptures of the Messiah)**
- O **Luke (Jesus is the Son of Man: written to Christians. The content is aimed at Christian believers to explain the life of Jesus Christ and make many applications to their spiritual walk with the Lord). So the themes of Matthew and Luke are Opposite to each other; one to the Jews, one to Christians.**

Group 2 (CCU):

- Two Complementary or CC: But John and Mark are quite different, because they are both a lot shorter than Matthew and Luke, and neither one spends any time on the birth of Jesus: they immediately begin talking about his baptism and ministry.**
- C **John is focused on PERSONAL EVANGELISM: he witnesses to Nicodemus, to the woman at the well, to the man born blind, and a number of others, even to Pilate.**
- C **Mark is focused on MASS EVANGELISM: he goes to this place and many are healed, and demons are cast out. He goes to that place and does this and that. It is very much like a documentary that we might read about an evangelist like DL Moody: he went to this city and thousands came to Christ, he went there etc. So John and Mark COMPLEMENT each other, in that both are about Evangelism, but one covers personal and the other covers mass evangelism. Do you see how John and Mark are like two sides of the same coin? This is what is meant by “Complementary.”**
- U (for Unique): **Now Acts is similar to both John and Mark, because it also is talking about evangelism, but instead it focuses on the mass evangelism of the Apostles, taking the Gospel of Christ to the Gentiles! So it is unquestionably Unique among the 5 Gospels.**
- Acts is also closely related to John and Mark because all three are focused on Evangelism in some form; whereas Matthew and Luke are focused on TEACHING/Doctrine, so those two are “different” from John, Mark, and Acts; yet all 5 belong to the same group. This same set of characteristics manifests itself in all occurrences of the UCCOO/OOCCU pattern, everywhere in the Scripture.**

Let’s put it all together: With the knowledge of the Golden Ratio design of UCCOO, we examine the THEMES of the 5 Gospels and can now see the correct order: Matthew, Luke, John, Mark, Acts: OOCCU.

We must put Matthew in front, because it is obvious that it belongs in the first position from the introduction; and because of the principle stated by the Apostle Paul numerous times: “to the Jew first, and also to the Greek.”

Since the themes clearly show that Luke is the Opposite in theme from Matthew, it must come second in line. In the GR design, the sequence is always UCCOO or OOCCU, or some variation on that on lower levels of the design.

Then come John and Mark, which **Complement** each other in their themes: individual evangelism (John) and mass evangelism (Mark). Both of these Books on the general theme of Evangelism concern our Lord Jesus Christ and his earthly life, so they are a perfect illustration of of the Golden Ratio design of two documents which are like two sides of the same coin, so they are **Complementary** in their themes to each other.

Naturally, the Book of Acts must come last, because it makes historical sense to do so, and it is Unique in this group of five Bible documents. Also, the fact that the actors in this document are mainly the Apostles, and especially the Apostle Paul, make this great Book especially Unique in the group of five Gospels. It is a Book on Evangelism; but Evangelism done by the early churches and the Apostles of Christ.

A significant question is why put John before Mark?

There are 2 main factors which tell us the correct order:

#1: The Golden Ratio order of the Chapters in each Book

Each BOOK has ten Chapters (2 groups of 5), and they ALWAYS follow the UCCOO or OOCCU design. [Book patterns in front, Chapter patterns after each Book]:

- O **Matthew: UCCOO-UCCOO**
- O **Luke: OOCCU-OOCCU**
- C **John: UCCOO-UCCOO**
- C **Mark: OOCCU-OOCCU**
- U **Acts: UCCOO-UCCOO**

Look at the overall pattern of the Chapters in each Book, and you can easily see that the UCCOO pattern reverses itself from Book to Book.

This reversing of the Golden Ratio design is a characteristic which is common to every Book and group of Books in the Bible; therefore, you can clearly see that if you put Mark before John, the pattern would be broken and inconsistent. So John must come before Mark, as it would illogical to put Acts anywhere but at the end. Luke is the Opposite in theme from Matthew, so it belongs next in line after Matthew.

#2: The other reason for putting John before Mark is THEMATIC and logical

The theme of John is “PERSONAL SOULWINNING of Jews”: i.e. “one on one evangelism” BY CHRIST

The theme of Mark is “MASS SOULWINNING of Jews”: i.e. “mass evangelism” BY CHRIST

The theme of Acts is “MASS SOULWINNING of both Jews and Gentiles” BY THE APOSTLES

Do you see the thematic progression from

- C **one-on-one evangelism by Christ in John**
- C **to mass evangelism by Christ in Mark,**
- U **to mass evangelism by the Apostles?**

The thematic progression makes beautiful Biblical sense. It would look inconsistent and haphazard any other way; and since God is the Author of the Bible, and we know that God is neither inconsistent nor haphazard, then we also know that any pattern which contradicts God’s nature cannot be correct; therefore the traditional order of Matthew, Mark, Luke, John, and Acts is not correct; and the Golden Ratio arrangement of Matthew, Luke, John, Mark, and Acts is correct.

Putting it all together, the correct order of the Gospels begins with DOCTRINE (teaching): first to the Jews, and then to the Gentiles. Then, with John, it starts with soul-winning one on one with Christ; then with Mark, it starts with Mass Evangelism by Christ; then with Acts, it ends with Mass Evangelism by the Apostles, to the whole world.

From DOCTRINE to PRACTICE/ACTION is the only order that makes Biblical sense.

This progression from Doctrine to Practice is seen all over the Bible:

God gave the Doctrine of the Law of Moses to the nation of Israel, before He commanded them to keep it (Practice). How could they observe something that they didn’t know about?

Jesus gave the Great Commission to his first church to “Go into all the world and preach the Gospel to every creature”; “Therefore go, and train disciples out of all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.” “TEACHING THEM TO OBSERVE”: from Doctrine to Practice.

The Golden Ratio design helps us to see that same Biblical principle and order the Books correctly. We will see this again in Volume 5, which contains almost all of the remaining Greek documents of the Bible (formerly known in error the New Testament).

PART 1: JESUS CHRIST REVEALED HIMSELF AS THE WAY OF ETERNAL LIFE TO ISRAEL

Study #7: Introduction to the Book of John, Part 1

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Book 4.3: Jesus Christ preached the Gospel to individual Jews (John)

C Part 1: Jesus Christ revealed himself as the Way of Eternal Life to Israel

- U Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God
- C Chapter 1.2: Jesus Christ is the True Savior of the world
- C Chapter 1.3: Jesus Christ is the True Bread of God
- O Chapter 1.4: The people were divided over Jesus Christ
- O Chapter 1.5: The people blasphemed Jesus Christ

C Part 2: Jesus Christ revealed himself as the Center of Life to his disciples

- U Chapter 2.1: The Jews rejected the many miracles of Jesus Christ
- C Chapter 2.2: Jesus Christ is the Way, the Truth, and the Life
- C Chapter 2.3: Jesus Christ is the True Vine of Life
- O Chapter 2.4: The King of the Jews was crucified
- O Chapter 2.5: The Lord of Life was raised from the dead

Comment: John is a very special Book, because it is the only Gospel which portrays Jesus as a witness to individual people.

Each Gospel has a special purpose in the special Revelation of God to mankind, which is the Holy Bible. I discussed this in a previous study, but it is worth repeating:

- O **Matthew: Explains the Gospel of Christ to the Jews (doctrinal)**
- O **Luke: Explains the Gospel to Christians (doctrinal)**
- C **John: the Gospel portraying Jesus as a personal evangelist or a one-on-one witness (practical)**
- C **Mark: the Gospel portraying Jesus as a mass evangelist or a prophet of God (practical)**
- U **Acts: The Gospel portraying the Apostles of Jesus as both mass evangelists and one-on-one witnesses for Christ (doctrinal and practical)**

If these 5 Books are arranged as shown here, the Golden Ratio design of Volume 4 is crystal clear, with an OOCUU Golden Ratio design. Matthew is first, being focused exclusively on the Jews. The message for them is (loosely speaking): "Jesus Christ is your Messiah and King; and here is the evidence from his words and his life, so you should believe in Him and be saved."

Luke is next; and the message for Christians is: "You already believe in Christ, and are saved. So here are a series of Bible lessons for you based on the Life of Christ."

John is next; and the message is for the Lost: "Jesus is the Way, the Truth, and the Life: no man comes to the Father, but by Him." It also gives numerous examples of Christ witnessing one-on-one with individuals: Nicodemus, the woman at the well, the man born blind, etc.

Mark is next; and the message is for the Lost: "Jesus is the Prophet of God with the message of Eternal Life." It gives numerous examples of Jesus ministering to the Lost in mass evangelism outreach efforts.

Acts is last; and the message again is for the Lost: "There is no other Name under Heaven given among men, by which we must be saved." Numerous examples are given of the Apostles ministering the Gospel of Christ both to individuals and to crowds of people.

Is doctrine being taught by Christ (through the Gospel authors) in John, Mark, and Acts? Of course, yes. But as a percentage of the whole, it is very small. These are different views of the Life of Jesus Christ while He lived on the earth: they are not (strictly speaking) doctrinal documents. They are historical documents with some doctrine; and the doctrine that is there is aimed at Christ Himself: where He came from, who He was, what He did while He was on Earth, and what He will do when He returns: which is basically the same thing that the theme of Volume 4 says, "The Past and Future History of the King of Zion."

It is also important to notice that the 5 Gospels were never intended as major source documents for theology or any other branch of Christian doctrine. Christ specifically called the Apostle Paul to teach most of the Christian doctrine in the Bible in Romans, Galatians, Ephesians, etc. (probably 14 in all). These are the documents that we must go to when we want to know what the Bible teaches on any major Christian doctrine. We cannot use the Gospels as source documents: only as supporting documents.

Anyone who teaches the reverse is teaching heresy, because they are trying to move your attention away from God's authorized teachers in the Apostolic writings/epistles where Christian doctrine has been finalized and completed to historical documents (the 5 Gospels) where Christian doctrine was still in formation during the Life of Christ. Major offenders in this area during the 20th and 21st Century have been the Pentecostal and Charismatic movement teachers. They cannot find strong support for their teachings on speaking in tongues in the letters of the Apostles, so they spend a lot of time preaching from the Book of Acts. Using transitory historical documents as source documents for Christian doctrine is a major theological error.

Now let's take a brief walk through each Chapter of Part 1 of the Book of the Gospel of John to get a feel for what we will be studying:

Chapter 1.1: This Chapter begins with God, somewhat similar to the Letter to the Hebrews. Neither John nor Mark begin with the birth and early life of Jesus: John begins with "the Word" in Heaven who was our Creator (1:1-3); who was also the "Life" and the "True Light" (1:4-9), who "became flesh" (1:14) and walked among humanity, specifically the Jewish people in Israel, who were "his own *people*" (1:11). John the Baptist identified "the Word" as "the Lamb of God which takes away the sin of the world" (1:29). Five men begin following Jesus: John (probably, although not directly identified); Andrew and Simon Peter his brother; Philip, and Nathaniel his brother. The Chapter ends with the miracle of the water into pure grape juice. The overall theme is "Jesus Christ is the Word of God who became the Lamb of God"

Chapter 1.2: Jesus went up to Jerusalem, and cleansed the Temple of the moneychangers. Then He witnessed to Nicodemus who came to Him by night to tell him that he must be born again; and that He must be lifted up in the same manner as Moses lifted up the bronze serpent in the wilderness, that whosoever believes in Him should not perish, but have Everlasting Life. Then John the Baptist told his disciples that Jesus must increase, but he must decrease. Then Jesus witnessed to the Samaritan woman at the well, and all of the people who came to Him out of Samaria because of her testimony to them. Then He healed the son of the nobleman from a distance far away. The Chapter ends with Jesus healing the man at the pool of Bethesda, and testifying to the Jews about his Person and his Works. The overall theme is "Jesus Christ is the True Savior of the world."

Chapter 1.3: Jesus went up into a mountain and fed 5,000 men with five loaves of bread and two small fish. Then Jesus went over the Sea of Galilee, and the same people looked for Him until they found Him. He told them that the real reason they were looking for Him was not because of his miracles, but because of the free food that He gave them. This led to a conversation between them about who Jesus really was; and Jesus testified to them that He was the true Bread of God; and unless they ate his flesh and drank his blood, they would perish. The Chapter ends with many of his disciples turning away from following Jesus, except for the Apostles, including Judas Iscariot. The overall theme is: "Jesus Christ is the True Bread of God."

Chapter 1.4: Jesus went to Jerusalem again at the Feast of Tabernacles (after his unbelieving brothers). He stood up in the midst of the crowd of Jews in the Temple as He taught them, and cried, "If any man thirsts, let him come to me, and drink! He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water." But he spoke this of the Holy Spirit, whom they that believe on him would receive: for the Holy Spirit was not yet given, because Jesus had not yet been glorified."

A recurring theme in this Chapter is the division among the people over the claims of Christ: some believed and some did not. A sub-theme in this Chapter is the passage just quoted, which shows Jesus as the Giver of the Holy Spirit to those who believe in Him. But it is not the main theme. The overall theme is: "The people were divided over Jesus Christ."

Chapter 1.5: Still in the Temple, Jesus said, "I am the Light of the world: he that follows me shall not walk in darkness, but shall have the Light of Life" (8:12). This led to a combative discussion between Jesus and a group of Jews about who He was and where He came from; which ended with them taking up stones to kill Him; but, miraculously, He just walked through them as if they didn't exist.

A recurring theme in this Chapter is the portrayal of the people as blaspheming Jesus and rejecting his claim to be the Light of the world, the great I AM, and so on. The overall theme is: "The people blasphemed Jesus Christ."

I will conclude this survey of the Book of the Gospel of John next time.

Book 4.3: Jesus Christ preached the Gospel to individual Jews (John)

C Part 1: Jesus Christ revealed himself as the Way of Eternal Life to Israel

- U Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God
- C Chapter 1.2: Jesus Christ is the True Savior of the world
- C Chapter 1.3: Jesus Christ is the True Bread of God
- O Chapter 1.4: The people were divided over Jesus Christ
- O Chapter 1.5: The people blasphemed Jesus Christ

C Part 2: Jesus Christ revealed himself as the Center of Life to his disciples

- U Chapter 2.1: The Jews rejected the many miracles of Jesus Christ
- C Chapter 2.2: Jesus Christ is the Way, the Truth, and the Life
- C Chapter 2.3: Jesus Christ is the True Vine of Life
- O Chapter 2.4: The King of the Jews was crucified
- O Chapter 2.5: The Lord of Life was raised from the dead

Study #8: Introduction to the Book of John, Part 2

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Book 4.3: Jesus Christ preached the Gospel to individual Jews (John)

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C Part 2: Jesus Christ revealed himself as the Center of Life to his disciples

- U Chapter 2.1: The Jews rejected the many miracles of Jesus Christ
- C Chapter 2.2: Jesus Christ is the Way, the Truth, and the Life
- C Chapter 2.3: Jesus Christ is the True Vine of Life
- O Chapter 2.4: The King of the Jews was crucified
- O Chapter 2.5: The Lord of Life was raised from the dead

Comment: One of the things that distinguishes the Gospel of John from the other Gospels is the way that the text gives some of the many titles of Jesus Christ: The True Light, the Savior of the world, the Bread of God, the Light of the world, the Resurrection and the Life, the Way, the Truth, and the Life, the True Vine, and more. Each time these are mentioned, they provide a key phrase which points us to the theme of the Chapter that they reside in. If there are multiple instances of these titles in a Chapter, they have to be combined to find the complete theme, as in Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

Matthew used quotations from the Law and the Prophets to tell us who Jesus is; Luke used examples from the Life of Christ to show us who Jesus is; John gave us entirely new titles for the Lord Jesus that are not found anywhere else in Scripture to tell us who Jesus is; Mark focuses on the works of Jesus to show us who Jesus is; and Acts focuses on the Apostles using quotations from the Law and the Prophets to tell us who Jesus is.

There is an interesting alternating pattern there: Matthew = tell; Luke = show; John = tell; Mark = show; Acts = tell. I think it is an outgrowth of the Golden Ratio design, rather than directly related to it. If the Gospels were arranged any other way than the Golden Ratio order, that pattern would not be there; so the Golden Ratio design helps us to find more truth from the Bible than we would otherwise.

Each one of the Gospels is divided into two Parts. In Part one, Jesus is always portrayed in his outreach to Israel; in Part two, Jesus is always portrayed as He moves, literally, toward Jerusalem and his goal of crucifixion, burial, and resurrection: the main purpose of his first Advent on Earth.

Within that division into two Parts, each Gospel has a different take on the Life of Jesus Christ. I have already covered the inner details of Matthew and Luke in those studies.

The Gospel of John shows Jesus as a personal witness to individuals. In Part 1, Jesus is portrayed reaching out to Israel through individuals: his first four disciples (John, Andrew, Peter, Philip, and Nathaniel); Nicodemus, the Samaritan woman at the well, the nobleman, the infirm man at the pool of Bethesda, the Jews who saw his miracle of feeding 5,000 with two fish and five loaves of bread, the Jews at the Feast of Tabernacles, the woman caught in adultery, the man born blind, and the Jews in the Temple in Solomon's porch.

Notice that all of these were unbelievers, or at least non-followers of Jesus in the beginning. This was the audience of Jesus in Part 1 of the Gospel of John.

C Part 2: Jesus Christ revealed himself as the Center of Life to his disciples

- U Chapter 2.1: The Jews rejected the many miracles of Jesus Christ
- C Chapter 2.2: Jesus Christ is the Way, the Truth, and the Life
- C Chapter 2.3: Jesus Christ is the True Vine of Life
- O Chapter 2.4: The King of the Jews was crucified
- O Chapter 2.5: The Lord of Life was raised from the dead

In Part 2, the audience in general (particularly Chapters 2.2 and 2.3) was the disciples of Jesus, not "Israel" or unbelievers in general. In Chapter 2.1, a recurring theme is how Jesus showed stunning miracle after miracle in the audience of many Jews (the raising of Lazarus from the dead, God the Father spoke from Heaven in the audience of many people, and etc); and in spite of all those miracles, the vast majority of them still did not believe. In agreement with the theme of Part 2, Jesus revealed Himself in the sight of Israel like He had never done before; and these things happened in the week or so just prior to his crucifixion. But in spite of all of that spiritual Light, the Jews still refused to believe in Christ. The theme of Chapter 2.1 is "The Jews rejected the many miracles of Jesus Christ."

In Chapter 2.2, Jesus celebrates the Passover feast with his disciples in the upper room, and spends much time discussing his upcoming departure from this world. The end of this Chapter is marked by Jesus saying, "Arise, let us go from here" (John 14:31b). So the context of Chapter 2.2 is in the upper room. Judas Iscariot leaves the upper room to betray Jesus early in this Chapter, so the vast majority of the discussion between Jesus and his disciples is very close, loving, and personal. The theme of Chapter 2.2 is "Jesus Christ is the Way, the Truth, and the Life."

In Chapter 2.3, Jesus is walking toward the Garden of Gethsemane with his disciples (without Judas Iscariot). The content of this Chapter is about Jesus teaching his disciples the true meaning of the phrase "I am the True Vine." The spiritual nourishment of the Believer in Jesus has to come from a close personal relationship between the Believer and the Lord Jesus Christ. This Chapter concludes with the true "Lord's prayer" of Jesus for his disciples. The theme of Chapter 2.3 is "Jesus Christ is the True Vine of Life."

Notice how Chapter 2.1 is different than 2.2 and 2.3: the raising of Lazarus from the dead. Chapters 2.2 and 2.3 complement each other, because both are personal discussions between Christ and his disciples: one in the upper room, and the other on the way to the Garden of Gethsemane.

Now Chapter 2.4 and 2.5 are much different than the preceding content of John, because 2.4 chronicles the betrayal, trials, and crucifixion of Jesus. This Chapter ends with Jesus giving custody of his mother Mary to his disciple John while He is hanging on the cross. So the substance of this Chapter is about the crucifixion of Jesus; the direction is downward.

Chapter 2.5 begins with the death of Jesus on the cross; and immediately after, his resurrection. Then there is an extended account of Jesus meeting with his doubting disciples, especially Thomas; and afterward, an extended account in the Conclusion about Jesus meeting with his still-doubting disciples at the Sea of Galilee. So the substance of this Chapter is about the Resurrection of Jesus; the direction is upward. Thus it is easy to see the opposing nature of the themes of these two Chapters to each other.

The Golden Ratio design of Part two of the Book of the Gospel of John is UCCOO, the identical design of Part one.

Recall the Golden Ratio design of the Gospels that we have already studied:

The Gospel of Matthew: UCCOO-UCCOO (Part 1 - Part 2)
The Gospel of Luke: OOCCU-OCCU (Part 1 - Part 2)
The Gospel of John: UCCOO-UCCOO (Part 1 - Part 2)

We will find in the detailed study of the Gospel of Mark that the reversing pattern of the Chapters in each Book from Book to Book will continue.

The Gospel of Mark: OOCCU-OCCU (Part 1 - Part 2)
The Gospel of Acts: UCCOO-UCCOO (Part 1 - Part 2)

And, as we continue our detailed studies into Volume 5 of Division 1 of the Golden Ratio design of the Bible, the reversing pattern on the Chapter level will continue, just as we have seen in Volume 4: which is powerful, convincing evidence of the inspiration and preservation of the Word of God. If the Bible were only the product of men's imagination, this Golden Ratio design would be utterly impossible; but it is true, because God has determined that his Word will never pass away. It is written in Heaven, and preserved on Earth forever and ever.

"Heaven and earth shall pass away, but my words shall not pass away." Mark 13:31

"The Counsel of Jehovah stands forever; the thoughts of his heart to all generations." Psalm 33:11

"The words of Jehovah are pure words; as silver tested in a furnace of earth, purified seven times. You shall keep them, O Jehovah; you shall preserve them from this generation forever." Psalm 12:6-7

"Forever, O Jehovah, your Word is established in Heaven. Your faithfulness is to all generations; you have established the earth, and it remains. They continue this day according to your ordinances, because all of these are your servants." Psalm 119:89-91

"Study to show yourself approved unto God: a workman that needs not to be ashamed, rightly dividing the Word of Truth." 2 Timothy 2:15

CHAPTER 1.1: JESUS CHRIST IS THE WORD OF GOD WHO BECAME THE LAMB OF GOD

Study #9: The Word was God Almighty, and created all things

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

- §U Introduction: The Word was God and the True Light, who Tabernacled among us
¶O: The Word was God Almighty, and created all things
¶O: The Word became flesh and Tabernacled among us as the Lord Jesus Christ
- §C Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God
¶U: John the Baptist bore witness about the Person and Work of the Only Begotten Son of God
¶C: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem
¶C: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God
¶O: Andrew and John followed Jesus because of the testimony of John the Baptist
¶O: Nathaniel believed on Jesus because of his own Word
- §C Conclusion: His first disciples believed on Him and in his Word
¶C: His disciples believed on Jesus because of the water made into new wine
¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

Comments: Chapter 1.1 of John is all about showing the Divine origin of the Lord Jesus Christ and his Incarnation: He was originally “the Word” in Heaven; co-existing equally with God the Father, and God the Holy Spirit. He “became” (not “was made”) flesh.

Recall the differences between the Gospels in how they begin:

- O Matthew: Begins with the Genealogy of Abraham through his step-father Joseph to Jesus the Christ; then continues with an account of his birth according to the Prophets.
- O Luke: Begins with the births of John the Baptist and Jesus the Christ; then continues with his genealogy from Adam through his mother Mary.

C John: Begins with the Word in Heaven, and describes how the Word became flesh; and was declared to be the Lamb of God by John the Baptist at the beginning of his ministry. The births of Jesus and John are omitted; although both are main characters in Chapter 1.1.

C Mark: Begins with the beginning of the earthly ministry of Jesus, who cried, “Repent!” The births of John and Jesus are omitted; although both are main characters in Chapter 1.1.

U Acts: Begins with the Ascension of Jesus into Heaven, and the descent from Heaven of the Holy Spirit upon the disciples.

John shows Jesus as the God-man or the Son of God; Mark shows Jesus as the Prophet that was predicted to come by Moses.

- §U Introduction: The Word was God and the True Light, who Tabernacled among us
¶O: The Word was God Almighty, and created all things (1:1 - 9)

U In the beginning was the Word, and the Word was with God, and God was the Word; the same *Word* was in the beginning with God.

C All things were created by him; and apart from him not even one *thing* was created *of all* that was created.

C In him was Life, and the Life was the Light of men; and the Light shines in the darkness, but the darkness comprehended it not.

O There was a man sent from God, whose name was John; the same came for a witness, to bear witness of the Light, that all men through him might believe.

O He was not that Light; but was sent to bear witness of the Light; *that* was the True Light, which lights every man that comes into the world.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1:

- U In the beginning was the Word and God was the Word
- C All things were created by Him
- C All things were given Life by Him
- O John was sent from God to be a witness of the Light, that all through him might believe
- O John was not that Light, that lights every man that comes into the world

Comment: The first subparagraph of John (1:1-2) is one of the most important in the entire Bible, because it clearly states that the Word (who descended to Earth and became incarnated/“tabernacled” in the perfect human body of Jesus) was God. In fact, the Greek is even more emphatic: “God was the Word”! (καὶ θεὸς ἦν ὁ λόγος)

However you want to translate it, whether it is “The Word was God” or “God was the Word”, you have the same result: Jesus was and is God Almighty!

It is also very interesting how this text describes the relationship within the Trinity:

- 1) The Word was in the beginning of the Creation (i.e. the Word existed before the Creation was made by God, so the Word was not created by God)
- 2) The Word was with God [the Father] (i.e. the Word existed alongside God the Father as an equal)
- 3) The Word was God (i.e. the Word was equally Divine with God the Father)

These Biblical points are very important, because they refute many heresies that have been taught about Jesus since the days of the Apostles (I don’t recommend Wikipedia as a reliable source of information about Biblical subjects, because usually it is not; however, this particular listing is accurate).

- 1) Adoptionism: Belief that Jesus was born as a mere (non-divine) man, was supremely virtuous and that he was adopted later as “Son of God” by the descent of the Spirit on him.
 - 2) Apollinarism: Belief that Jesus had a human body and lower soul (the seat of the emotions) but a divine mind. Apollinaris further taught that the souls of men were propagated by other souls, as well as their bodies.
 - 3) Arianism: Denial of the true divinity of Jesus Christ taking various specific forms, but all agreed that Jesus Christ was created by the Father, that he had a beginning in time, and that the title “Son of God” was a courtesy one.
 - 4) Docetism: Belief that Jesus’ physical body was an illusion, as was his crucifixion; that is, Jesus only seemed to have a physical body and to physically die, but in reality he was incorporeal, a pure spirit, and hence could not physically die.
 - 5) Monarchianism: An overemphasis on the indivisibility of God (the Father) at the expense of the other “persons” of the Trinity leading to either Sabellianism (Modalism) or to Adoptionism.
 - 6) Nestorianism: Belief that Jesus Christ was a natural union between the Flesh and the Word, thus not identical, to the divine Son of God.
 - 7) Sabellianism: Belief that the Father, Son, and Holy Spirit are three characterizations of one God, rather than three distinct “persons” in one God.
- https://en.wikipedia.org/wiki/List_of_Christian_heresies

You may have noticed #3, Arianism, which is very similar to the teachings of the modern cult called the so-called “Jehovah’s Witnesses”. They publish their own version of the Bible, called “The New World Translation”. This horrible perversion changes the Bible in several critical places to try and remove the Biblical evidence in favor of the Trinity:

Gen. 1:1-2. “In [the] beginning God created the heavens and the earth. Now the earth proved to be formless and waste and there was darkness upon the surface of [the] watery deep; and God’s active force was moving to and fro over the surface of the waters.” The ruach elohim (“Spirit of God”) of the Hebrew is interpreted “God’s active force” in order to avoid the Trinitarian understanding of the “Spirit.”

Zech. 12:10. “...they will look upon the one whom they have pierced...” Here the Hebrew “look upon me whom they have pierced,” in which God is the speaker, has been altered in order to avoid the implication that the one who is to be pierced (on the cross) is God.

John 1:1: “In the beginning was the Word, and the Word was with God, and the Word was a god.”

Col. 1:15-17: “He is the image of the invisible God, the firstborn of all creation; because by means of him all [other] things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All [other] things have been created through him and for him. Also, he is before all [other] things and by means of him all [other] things were made to exist.” Because the sect teaches that Christ was a created being rather than eternal God, the word “other” is inserted several times.

Heb. 1:8. “God is your throne forever” (a nonsensical statement) is put instead of “your throne, O God, is forever,” because this statement refers to Christ.

<http://www.bible-researcher.com/new-world.html>

The doctrine of the Trinity is basic to all sound Biblical teaching. It is supported by almost 2,000 years of Biblical scholarship, and believed in by all conservative branches of professing Christianity.

More important than that, is the fact that the Bible teaches the Triune understanding of the nature of the one True God, Jehovah. It is a teaching which has descended from Heaven through the Holy Spirit and onto the pages of our Holy Bible by the inerrant and infallible process of inspiration.

We cannot fully understand or comprehend every aspect of the Trinity; but that is all right. We don’t have to understand it fully, but we do need to accept it, because it is found in the Word of God. That is all that we need to know in this life.

Those who spend too much time focusing on the Trinity to the exclusion of the rest of the Bible are in danger of falling into Heresy. This is a perfect example of why believers must have a balanced view of the Word of God. We must try to understand the fullness of God’s revelation to us in his Word, rather than trying to pick it apart, and focus only on certain parts. This can easily lead into false teachings.

This is a problem that the study of the Golden Ratio design of the Bible can correct, because it gives the student the big picture of the Bible, and then breaks it down into its constituent parts: showing how the themes are woven together in a divine tapestry, as it were, that shows how the mighty hand of God has molded his Word in such a way that the Golden Ratio design of UCCOO is embedded into it; which proves that the Bible is the Word of God.

These studies have shown clearly, especially in the Gospel of Luke, how the Scriptures reinforce over and over the teaching that Jesus is God Almighty, walking in a Living Temple or Tabernacle of flesh.

The Golden Ratio design of Chapter 1.1 of the Book of the Gospel of John:

Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

- §U Introduction: The Word was God and the True Light, who Tabernacled among us
¶O: The Word was God Almighty, and created all things
¶O: The Word became flesh and Tabernacled among us as the Lord Jesus Christ
- §C Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God
¶U: John the Baptist bore witness about the Only Begotten Son
¶C: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem
¶C: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God
¶O: Andrew and John followed Jesus because of the testimony of John the Baptist
¶O: Nathaniel believed on Jesus because of his own Word
- §C Conclusion: His first disciples believed on Him and in his Word
¶C: His disciples believed on Jesus because of the water made into new wine
¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

Study #10: The Trinity, explained by the Scriptures themselves

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

- SU Introduction: The Word was God and the True Light, who Tabernacled among us**
¶O: The Word was God Almighty, and created all things
¶O: The Word became flesh and Tabernacled among us as the Lord Jesus Christ
- SC Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God**
¶U: John the Baptist bore witness about the Person and Work of the Only Begotten Son of God
¶C: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem
¶C: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God
¶O: Andrew and John followed Jesus because of the testimony of John the Baptist
¶O: Nathaniel believed on Jesus because of his own Word
- SC Conclusion: His first disciples believed on Him and in his Word**
¶C: His disciples believed on Jesus because of the water made into new wine
¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

Comments: The Lord laid it upon my heart to continue the discussion about the Trinity from the last study, because there is so much to talk about. It is not something that I would want to talk about all the time, because the Bible is full of wonderful and important doctrines for every Believer; but we need to make sure that a good Biblical foundation has been laid in this area, before we move on to the rest of Chapter 1.1 of John.

What is the best Biblical definition of the Trinity?

“for there are three that bear witness in Heaven: the Father, the Word, and the Holy Spirit; and these three are one; and there are three that bear witness in earth: the Spirit, the water, and the blood; and these three agree in one.” (1 John 5:7-8)

This particular text is called “The Johannine Comma”, because it is alleged that the Roman Catholic scholar Erasmus added the words “for there are three that bear witness in Heaven: the Father, the Word, and the Holy Spirit; and these three are one” into the Greek text, which did not exist before then.

Now I will not go into great detail on this subject here, but it will be discussed in the detailed study for Volume 5, Book 5; of which 1 John is the last “Chapter” in that Book. My own personal view is that while Erasmus may have added the words to the Greek text, there is an abundance of textual evidence to suggest that those words did exist in much earlier Greek texts; and that they were referred to numerous times by what are known as the “church fathers”. Therefore, as far as I am concerned, the words are the words of God, and are absolutely genuine Scripture.

An extended defense for the inclusion of the Johannine comma is available from the Trinitarian Bible Society website at this address: http://www.tsbibles.org/pdf_information/40-1.pdf. I heartily recommend it to you.

But even if the “Johannine Comma” is ignored, the Bible is full of evidence pointing to the truth of those words: “there are three that bear witness in Heaven: the Father, the Word, and the Holy Spirit; and these three are one.”

Instead of repeating “what the church believes”, and then saying, “You should believe it because the church believes it”, I will simply show you passages of Scripture which clearly demonstrate that each Person of the Trinity (or Tri-unity) of God is God.

God the Father is God (only one passage is cited, because it is obvious and uncontroversial):

“God, who at various times and in diverse manners spoke in time past to the fathers by the Prophets, has in these Last Days spoken to us by his Son” (Hebrews 1:1-2a)

Jesus is God:

“In the beginning was the Word, and the Word was with God, and God was the Word; the same Word was in the beginning with God.” (John 1:1-2)

Jesus is the Son of God, who was begotten by God the Father:

“For unto which of the angels said he at any time, “You are my Son; this day have I begotten you”? And again, “I will be a Father to him; and he shall be a Son to me”?” (Hebrews 1:5)

ALL of the angels of God were commanded to worship Jesus, clearly implying that Jesus was not an angel, since He was not included in “all”:

“And again, when he brings the First Begotten into the world, he says, ‘And let ALL the angels of God worship him.’” (Hebrews 1:6) [my emphasis]

The angels were created, or made by God:

And of the angels he says, “Who makes his angels spirits, and his ministers a flame of fire.” (Hebrews 1:7)

But Jesus was God. God the Father proclaimed Jesus as God.

“But to the Son *he* says, “Your throne, O God, endures into the Ages of the Ages; a scepter of righteousness is the scepter of your Kingdom. You have loved righteousness, and hated iniquity; therefore God, even your God, has anointed you with the oil of gladness above your companions.” (Hebrews 1:8-9)

Jesus was the Creator God of all things. This text clearly contrasts the perishing Creation of God with the unchanging Deity of God the Son:

“And, ‘You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands. They shall perish, but you remain; and they shall all grow old like a garment. And as a cloak you shall fold them up, and they shall be transformed; but you are the same, and your years shall not fail.” (Hebrews 1:10-12)

Jesus has the authority to forgive sins, which only God can do:

“And the scribes and Pharisees began to reason, saying, “Who is this that speaks blasphemies? Who can forgive sins, but God alone?” But when Jesus perceived their thoughts, he answering said to them, “Why do you reason in your hearts? Which is easier: to say, ‘Your sins have been forgiven you? Or to say, ‘Rise up and walk? But that you may know that the Son of man has authority upon earth to forgive sins, (he said to the paralyzed man) I say to you: Arise, and take up your bed, and go into your house.” And immediately he rose up before them, and took up that which he laid upon, and departed to his own house, glorifying God.” (Luke 5:21-25)

The demons fell down before Jesus and begged Him not to go out into the Bottomless Pit/Abys; and also asked permission to enter into the pigs:

“When he saw Jesus, he cried out; and fell down before him. And with a loud voice, he said, “What have I to do with you, Jesus, Son of God most high? I beg you, torment me not!” (For he had commanded the unclean spirit to come out of the man: for oftentimes it had caught him; and he was kept bound with chains and in fetters; and he broke the bands, and was driven by the demon into the wilderness.)

And Jesus asked him, saying, “What is your name?” And he said, “Legion”, because many demons had entered into him. And they implored him that he would not command them to go out into the Abyss. And a herd of many pigs was there feeding on the mountain; and they implored him that he would allow them to enter into them. And he gave them permission. Then the demons went out of the man, and entered into the pigs; and the herd ran violently down a steep place into the lake, and was choked.” (Luke 8:28 - 33)

The Holy Spirit participated in the Creation of all things:

“In the beginning, God created the heaven and the earth; and the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God brooded upon the face of the waters.” (Genesis 1:1-2)

Jesus gave us 3 very important attributes the Person and Work of the Holy Spirit in this passage from the Gospel of John:

“But when the Comforter has come, whom I will send to you from the Father, even the Spirit of truth, who proceeds from the Father, he shall testify of me” (John 15:26)

1) The Holy Spirit is spoken of as “the Comforter”. This is one of his ministries for Believers in Christ.

2) Jesus spoke of the Holy Spirit as “He”, not “it”. The Holy Spirit is a Divine Person, not a “thing” or a “power”.

3) The Holy Spirit is a Divine Person who “proceeds from the Father”. He is “the Spirit of God”.

4) The Holy Spirit testifies of Christ. He never speaks of Himself; but only of Christ. Another of his ministries is to point sinners and Believers to Jesus Christ as the solution for all of their problems.

5) He is “the Spirit of Truth”; Jesus said, “I am the Way, the Truth, and the Life; no man comes to the Father, but by me” (John 14:6); therefore Jesus and the Holy Spirit are always in agreement, just as they are always in agreement with God the Father. The Lord Jehovah is called “the God of Truth” (Isaiah 65:13-16).

The Holy Spirit convicts the world of sin, of righteousness, and of Judgment:

“Nevertheless I tell you the truth, it is good for you that I go away: for if I do not go away, the Comforter will not come to you; but if I depart, I will send him to you. And when he has come, he will convict the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and you see me no more; of judgment, because the prince of this world has been sentenced.” (John 16:7-11)

The Holy Spirit will guide you into all Truth:

“Nevertheless when he, the Spirit of Truth, has come, he will guide you into all Truth: for he shall not speak from himself; but whatsoever he shall hear, that shall he speak;

The Holy Spirit will show us things to come:

and he will show you things to come.

The Holy Spirit will glorify Jesus:

He shall glorify me: for he shall receive of mine, and shall show it to you.

The Holy Spirit will take the things of Christ and show them to us:

All things that the Father has are mine; therefore I said, that he shall take of mine, and shall show it to you.” (John 16:13-15)

The Holy Spirit gathers the promises of Jehovah, so that not one of them shall fail:

“Seek out of the Book of Jehovah, and read: not one of these promises shall fail, and not one shall want her mate: for my mouth has commanded it, and his Spirit has gathered them.” (Isaiah 34:16)

The Holy Spirit is Almighty Jehovah God:

“Who has measured the water in the hollow of his hand, and measured heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who has directed the Spirit of Jehovah, or being his counselor has taught him? With whom took he counsel; and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are like a drop of a bucket, and are counted as the fine dust of the balance; behold, he takes up the islands as a very little thing. And Lebanon is not sufficient to burn, nor are the beasts of it sufficient for a burnt offering. All nations before him are like nothing; and they are counted to him less than nothing, and vanity.” (Isaiah 40:12-17)

The Holy Spirit has anointed the Messiah:

“Behold my Servant, whom I uphold; my Elect, in whom my soul delights. I have put my Spirit upon him; and he shall bring forth judgment to the Gentiles.” (Isaiah 42:1)

The Holy Spirit and God the Father sent Jesus into the world to die for our sins:

“Come near to me; hear this: I have not spoken in secret from the beginning. From the time that it was, I am there; and now the Lord Jehovah, and his Spirit, has sent me.” (Isaiah 48:16)

Jesus baptizes Believers in the Holy Spirit. The Greek word for “in”, in both occurrences in this text, is “en”, which is locative, not instrumental.

“I truly have baptized you in water, but he shall baptize you in the Holy Spirit.” (Mark 1:8) “Εγω μεν εβαπτισα υμας εν υδατι αυτος δε βαπτισει υμας εν πνευματι αγιω.”

A sin against the Holy Spirit can never be forgiven:

“but he that shall blaspheme against the Holy Spirit never has forgiveness, but is subject to Eternal Damnation.” (Mark 3:29)

The Holy Spirit empowers Believers to preach the Gospel and do the will of God:

“But you shall receive power, after the Holy Spirit has come upon you; and you shall be witnesses to me both in Jerusalem, and in all Judea, and in Samaria; and unto the uttermost part of the earth.” (Acts 1:8)

“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spoke the Word of God with boldness.” (Acts 4:31)

The Holy Spirit spoke prophecies by the mouth of David:

“Men, brethren: it was necessary to fulfill this Scripture, which the Holy Spirit by the mouth of David spoke before concerning Judas, who was guide to them that took Jesus” (Acts 1:16)

Ananias lied to the Holy Spirit, whom Peter said was God:

“But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, was it not your own? And after it was sold, was it not in your own power? Why have you conceived this thing in your heart? You have not lied to men, but to God.” (Acts 5:3-4)

The Holy Spirit is given to those who obey God:

“And we are his witnesses of these things; and *so* is also the Holy Spirit, whom God has given to them that obey him” (Acts 5:32)

The Holy Spirit spoke to Philip to tell him to witness to the Ethiopian Eunuch:

“Then the Spirit said to Philip, “Go near, and join yourself to this chariot.” And Philip ran there to him; and he heard him read the Prophet Isaiah; and he said, “Do you understand what you read?” And he said, “How can I, unless some man should guide me?” And he asked Philip that he would come up and sit with him.” (Acts 8:29-31)

The Assemblies of Believers in Judea were comforted by the Holy Spirit:

“Then the Assemblies had rest throughout all Judea and Galilee and Samaria, and were strengthened. And, walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.” (Acts 9:31)

I was being blessed so much that I didn’t want to stop! The Bible is full of references to the Holy Spirit: his Person and his work.

Yes, my friends, all three Persons of the Holy Tri-unity of Jehovah God are God, according to the Holy Scriptures. Yet, the Bible also clearly states that there is only one God, not three:

“for there is only one God, and one Mediator between God and men: the Man Christ Jesus; who gave himself a ransom for all mankind, to be testified in due time.” 1 Timothy 2:5-6)

“There is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one Faith, one baptism; one God and Father of all, who is above all, and through all, and in you all.” (Ephesians 4:4-6)

“You believe that there is one God; you do well; the demons also believe, and tremble.” (James 2:19)

“Hear, O Israel: Jehovah our God is one Jehovah” (Deuteronomy 6:4)

How to reconcile all of these Scriptures? There is only one way to do it: simply believe what it says, and leave it at that. We do not need to try to “figure everything out” in order to walk with God and do his will.

“The secret things belong to Jehovah our God, but those things that are revealed belong to us and to our children forever, that we may do all the words of this Law.” (Deuteronomy 29:29)

Study #11: The Word became flesh and Tabernacled among us as the Lord Jesus Christ

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Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

§U Introduction: The Word was God and the True Light, who Tabernacled among us

¶O: The Word was God Almighty, and created all things

¶O: The Word became flesh and Tabernacled among us as the Lord Jesus Christ

§C Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God

¶U: John the Baptist bore witness about the Person and Work of the Only Begotten Son of God

¶C: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem

¶C: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God

¶O: Andrew and John followed Jesus because of the testimony of John the Baptist

¶O: Nathaniel believed on Jesus because of his own Word

§C Conclusion: His first disciples believed on Him and in his Word

¶C: His disciples believed on Jesus because of the water made into new wine

¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

¶O: The Word became flesh and Tabernacled among us as the Lord Jesus Christ (1:10 - 14)

O He was in the world, and the world was created by him; but the world knew him not.

O He came to his own people; but his own people received him not.

C But as many as received him, to them gave he authority to become the children of God: even to them that believe on his Name;

C who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

U And the Word became flesh, and Tabernacled among us; and we beheld his glory: the glory as of the Only Begotten of the Father, full of grace and truth.

Comment: Now the Golden Ratio design of the sub-paragraphs for paragraph 2 goes in the Opposite direction from paragraph 1.

O The world did not recognize its own Creator

O His own people the Jews did not receive Him

Then the last 3 sub-paragraphs:

C But those who did receive Him became the children of God

C who were born of the will of God, and not of man

U And the Word became flesh and Tabernacled among us

The second paragraph of the Introduction is about the Incarnation of God in Jesus Christ.

The Word of God in Heaven is the theme of paragraph 1. Thus, the second paragraph is the opposite to the first paragraph, which is all about the Word who was incarnated in Jesus Christ.

¶O: The Word was God

¶O: The Word became flesh

What does this mean? “And the Word became flesh, and Tabernacled among us.”

The Greek: “καὶ ὁ λόγος σὰρξ ἐγένετο”: literally, “And the Logos flesh became” (ginomai). The KJV rendering “was made flesh” is not as accurate as it should be. Jesus was not “made”: He “became flesh”, which is quite different than “made”. Through his Divine power and choice, the Word “became” flesh; this is what the Bible literally says; which is quite different than saying “Someone else MADE Jesus flesh”, which fits more into the Arian denial of the Deity of Christ heresy. The literal translation makes it clear that Jesus was and is God Almighty with complete control over all things, and is not a “creature” of any kind.

“And Tabernacled among us”; Greek: “καὶ ἐσκηνώσεν ἐν ἡμῖν”. The word “ἐσκηνώσεν” comes from the root word “σκηνώω”, which means “to fix one’s tabernacle, have one’s tabernacle, abide (or live) in a tabernacle (or tent), tabernacle” (Thayer’s Greek Lexicon).

This fact is full of tremendous spiritual truth that needs to be explained in more detail.

God did not dwell in a Tabernacle or a Temple until Moses constructed the Tabernacle of the Congregation in the wilderness of Sinai:

“And it came to pass in the first month in the second year, on the first day of the month, that the Tabernacle was set up..... Then a cloud covered the tent of the congregation, and the glory of Jehovah filled the Tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud remained on it, and the glory of Jehovah filled the Tabernacle.” (Exodus 40:17-35)

Then after Solomon constructed the Temple of Jehovah in Jerusalem, the presence of Jehovah came to dwell in the Holy of Holies:

“Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to king Solomon in Jerusalem, so that they might bring up the Ark of the Covenant of Jehovah out of the city of David, which is Zion.....And it came to pass, when the priests had come out of the holy place, that the cloud filled the House of Jehovah, so that the priests could not stand to minister because of the cloud: for the glory of Jehovah had filled the House of Jehovah.” (1 Kings 1:8-11)

But now the Word of God (the Logos) in Heaven came down to “Tabernacle” or incarnate the Body of Jesus Christ through the Virgin Birth. God Himself (The Word was God, John 1:1-3) was dwelling in a new “tent” or Tabernacle, just like He had done before in the Tabernacle of Moses and the Temple of Solomon; only this time, the dwelling/incarnation was permanent! Both the Tabernacle and the Temple were destroyed; but the Body of Jesus after his resurrection was Eternal, never to die again.

God Himself has permanently identified Himself with the human race (his own Creation) through Jesus Christ: fully God Almighty, and fully human. Jesus was totally unable to sin in his earthly Life, because He was God. He was tempted on the outside, but there was no sin nature on his inside to respond to the temptation. He was the perfect Lamb of God, that takes away the sin of the world.

Those who have trusted in the Lamb of God to save them from their sins, will one day have a perfect resurrection body just like Jesus.

Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

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¶C: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem

¶C: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God

¶O: Andrew and John followed Jesus because of the testimony of John the Baptist

¶O: Nathaniel believed on Jesus because of his own Word

§C Conclusion: His first disciples believed on Him and in his Word

¶C: His disciples believed on Jesus because of the water made into new wine

¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

Study #12: John the Baptist bore witness about the Person and Work of the Only Begotten Son of God

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¶C: His disciples believed on Jesus because of the water made into new wine
¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

We continue our study of John Chapter 1 with the first 3 paragraphs of the Body Section, starting with the first, Unique, paragraph.

Remember from previous studies that the Golden Ratio paragraph pattern for the Chapters in every Book in the Body Section goes like this:

Chapter 1.1: UCCOO <-----

- Chapter 1.2: OOCU
- Chapter 1.3: UCCOO
- Chapter 1.4: OOCU
- Chapter 1.5: UCCOO
- Chapter 2.1: OOCU
- Chapter 2.2: UCCOO
- Chapter 2.3: OOCU
- Chapter 2.4: UCCOO
- Chapter 2.5: OOCU

This is Chapter 1.1, so the paragraph pattern for the Body Section is UCCOO, which we will see is exactly the case.

Notice (from the outline above) that the first paragraph is Unique in this group, because it is about John's testimony of the Person and Work of Christ. The other two paragraphs complement each other and are about the witness or the preaching of John the Baptist concerning Christ. The last two paragraphs of the Body Section are about when Jesus began collecting his first disciples, which are quite different from the first three paragraphs, that talk about the Person and Work of Jesus Christ. So the UCCOO Golden Ratio design of the Body Section is clear.

- §C Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God
¶U: John the Baptist bore witness about the Person and Work of the Only Begotten Son of God (1:15 - 18)

O John bore witness of him, and cried, saying, "This was he of whom I spoke, saying, 'He that comes after me is preferred before me: O for he was before me.'

C And of his fullness have we all received, and grace for grace:

C for the Law was given by Moses, but grace and truth came by Jesus Christ.

U No man has seen God at any time; the Only Begotten Son, who is in the bosom of the Father, he has declared him."

Comment: Jesus was preferred before John the Baptist, because He was the Word in Heaven from Eternity past, long before John was born: "for he was before me."

I would like you to notice the OOCU pattern of these subparagraphs, which is unique in the first three paragraphs.

- O Jesus was preferred before John, even though Jesus was born after John
- O Because Jesus was God, before John was born
- C We have all received his fullness, and grace for grace
- C For the Law was given by Moses, but grace and truth came by Jesus Christ.
- U The Only Begotten Son has declared God the Father

What about the phrase "the Only Begotten Son"? Scrivener's 1894 Greek text: "ο μονογενης υιος" (transliterated as "ho mono-genays weos").

"μονογενής, μονογενής (μόνος and γένος) (Cicero, unigena; Vulg. (in Lukeunicus, elsewhere) and in ecclesiastical writings unigenitus), single of its kind, only (A. V. only-begotten); used of only sons or daughters (viewed in relation to their parents)" (Thayer's Greek Lexion)

Why is the phrase "only-begotten" so important? Because it points to the fact that Jesus was and is the one and only true Son of God. Many modern Bible versions translate "monogenays weos" as "only Son", leaving out "begotten" (e.g. "The Voice", "New Living Translation", "English Standard Version" ["the only God"], "New International Version" ["the one and only Son"]), and others.

But even the critical text, that most modern versions rely upon (but not mine), has monogenays in its text; so why do these modern versions leave out "begotten"? It doesn't make any sense. If it is in the Bible, it should be translated into the target language translation, unless there is a sound reason to do so. In this case, there is no good reason; all it does is give free ammunition to the Arian heretics among us; namely, the Jehovah's "Witnesses" (so-called), and many other cults.

If we have repented of our sins and accepted the free gift of salvation through Christ by faith, then we have become children of God: sons and daughters.

"But as many as received him, to them gave he authority to become the children of God: even to them that believe on his Name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12 - 13)

However, we were not "begotten" by God in the same sense as the Lord Jesus Christ. We have been "adopted" into the Family of God "as his children" through the grace of God, and are joint-heirs with Christ.

"For as many as are led by the Spirit of God, they are the sons of God: for you have not received the spirit of slavery again to fear; but you have received the Spirit of adoption, whereby we cry, "Papa, Father!" The Spirit itself bears witness with our spirit, that we are the children of God. And if we are children, then we are heirs: heirs of God, and joint-heirs with Christ; if it is true that we suffer with him, that we may be also glorified together." (Romans 8:14 -17)

It is similar to the situation in which a couple adopts a child into their family who was born by other parents: the child has become a son or daughter of their new parents because of the decree of the civil laws that allow this to occur. However, the child was not "begotten" by his new parents: it is a state of grace, because the parents chose their new child to become their own child. The adopted child enjoys all of the legal protections and benefits of a naturally-begotten child; but in his flesh and DNA, he/she is still an outsider.

So it is with us: when we repent and ask Jesus Christ to become our Lord and Savior, God adopts us into his wonderful Family as his children. We enjoy all of the rights and privileges of being the children of God, but until the resurrection and the Redemption of our bodies, we are still foreigners in the sense that we were not "begotten" by God the Father, as Jesus was. Jesus was and is God Almighty, our Creator, the Word of God, the Lamb of God, the Bread of God, the Resurrection and the Life, and so much more! We are blessed beyond measure just to be in his presence. We cannot boast of anything, because everything we have, we have received from God through Christ.

Study #13: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem

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¶C: His disciples believed on Jesus because of the water made into new wine

¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

¶C: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem (1:19 - 28)

U And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” And he confessed; and he did not deny, but confessed, “I am not the Christ.” And they asked him, “What then? Are you Elijah?” And he says, “I am not.” “Are you that Prophet?” And he answered, “No.”

C Then they said to him, “Who are you, that we may give an answer to them that sent us? What do you say of yourself?”

C He said, “I am the voice of one crying in the wilderness: ‘Make straight the way of [Jehovah]!’, as the Prophet Isaiah says.”

O And they that were sent were of the Pharisees; and they asked him, and said to him, “Why do you baptize then, if you are not that Christ, nor Elijah; neither that Prophet?” John answered them, saying, “I baptize in water; but there is One standing among you, whom you do not know: he it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose.”

O These things were done in Bethabara beyond Jordan, where John was baptizing.

Comment: Notice the UCCOO sub-paragraph pattern, which is so amazing and clear.

U The priests and Levites from Jerusalem wanted to know if John was the Christ, or Elijah, or the Prophet prophesied by Moses

C Then they asked what John said about himself

C John said that he was “the voice of one crying in the wilderness”

O John explained to them why he was baptizing

O These things were done in Bethabara beyond Jordan

Notice the logical break between the 3rd and 4th subparagraph.

Why did the priests and Levites from Jerusalem ask John these questions? Because they were readers of the Bible (as much as they had in those days, which was the Hebrew part of the Bible), and they knew what the Bible said about the Messiah, even though they were confused about the exact meaning of the texts:

“Jehovah your God will raise up to you a Prophet from the midst of you, of your brethren, like me. To him shall you listen, according to all that you desired of Jehovah your God in Horeb in the day of the assembly; saying, ‘Let me not hear again the voice of Jehovah my God; neither let me see this great fire anymore, so that I do not die.’ And Jehovah said to me, ‘They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like you, and will put my words in his mouth; and he shall speak to them all that I shall command him. And it shall come to pass, that whosoever will not listen to my words that he shall speak in my Name, I will require it of him.’” (Deuteronomy 18:15 - 19)

This text from Deuteronomy doesn’t say a lot about the Messiah, other than these things:

1) He will be a Jew (“of your brethren, like me”)

2) He will be a Prophet (a spokesman for God)

3) He will faithfully proclaim all that Jehovah God commands him to speak

4) Those who refuse to listen to the words of God that the Messiah would speak will give account to Jehovah God

The Jews of the days of John the Baptist evidently thought that “that Prophet” was someone different than the Christ/Messiah. While John the Baptist was himself a Prophet, he was not “that Prophet”.

The priests and Levites also asked John whether he was Elijah the Prophet, because of the prophecies found in the Hebrew Bible.

“Remember the Law of Moses my servant, which I commanded to him in Horeb for all Israel, with the Statutes and Judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful Day of Jehovah; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.” (Malachi 4:4-6)

It is interesting that John the Baptist denied being “Elijah” in the literal sense. Elijah was carried up to Heaven in a whirlwind in a chariot of fire with horses of fire:

“And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted between them both; and Elijah went up by a whirlwind into Heaven. And Elisha saw it, and he cried, “My father, my father, the chariot of Israel, and the horsemen thereof!” And he saw him no more.” (2 Kings 2:11 - 12)

In other words, Elijah did not physically die: he was like the Prophet Enoch.

“And Enoch walked with God; and he was not: for God took him.” (Genesis 5:24)

So there was probably a lot of speculation among the Jews that Elijah would literally and physically return to Earth to announce the coming of the Messiah; but this was not the case. The confusion of the Jews was compounded by the fact that John even dressed like Elijah:

“And the same John had his clothing of camel’s hair, and a leather belt around his waist; and his food was locusts and wild honey.” (Matthew 3:4)

“And he said to them, “What kind of man was he that came up to meet you, and told you these words?” And they answered him, “He was a hairy man, and girded with a belt of leather about his waist.” And he said, “It is Elijah the Tishbite.” (2 Kings 1:7-8)

Elijah did appear with Jesus on the Mount of Transfiguration, along with Moses:

“And after six days Jesus takes Peter, James, and John his brother, and brings them up into a high mountain apart. And he was transfigured before them; and his face shone as the sun, and his clothing was white as the light. And, behold, there appeared to them Moses and Elijah talking with him. Then Peter answered and said to Jesus, “Lord, it is good for us to be here. If you wish, let us make here three tabernacles: one for you, one for Moses, and one for Elijah.” (Matthew 17:1-4)

Jesus explained that John was the fulfillment of the prophecy concerning Elijah.

“And as they came down from the mountain, Jesus commanded them, saying, “Tell the vision to no man, until the Son of man has risen again from the dead.” And his disciples asked him, saying, “Why then do the scribes say that Elijah must come first?” And Jesus answered and said to them, “Elijah truly shall come first, and restore all things. But I say to you, that Elijah has come already, and they did not know him, but have done to him whatsoever they wished. Likewise also shall the Son of man suffer of them.” Then the disciples understood that he spoke to them of John the Baptist.” (Matthew 17:9-13)

So the answer is that John was not the literal Elijah, which is what he said to the priests and Levites; however, he was Elijah that was prophesied to come before the Messiah in spirit.

Study #14: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God

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Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

SU Introduction: The Word was God and the True Light, who Tabernacled among us

¶O: The Word was God Almighty, and created all things

¶O: The Word became flesh and Tabernacled among us as the Lord Jesus Christ

SC Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God

¶U: John the Baptist bore witness about the Person and Work of the Only Begotten Son of God

¶C: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem

¶C: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God

¶O: Andrew and John followed Jesus because of the testimony of John the Baptist

¶O: Nathaniel believed on Jesus because of his own Word

SC Conclusion: His first disciples believed on Him and in his Word

¶C: His disciples believed on Jesus because of the water made into new wine

¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

¶C: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God (1:29 - 34)

U The next day John sees Jesus coming to him, and says, "Behold the Lamb of God, which takes away the sin of the world! This is he of whom I said, 'After me is coming a man who is preferred before me: for he was before me.'

C And I did not know him;

C but so that he would be made manifest to Israel, therefore I have come baptizing in water."

O And John bore testimony, saying, "I saw the Spirit descending from Heaven like a dove; and it remained upon him.

O And I did not know him; but he that sent me to baptize in water, the same said to me, 'Upon whom you shall see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.' And I saw, and bore testimony that this Jesus is the Son of God."

Comment: Again, notice the UCCOO sub-paragraph pattern.

U John hailed Jesus as the Lamb of God that takes away the sin of the world

C John did not know Jesus personally

C But John baptized in water to make Jesus known to Israel

O John saw the Holy Spirit descending from Heaven like a dove, remaining upon Jesus

O God had told John before that he would see this sign upon the One who baptizes in the Holy Spirit

Notice the break between the 3rd and 4th subparagraph. The two OO's are always related to the UCC/CCU (depending on the order), but there is always a kind of "soft break" between them. The main idea/theme is always found in the UCC part of the grouping, while the "OO" part is either something that prepares the way for the CCU part; or it is something like in this paragraph, where the "OO" part adds additional details.

One of the earliest heresies about Jesus Christ was that He was only a man when He was born, but he "became the Son of God" when He was baptized.

"Adoptionism: Belief that Jesus was born as a mere (non-divine) man, was supremely virtuous and that he was adopted later as "Son of God" by the descent of the Spirit on him." https://en.wikipedia.org/wiki/List_of_Christian_heresies (Disclaimer: Wikipedia is frequently unreliable as a source of Biblical information. I used this one, because it is accurate and convenient to find on the web.)

If we believe the Bible as our final authority and accept it as written, then this heresy (along with all other heresies) is easy to reject. The only way to accept this heresy is to pluck the passage about Jesus' baptism out of its context, and totally ignore everything that surrounds it in the Gospel of John; indeed, in the entire Bible.

A brief study of how Satan tries to spread false teaching in this way will be helpful to everyone, because it is so clever and wicked; and unfortunately, very successful.

We have already studied the first part of this Chapter which explicitly and clearly stated that Jesus was originally the Word of God in Heaven (1:1). The Word of God was God, and with God (the Father) (1:2). The Word of God became flesh and tabernacled among us (1:14). So only if we reject the surrounding text and accept only the passage about Jesus being baptized in the Holy Spirit, and God the Father pronouncing Jesus as his Son, then the heresy becomes vaguely plausible.

But then, how can an interpretation of a passage that totally ignores the context of that passage have any validity? It can't. It makes no sense at all, unless you understand the source of these kind of heresies. Satan is the source of all lies; and especially lies that concern the Person and Work of the Lord Jesus Christ.

So here is how Satan is able to pass off these kind of heresies to the population at large, and even to many professing Christians:

1) He is depending your lack of Bible knowledge. Many nice Christian folk are satisfied with only the bare minimum of Bible knowledge. They would rather allow their pastor or Sunday school teacher to do the theological "heavy lifting" for them. If they even bother to bring their Bible to church, it is often done only so that they will appear "religious" and "right with God" rather than because they actually want to read and understand it.

These people are easy pickings for the devil. All he has to do is send someone like a pair of Jehovah's Witness cultists or Mormons by their door, and before long, they will be involved in "bible studies" with these cultists; and not long after that, they will be gone from their local Bible-believing church for good, and slaves of a system of demonic thinking that will ensure their eternal damnation.

Yes, once saved, always saved; but it is also true that our Bible-believing churches are filled with people who are not really saved: they have "accepted Jesus" with their mouths, but not their hearts. This is why they are such easy pickings for Satan, because they already belong to him.

Sometimes, however, even genuinely saved people get involved in the cults for one reason or another. The testimony of one such man that I read was that God led him out of the Jehovah's Witnesses by the leading of his Spirit and his Word, but only after a number of years in which he was a leader in the cult. I believe that he got involved in the JWs as a young person; or at least he was not well trained in the Scriptures, so he was vulnerable to being misled until later when the Lord opened his eyes to the truth in his Word.

2) Satan spreads his heresies by making a big deal about a few passages from the Bible, ignoring the context in which they appear: both locally in the context of the Book they appear in, and generally throughout the context of the entire Bible.

For example, the "Adoptionism" heresy that I cited earlier is easily refuted by the passage of John 1:1-14, which clearly shows that the Word was God in Heaven, and the Word became flesh and tabernacled among us, who was Jesus Christ; therefore Jesus was God and is God. Also, the Greek word "mono-genays" translates as "only Begotten", which clearly means that Jesus was "begotten" by God the Father, and was the "only Begotten" Son of the Living God. So Jesus could not have been "adopted" in the manner that the heresy claims, because "begotten" is not "adopted": the terms are mutually exclusive.

Do you see how this works? The context of the Bible refutes the heresy. I could give example after example to prove this point, but the study would be very long. The very important point is this: your knowledge of the Scriptures is the antidote to all of the heresies. Satan will never be able to lead you astray (at least not for long) if your eyes are regularly in the pages of the Holy Bible, and you seek to understand the Scriptures in their context: much like the noble Bereans:

"And the brethren immediately sent Paul and Silas away by night to Berea; who coming *there* went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind; and they searched the Scriptures daily, to see whether those things were true. Therefore many of them believed *in Christ*; also of honorable women who were Greeks, and of men, not a few." (Acts 17:10-12)

These studies in the Golden Ratio design of the Bible are designed to give you the understanding of the Scriptures in their context. If you continue to follow these studies, your knowledge of the Scriptures will deepen and strengthen, so that when the cultists come knocking at your door, you will be prepared to answer their falsehoods with a solid background (the context) of the passages that they like to take out of their context in order to put a demonic spin upon them.

Study #15: Andrew and John followed Jesus because of the testimony of John the Baptist

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Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

SU Introduction: The Word was God and the True Light, who Tabernacled among us

¶IO: The Word was God Almighty, and created all things

¶IO: The Word became flesh and Tabernacled among us as the Lord Jesus Christ

SC Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God

¶IU: John the Baptist bore witness about the Person and Work of the Only Begotten Son of God

¶IC: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem

¶IC: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God

¶IO: Andrew and John followed Jesus because of the testimony of John the Baptist

¶IO: Nathaniel believed on Jesus because of his own Word

SC Conclusion: His first disciples believed on Him and in his Word

¶IC: His disciples believed on Jesus because of the water made into new wine

¶IC: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

Comment: We continue our study of John Chapter 1 with the last 2 paragraphs of the Body Section, which are opposed to each other in their themes; therefore their internal sub-paragraphs are also opposed in direction: one paragraph at a time.

¶IO: Andrew and John followed Jesus because of the testimony of John the Baptist (1:35 - 42)

U Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he says, "Behold the Lamb of God!" And the two disciples heard him speak, and they followed Jesus.

C Then Jesus turned, and saw them following, and says to them, "What are you looking for?" They said to him, "Rabbi (which is to say, being translated, "Teacher"), where are you staying?" He says to them, "Come and see."

C They came and saw where he stayed; and stayed with him that day: for it was about the tenth hour.

O One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first finds his own brother Simon, and says to him, "We have found the Messiah!" (Which is translated, "The Christ.") And he brought him to Jesus.

O And when Jesus beheld him, he said, "You are Simon the son of Jonas; you shall be called Cephas." (Which is to say "A small pebble.")

The Golden Ratio design of the sub-paragraphs for paragraph 4:

U John the Baptist proclaimed Jesus to be the Lamb of God, leading John and Andrew to follow Jesus

C Jesus invited John and Andrew to see where He was staying

C John and Andrew went to see and stayed with Him that day

O Andrew excitedly told Simon his brother about Jesus

O Jesus gave Simon another name: Cephas or Greek "πέτρος" (a small pebble)

Comment: Notice the break between the 3rd and 4th subparagraphs.

One of the things that I notice in this passage is the excitement with which Andrew talks to his brother Peter about Jesus: "We have found the Messiah!" This is the excitement of new faith, fresh and alive in Jesus. Remember when you first trusted in Jesus and you knew that you were saved? How is your excitement today? What has changed? You or God? Our faith should always be fresh, clean, and exciting, if we are right with God. If you have lost your fire and zeal for Christ, it wasn't because Jesus has changed; it was because you have changed, and not for the better. Get right with the Lord, and get your excitement and zeal back too!

"Jesus Christ is the same yesterday, and today, and into the Ages." (Hebrews 13:8)

We covered the topic of the name of Peter in the detailed study of Matthew for Chapter 2.1, the Introduction.

Briefly, the name of Peter is "Petros" in the Greek text, which is the masculine form of the word. When Jesus said, "Upon this Rock I will build my Assembly/church", the Greek word for "rock" is "petra", which is the feminine form of the word. Clearly, Peter could not be the Rock that Jesus built his Assembly/church upon, because feminine is the opposite of masculine.

The other proof that Peter was not the Rock is the difference in the meaning of the words:

1) Petra = large foundation stone, like bedrock, which is massive

2) Petros = small pebble, like you might pick up off the beach

The only way that you can possibly accept the Roman Catholic dogma about Peter (that Peter was the Foundation of the "Church", and therefore Peter was the first Pope, and this gives legitimacy to the supremacy of the Vatican over all professing Christians) is if you ignore the obvious meanings and different genders of the words.

The Bible does not give any such support to Peter being the foundation stone of all professing Christianity. In fact, after this, Peter went on to curse and deny that he even knew Jesus Christ before the crucifixion. Then afterward, Peter did many great things in the Book of Acts, winning many souls. But the Book of Acts makes it clear that Peter was not the leader of the church in Jerusalem.

The Apostles and elders of the Assembly in Jerusalem came together to discuss and decide whether the Gentiles should be subject to the Law of Moses. Peter gave his input in Acts 15:6-11:

"And the Apostles and elders came together to consider of this matter. And when there had been much disputing, Peter rose up, and said to them, "Men, brethren: you know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the Word of the Gospel, and believe. And God, who knows the hearts, bore them witness, giving them the Holy Spirit, even as he did unto us. And he put no difference between us and them, purifying their hearts by faith. Now therefore why do you test God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But through the grace of the Lord Jesus Christ, we believe in order to be saved, even as they did."

Then Paul and Barnabas took their turn:

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had worked among the Gentiles by them." (15:12)

But neither Peter nor Paul were in charge in this meeting!

"And after they held their peace, James answered, saying, "Men, brethren: listen to me. Simeon has declared how God at the first visited the Gentiles, to take out of them a people for his Name. And to this agree the words of the Prophets: as it is written, "After this will I return, and rebuild the Tabernacle of David, which has fallen down; and I will rebuild its ruins, and set it up, that the rest of mankind might seek after the Lord, even all the Gentiles, upon whom my Name is called," says [Jehovah], "who does all these things." Known to God are all his works from Eternity.

Therefore my decision is, that we do not trouble them that from among the Gentiles are turning to God; but that we write to them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood: for Moses of ancient generations has in every city them that preach him, being read in the synagogues every Sabbath day." (Acts 15:13-21)

James concludes the discussion by saying "Therefore MY DECISION IS..." And his decision was approved by the entire Assembly of the Apostles and elders of the church in Jerusalem.

Who was "James"? He was the half-brother of Jesus, fathered by Joseph through Mary.

"And it came to pass, that when Jesus had finished these parables, he departed from there. And when he came into his own country, he taught them in their synagogue; insomuch that they were astonished, and said, "Where does this man have this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brothers, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? From where then does this man have all these things?" And they were offended in him." (Matthew 13:53-57)

James, along with the rest of his brothers and sisters, became Believers in Jesus after his resurrection. History tells us that James became the pastor of the Assembly in Jerusalem.

Peter is mentioned more than 50 times in the first half of the Book of Acts; but only once in the second half, in the event that we have been discussing in Acts 15. In the second half (Part 2) of Acts, the Apostle Paul is the main character, not Peter.

So history itself testifies that Peter could not have been the "Rock" upon which the "Church" was built, because Peter faded into the background in the history of the Book of Acts. He only wrote two letters which are included in the Bible: 1 and 2 Peter; and the Apostle Paul wrote at least 13, perhaps 14 if you include Hebrews.

If Peter was as important to the early church as the Popes have claimed, then surely the Bible would have evidence that supports it. Clearly it does not; therefore I can only conclude that their claim is completely false.

Study #16: Nathaniel believed on Jesus because of his own Word

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Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

§U Introduction: The Word was God and the True Light, who Tabernacled among us

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¶O: Andrew and John followed Jesus because of the testimony of John the Baptist

¶O: Nathaniel believed on Jesus because of his own Word

§C Conclusion: His first disciples believed on Him and in his Word

¶C: His disciples believed on Jesus because of the water made into new wine

¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

¶O: Nathaniel believed on Jesus because of his own Word (1:43 - 51)

O The following day Jesus wanted to go forth into Galilee; and he found Philip, and says to him, "Follow me."

O Now Philip was of Bethsaida, the city of Andrew and Peter. Philip finds Nathaniel, and says to him, "We have found him, of whom Moses in the Law, and the Prophets, wrote: Jesus of Nazareth, the son of Joseph!" And Nathaniel said to him, "Can anything good come out of Nazareth?" Philip says to him, "Come and see."

C Jesus saw Nathaniel coming to him; and he says of him, "Behold an Israelite indeed, in whom is no guile!" Nathaniel says to him, "From where do you know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

C Nathaniel answered and says to him, "Rabbi, you are the Son of God; you are the King of Israel." Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree', you believe? You shall see greater things than these."

U And he says to him, "Truly, truly, I say to you, hereafter you shall see Heaven open; and the angels of God ascending and descending upon the Son of man."

Comment: Notice the break between the 2nd and 3rd subparagraphs.

The Golden Ratio design of the sub-paragraphs for paragraph 5, which goes in reverse of paragraph 4. This agrees with the opposing themes of paragraphs 4 and 5.

O Jesus told Philip to follow Him

O Philip excitedly told his skeptical friend Nathaniel about Jesus of Nazareth

C Jesus praised Nathaniel as a true Israelite with no guile

C Nathaniel praised Jesus as the Son of God and the King of Israel

U Jesus promised that Nathaniel would see Heaven open and the angels of God ascending and descending upon Him

Just as in paragraph 4, Philip demonstrated the excitement of new-found faith in Jesus Christ: "We have found him...!" Only this time, Nathaniel wasn't impressed. Nazareth was apparently a place with a bad reputation in that day. Here is one opinion of the place that is probably accurate:

"Nazareth was located in the Galilee, far north of Jerusalem and just west of the urban, hellenized Decapolis (ten larger Greek cities). But this town did not hold the thick luster of a big city nor the quaint, rustic appeal of a small town; Nazareth was the quiet, poor backwoods of the Roman empire. Archaeologist James Strange estimates that the (almost entirely Jewish) population of Nazareth around Jesus' time of birth was 'a maximum of about 480.' Scholars believe the city was small, ridden with filth, and plagued with 1st century hillbillies." <https://arealattlesnake.com/2013/01/31/can-anything-good-come-out-of-nazareth/>

Jesus grew up in a place that we would call "the wrong side of the tracks": the poor part of town; or in his case, a poor town with little to offer in the way of employment, education, or anything else. No doubt there was crime, and a lot of sin and hurting that was hidden behind the walls of the homes; but not hidden to the eyes of God.

Some of us can really identify with that kind of place, can't we? Jesus understands the poor, the down-and-outer, the unemployed. Maybe that description fits you. I know that I have been there, more than once. Thank God that Jesus understands and cares, and can do something about our situation, if we give our wills to his Will, and determine to follow Him no matter what!

God does NOT promise riches and wealth to everyone, but He does promise that if we are willing to do our part, which is go look for work, and be willing to take any job that is available, even if it means two part-time jobs, God will provide our needs; and we will never have to beg for anything.

"I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. He is always merciful, and lends; and his seed is blessed." Psalm 37:25, 26

Nathaniel demonstrated astonishing faith in Christ. Merely because Jesus said, "I saw you under the fig tree", Nathaniel hailed Jesus as "the Son of God", and "the King of Israel."

The Bible doesn't tell us exactly why Nathaniel suddenly switched from scepticism to vibrant faith in Christ, like switching on a light bulb; but I believe that Nathaniel saw the glory of God in Jesus as he approached Him; and the Holy Spirit witnessed to the heart of Nathaniel the truth about Jesus; and this is the unrecorded reason for the sudden change in Nathaniel. It was both the words of Jesus (as He said), and the work of the Holy Spirit in the heart of Nathaniel, that combined to give Nathaniel his great faith, in my opinion.

Nathaniel was obviously a genuine Believer in Jehovah (like the Apostle John, Andrew, Philip, and Simon Peter), long before he met the Lord Jesus; so because He was already saved under the Old Covenant, it was an easy "upgrade" to believe in the Lord Jesus Christ also.

Jesus ended the conversation with Nathaniel with a reference to Jacob's ladder in Genesis:

"And he says to him, 'Truly, truly, I say to you, hereafter you shall see Heaven open; and the angels of God ascending and descending upon the Son of man.'" (John 1:51)

"And Jacob went out from Beer-sheba, and went toward Haran. And he came upon a certain place, and stayed there all night, because the sun had set. And he took of the stones of that place, and put them for his pillows, and laid down in that place to sleep. And he dreamed; and behold, a staircase was set up on the earth, and its top reached into Heaven. And behold, the angels of God were ascending and descending upon it. And, behold, Jehovah stood above it, and said, 'I am Jehovah, the God of Abraham your father, and the God of Isaac.'" (Genesis 28:10 - 13)

The reference is very important: The vision of "Jacob's Ladder/Staircase" was a visual illustration of the Finished Work of Jesus Christ, that He would accomplish on the cross at Calvary. Jesus said, "I am the Way, the Truth, and the Life: no man comes to the Father, but by me" (John 14:6).

If you want to go to Heaven, you must go by way of Jesus Christ, and Him alone. He is the Ladder or staircase into Heaven. There is no other Way into Heaven:

"Neither is there salvation in any other: for there is no other Name under Heaven given among men, whereby we must be saved." (Acts 4:12)

Jesus rewarded the eager faith of Nathaniel with a promise of even greater knowledge to come: "You shall see greater things than these." God rewards those who believe and trust in his promises with even greater things to come. Those who constantly doubt and demand "proof" before trusting will receive nothing.

"But without faith it is impossible to please him: for the one coming to God must believe that he exists; and that he is a rewarder of them that eagerly seek him" (Hebrews 11:6)

Study #17: Did Jesus go into the wilderness for 40 days or attend a wedding in Cana of Galilee?

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

There seems to be a contradiction between the account of the Gospel of John and the other Gospels, which clearly show that Jesus immediately went into the wilderness for 40 days, fasting and being tempted by Satan. But a close examination of the text demonstrates clearly that no such contradiction exists.

Brother Ron Dudek of the “Answers in Genesis” ministry has posted a very clear and excellent answer to this problem on the answersingenesis.org website. I repost it here in its entirety, because he did such a good job of explaining it. (I have made slight editorial adjustments to the text to conform to my study format.)

Disclaimer: JHS Publishing has no formal relationship with AIG ministries, nor vice-versa. Reposting this material on my website does not constitute a blanket endorsement of all attitudes, affirmations, or affiliations of AIG ministries, and vice-versa. However, AIG is an excellent ministry, and I thank God for the good work they are doing defending the literal Genesis account of Creation.

<https://answersingenesis.org/jesus-christ/wilderness-or-wedding/>

Wilderness or Wedding? Was Jesus in the wilderness or at the wedding in Cana three days after His baptism? by Ron Dudek on June 19, 2012; last featured July 2, 2012

Mark’s Gospel claims Jesus was “immediately” driven into the wilderness after His baptism, but John seems to disagree. Ron Dudek examines the context of these passages.

The “Problem”: Mark’s Gospel claims Jesus was “immediately” driven into the wilderness after His baptism, but John seems to disagree.

“Immediately the Spirit drove Him into the wilderness. And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.” (Mark 1:12–13)

However, in his Gospel, John seems to say that Jesus was in Cana three days after His baptism. Is there a contradiction?

The Solution: Anyone seriously and honestly seeking to discover the truth should always begin by carefully examining the texts to discover exactly what they have to say to us. We should never read our own ideas into the text, but we should rather read them with the intention of finding the Author’s intended meaning. This is called exegesis. With this in mind, let’s take a closer look at what the Gospel of Mark states concerning the timing surrounding Jesus’s baptism.

“It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove. Then a voice came from heaven, “You are My beloved Son, in whom I am well pleased.” Immediately the Spirit drove Him into the wilderness. And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.” (Mark 1:9–13)

Five events stand out in the above account.

Jesus was baptized by John.

The Spirit descended on Jesus like a dove.

The Father spoke from heaven.

Jesus was driven into the wilderness.

Jesus was tempted by Satan in the wilderness for 40 days.

These five points seem to flow as a play-by-play chronology, with little or no room for long gaps between them. Therefore, it can be derived from a plain reading of the text that Jesus was indeed in the wilderness within a very short time after his baptism. This order of events is also portrayed in Matthew and Luke. As such, it is highly unlikely that He could have been in Cana three days after His baptism.

To solve this alleged problem it is necessary to read the entire record of John’s account.

Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” He confessed, and did not deny, but confessed, “I am not the Christ.” And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.” Then they said to him, “Who are you, that we may give an answer to those who sent us? What do you say about yourself?” He said: “I am ‘The voice of one crying in the wilderness: “Make straight the way of the Lord,”’ as the prophet Isaiah said.” Now those who were sent were from the Pharisees. (John 1:19–24)

This entire account was written in the past tense. It is therefore describing events that had already taken place from the perspective of John the Apostle. Verses 32–33 mention the baptism of Jesus.

And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’” (John 1:32–33)

Again, the apostle John recorded this as a past tense account of what John the Baptist had already done. John the Baptist was then describing these events to the people listening to his teaching and being baptized.

The alleged problem arises in the second chapter. On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. (John 2:1)

Skeptics mistakenly claim that John was referring to the third day after Christ’s baptism. However, this part of John’s Gospel, though chronological, is not an event-by-event account as is Mark 1:9–13. John’s Gospel allows for gaps (i.e., other events to have taken place) in between the events recorded.

To summarize the events, Jesus was baptized by John the Baptist as described in Mark 1:9–11. He then immediately spent 40 days in the wilderness where He was tempted by Satan. After that, He returned to the area where John was baptizing. John 1:29 states that Jesus returned and the day after John the Baptist was questioned by the Jews. John the Baptist identified Him again as the Messiah using very similar language, as we would expect for a prophet referring back to ideas written by previous prophets.

The next day John the Baptist again identified Jesus as “the Lamb of God” (John 1:35–36). Jesus then proceeded to interact with Andrew, Simon, Philip, and Nathanael while on His way to Galilee (John 1:37–51). Three days after those events, Jesus was at the wedding in Cana of Galilee where He performed the first public miracle of His earthly ministry (John 2:1–11).

Conclusion: Ergo, without doing any harm to the text, we can conclude the wedding at Cana took place after Jesus had returned from His 40 days in the wilderness and three days after He called the disciples as described in John 1:35–51. There is no contradiction when we carefully examine the various accounts in the Gospels. [End of AIG study]

U^{1:29}The next day John sees Jesus coming to him, and says, “Behold the Lamb of God, which takes away the sin of the world! ^{1:30}This is he of whom I said, ‘After me is coming a man who is preferred before me: for he was before me.’

C^{1:31}And I did not know him;

Cbut so that he would be made manifest to Israel, therefore I have come baptizing in water.”

O^{1:32}And John bore testimony, saying, “I saw the Spirit descending from Heaven like a dove; and it remained upon him.

O^{1:33}And I did not know him; but he that sent me to baptize in water, the same said to me, ‘Upon whom you shall see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.’ ^{1:34}And I saw, and bore testimony that this *Jesus* is the Son of God.”

¶C. John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God

U^{1:35}Again, the next day after, John stood, and two of his disciples; ^{1:36}and looking upon Jesus as he walked, he says, “Behold the Lamb of God!” ^{1:37}And the two disciples heard him speak, and they followed Jesus....”

I think it is very important to go a little more in depth so that we can truly understand this issue, because it is difficult.

There is no disputing that 1:29–30 are describing the Baptism of Jesus by John the Baptist. And we know from the parallel passages of Matthew, Luke, and Mark that Jesus was “immediately” driven into the wilderness to be tempted by Satan for 40 days and nights.

Therefore, “and John bore testimony, saying, “And I saw....”” is describing an event 40 or more days after the actual baptism when John was describing (or bearing testimony) to others about what he had seen and heard at the Baptism of Jesus. And 1:35 “Again, the next day after, John stood and two of his disciples” is the literal next day after John had been bearing testimony to what he had seen and heard at Jesus’ Baptism, which had occurred 40 or more days earlier.

I say “40 or more days”, because we know that Jesus spent 40 days and nights in the wilderness, but we also know from the Gospel of Luke that Jesus did other things:

“And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified by all.” (Luke 4:14-15)

So the events of 1:35 “Again, the next day after, John stood....”, could have occurred several months after the actual Baptism of Jesus by John. On the other hand, the events of Luke 4:14-15 could also be seen as occurring together with the events of John 1:32ff. So we do not know exactly how many days separate John 1:31 and 1:32.

It is very interesting to me that 1:32 “And John bore testimony, saying, “I saw...” is the beginning of the OO portion of the paragraph from 1:29 - 34. Recall that there is a subdivision between the UCC and the OO portions of any UCCOO/OOCCU grouping. These two sub-groups are connected to each other, but only loosely. That fact supports the theory that 1:32 is describing an event separate from the actual Baptism of Jesus in 1:29-31.

One thing that is indisputable, at least from my point of view, is that the Bible is the very Word of God. It can be completely and absolutely trusted to give us the truth, as it was given to the Apostles and Prophets by inspiration of God.

I have learned by experience over the 34+ years of my Christian life and studies in the Word of God, and especially after I discovered the Golden Ratio design of the Bible more than 12 years ago, that the Bible is completely trustworthy. The Golden Ratio design of the Bible proves that it is so.

Therefore, the explanation in the AIG study for the apparent “discrepancy” between John’s account and the other 3 Gospel accounts makes perfect sense to me. There are no “discrepancies” in the Bible: there are only problems that we cannot fully understand, because we do not have all of the facts. In this case, I believe that we have enough information to conclude that there are no errors in the Bible text, and that we can accept it as true as it is written.

One might ask the question, however: why would God allow his Word to contain such difficulties and apparent contradictions? Why not make it all crystal clear, so that no one is distracted into doubt and unbelief?

The answer is that God is filtering out the wheat from the chaff! There are many false Believers in Jesus Christ in the world today. I have known many of them myself. The false Believers always stumble when they are faced with supernatural problems, because they do not have the Holy Spirit within them.

I am saved, and I have the Holy Spirit dwelling within me; therefore, when I see things like this in the Bible, I look back at the fact that I am definitely and absolutely saved; I have been born again by the Spirit of God; and I have known and tried to walk with the Lord for more than three decades. How could I be saved, unless the Bible were actually true? It would be impossible to be otherwise!

In other words, I could not possibly be saved, if the Bible were not everything that it claims to be. But I AM saved! I know that I was saved on August 31, 1982; and that God changed my life completely from that day forward; and that He called me into the ministry, and led me through Bible College and Seminary; and led me on a long path that arrives at the present day. He has taken care of me and guided me, even when I have stumbled and failed on many occasions.

That would all be impossible, if the Bible were false and Jesus was not what the Bible says He is. Therefore, the Bible must be true: all of it, every word of it! That means that I can trust it to tell me the truth, the whole truth, and nothing but the truth, even though I might not fully understand it.

Therefore, no matter what textual problems that I might encounter in the Bible, even the most difficult ones (and this one in John is NOT the most difficult among them), I know that it is literally true and trustworthy.

My task, then, is to try and understand how there could be an explanation for the apparent problem; and not just respond (like some unfortunately have), “O well, I thought that the Bible was true, but it must not be, so I have to give up on trying to be a Christian, because it is all false!” NO NO NO!

O^{11:1}Now faith is the substance of things hoped for, the evidence of things not seen: ^{11:2}for by it the elders obtained a good testimony.

O^{11:3}Through faith we understand that the Ages were framed by the *spoken* Word of God, so that things which are seen were not made by things that are visible.

C^{11:4}By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead still speaks.

C^{11:5}By faith Enoch was translated, so that he would not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

U^{11:6}But without faith *it is* impossible to please *him*: for the one coming to God must believe that he exists; and *that* he is a rewarder of them that eagerly seek him.

God put these kind of things in his Word to challenge and strengthen our faith. We need to be overcomers, not “cut-and-runners”, if we want to wear any crowns in Heaven.

“Trust in Jehovah with all your heart, and lean not to your own understanding. In all your ways acknowledge him; and he shall direct your paths. Be not wise in your own eyes; fear Jehovah, and depart from evil. It shall be health to your navel, and marrow to your bones.” (Proverbs 3:5-8)

Study #18: His disciples believed on Jesus because of the water made into new wine (Part 1)

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

§U Introduction: The Word was God and the True Light, who Tabernacled among us

¶O: The Word was God Almighty, and created all things

¶O: The Word became flesh and Tabernacled among us as the Lord Jesus Christ

§C Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God

¶U: John the Baptist bore witness about the Person and Work of the Only Begotten Son of God

¶C: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem

¶C: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God

¶O: Andrew and John followed Jesus because of the testimony of John the Baptist

¶O: Nathaniel believed on Jesus because of his own Word

§C Conclusion: His first disciples believed on Him and in his Word

¶C: His disciples believed on Jesus because of the water made into new wine

¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

Comment: The Conclusion of Chapter 1.1 completes the picture presented by the Holy Spirit by the pen hand of the Apostle John of the beginnings of the ministry of the Lord Jesus Christ.

First, Jesus was God the Word, who became flesh and tabernacled among us as the Lord Jesus Christ.

Next, Jesus was baptized by the Prophet John the Baptist, who bore witness that he saw the Holy Spirit descending on Jesus like a dove, which was the sign that Jesus was the One who baptized in the Holy Spirit (i.e. He was the Messiah).

Next, Jesus collected a small group of disciples: Andrew, John, Peter, Philip, and Nathaniel.

Next, Jesus began performing miracles, which strengthened the faith of his disciples in Him as the Messiah/the Christ.

In Chapter 1.2, the narrative changes: Jesus begins one-on-one witnessing to a number of people: Nicodemus, the Samaritan woman at the well, etc.

I have created two studies over the content in this paragraph, because it there is much to talk about. The following is the first study.

§C Conclusion: His first disciples believed on Him and in his Word

¶C: His disciples believed on Jesus because of the water made into new wine

O²¹And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.²²And both Jesus was called, and his disciples, to the marriage.

O²³And when they wanted wine, the mother of Jesus says to him, “They have no wine.”²⁴Jesus says to her, “Woman, what have I to do with you? My hour has not yet come.”

C²⁵His mother says to the servants, “Whatsoever he says to you, do it.”²⁶And six waterpots of stone were set there, after the manner of the purifying of the Jews, containing two or three measures each.²⁷Jesus says to them, “Fill the waterpots with water.” And they filled them up to the brim.²⁸And he says to them, “Draw out now; and take some to the director of the feast.” And they took it.

C²⁹When the director of the feast had tasted the water that had been made wine, and did not know where it came from (but the servants who drew the water knew), the director of the feast called the bridegroom;²¹⁰and he says to him, “Every man at the beginning sets forth good wine. And when men have drunk freely, then the inferior; but you have kept the good wine until now.”

U²¹¹Jesus did this beginning of miracles in Cana of Galilee; and he revealed his glory. And his disciples believed on him.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1 of the Conclusion:

O Jesus and his disciples were called to a marriage in Cana of Galilee

O Jesus refused the request of Mary to provide wine for the ceremony

C Jesus told the servants to fill the waterpots with water

C The director of the feast tasted the water than had been made into fresh grape juice

U This was the first miracle

The first thing that I want to highlight is the falsehood propagated by the Catholic religion that Jesus never refuses any request of his mother Mary. In this passage, Jesus clearly did refuse his mother’s request for wine for the marriage party. In fact, there is not a single example in the entire Bible of Jesus granting a request of his mother; not one.

In every recorded instance in the Bible in which Mary interacts with Jesus in some manner, Jesus goes to great lengths to distance Himself from his mother, precisely because He knew that in the future, the Roman Catholic religion would tell great lies about Him and his mother, and attempt to paint a completely different relationship between them than the actual reality.

1) “...the mother of Jesus says to him, “They have no wine.” Jesus says to her, “Woman, what have I to do with you?” (John 2:3-4)

2) “While he still talked to the people, behold, his mother and his brothers stood outside, asking to speak with him. Then one said to him, “Behold, your mother and your brothers stand outside, asking to speak with you.” But he answered and said to him that told him, “Who is my mother? And who are my brothers?” And he stretched forth his hand toward his disciples; and he said, “Behold my mother and my brothers! For whosoever shall do the will of my Father, who is in Heaven, the same is my brother, and sister, and mother.” (Matthew 12:46 - 50)

Comment: Notice how the Lord Jesus refused to acknowledge the presence of his mother and his brothers. Instead, He said that whoever shall do the will of his Father in Heaven was his brother, sister, and mother! This does not fit into the false narrative that the Catholic religion attempts to portray with Mary as some kind of goddess-like Person in Heaven who always has her request granted by Jesus.

3) “And it came to pass, as he spoke these things, a certain woman of the company lifted up her voice, and she said to him, “Blessed is the womb that bore you, and the breasts which nursed you.” But he said, “Yea rather, blessed are they that hear the Word of God, and keep it.” (Luke 11:27-28)

Comment: Jesus had an opportunity here to praise his mother Mary. A well-meaning woman said to Him that his mother was “Blessed”; but He immediately changed the subject from his mother Mary to those who “hear the Word of God, and keep it.” Surely if the teachings of Catholicism about Mary were true, then He would have acknowledged her “blessedness” and given her some praise here; but such is not the case. There is not an ounce of support here for Roman Catholic teachings that give Mary any special access to Jesus more than any other Believer who has ever lived.

4) “Now there stood by the cross of Jesus his mother; and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. Therefore when Jesus saw his mother, and the disciple standing by, whom he loved, he says to his mother, “Woman, behold your son!” Then he says to the disciple, “Behold your mother!” And from that hour that disciple took her to his own home.” (John 19:25 - 27)

Comment: Notice that Jesus made an explicit declaration about his mother Mary and his relationship with her when He was about to die on the cross for our sins: He said to John, “Behold your mother”! He said to Mary about John, “Woman, behold your son”! From that point on, Jesus was clearly saying that the relationship that Mary had had with Jesus as her first-born son no longer existed. Jesus was moving from Earth to Heaven to a completely different existence and role in his future. He was going to become the High Priest after the order of Melchisedec (Hebrews 7:20-22), the Lamb of God slain from the foundation of the world (Revelation 5:6-14), the one and only Mediator between God and mankind (1 Timothy 2:5).

The bottom line, my friends, is that there is no Biblical evidence to support the Catholic religion’s teaching that Mary is some kind of “Mediatix” in Heaven who has special access to Jesus. The only “evidence” that they can provide is their own words; and that is called “dogma”, which means that you must take their word for it to be true (whatever the dogma may speak of); and there is lots of “dogma” in Catholicism!

Mary was a godly Believer would never want anyone to believe that she is some kind of “goddess” in Heaven who has special access to Jesus Christ. Idolatry is a sin against God, and anything that comes between us and God is a sin, whether it is money, or pornography, or a physical idol of Mary or a “saint”: God has forbidden us from praying to anyone except Him!

“And God spoke all these words, saying, “I am Jehovah your God, who brought you out of the land of Egypt, out of the house of slavery: you shall have no other gods before me. You shall not make you any carved image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; YOU SHALL NOT BOW YOURSELF DOWN TO THEM, nor serve them: for I, Jehovah your God, am a jealous God, visiting the iniquity of the fathers upon the children until the third and fourth generation of them that hate me, and showing mercy to thousands of them that love me, and keep my Commandments.” (Exodus 20:1-6) [Emphasis mine]

“Seeing then that we have a great High Priest that has passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Therefore let us come boldly to the Throne of Grace, that we may obtain mercy; and find grace to help in time of need.” (Hebrews 4:14-16)

Jesus said, “Come unto me, all you that labor and are heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me: for I am meek and lowly in heart. And you shall find rest to your souls: for my yoke is easy, and my burden is light.” (Matthew 11:28-30)

Study #19: His disciples believed on Jesus because of the water made into new wine (Part 2)

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Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

SU Introduction: The Word was God and the True Light, who Tabernacled among us

¶O: The Word was God Almighty, and created all things

¶O: The Word became flesh and Tabernacled among us as the Lord Jesus Christ

SC Body: John the Baptist testified to the Jews that Jesus was the Lamb of God and the Son of God

¶U: John the Baptist bore witness about the Person and Work of the Only Begotten Son of God

¶C: John the Baptist bore witness about his ministry to the priests and Levites from Jerusalem

¶C: John the Baptist bore testimony to Jesus at his baptism being the Lamb of God and the Son of God

¶O: Andrew and John followed Jesus because of the testimony of John the Baptist

¶O: Nathaniel believed on Jesus because of his own Word

SC Conclusion: His first disciples believed on Him and in his Word

¶C: His disciples believed on Jesus because of the water made into new wine

¶C: After his resurrection, his disciples believed the Scripture, the Word which Jesus had said

¶C Conclusion: His first disciples believed on Him and in his Word

¶C: His disciples believed on Jesus because of the water made into new wine

O^{2:1}And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. ^{2:2}And both Jesus was called, and his disciples, to the marriage.

O^{2:3}And when they wanted wine, the mother of Jesus says to him, "They have no wine." ^{2:4}Jesus says to her, "Woman, what have I to do with you? My hour has not yet come."

C^{2:5}His mother says to the servants, "Whatsoever he says to you, do it." ^{2:6}And six waterpots of stone were set there, after the manner of the purifying of the Jews, containing two or three measures each. ^{2:7}Jesus says to them, "Fill the waterpots with water." And they filled them up to the brim. ^{2:8}And he says to them, "Draw out now; and take some to the director of the feast." And they took it.

C^{2:9}When the director of the feast had tasted the water that had been made wine, and did not know where it came from (but the servants who drew the water knew), the director of the feast called the bridegroom; ^{2:10}and he says to him, "Every man at the beginning sets forth good wine. And when men have drunk freely, then the inferior; but you have kept the good wine until now."

U^{2:11}Jesus did this beginning of miracles in Cana of Galilee; and he revealed his glory. And his disciples believed on him.

Now I must say something, very briefly, about the water that Jesus turned into "wine". I have spoken about this subject in a number of studies before, so I am not going to try to disprove or prove anything, because a full treatment of the subject of Biblical wine can take up a small book, and there are many good studies that have been made on this subject.

A very good one that I can recommend is "Did Jesus Make Alcoholic Wine?" August 23, 2005 (first published January 22, 1998) Way of Life Literature, P.O. Box 610368, Port Huron, MI 48061 866-295-4143, fbns@wayoflife.org (written by the late Bruce Lackey).

You can read it in full at this web address: https://www.wayoflife.org/database/did_jesus_make_alcoholic_wine.html

The author made this point (among other very good points) about Jesus making water into wine: "THERE IS NO REQUIREMENT THAT WINE OF JOHN 2 BE ALCOHOLIC. Many insist that it was alcoholic, on the basis of John 2:10, which says, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." They would say that, in those days, it was common to serve the best alcoholic wine at first, saving the worst until later, when men's tastes have been dulled by much drinking. But the point is just the opposite here! These people could definitely recognize that the wine which Jesus made was much better than what they had been served at first. This could not have been possible if they were already well on their way to becoming intoxicated! The fact is, neither the wine which they had at first, nor that which Christ made, was alcoholic."

Here is my personal stance on the subject:

1) I used to be an alcoholic and a drug addict before I was saved, so I know first-hand the terrible damage that alcohol and drugs can do to a person's mind and body. I want nothing to do with any alcohol whatsoever. I have been completely clean from alcoholic beverages for more than 34 years, thanks to God!

2) Before I was saved, I knew many who claimed to be Christians, and yet they did not abstain from alcohol or beer, even my Sunday-school teacher, a Southern Baptist young man who wasn't a bad person, and I know that he was saved; but his standards were very low. When I (as a lost young man about to become a teenager) discovered that he occasionally drank beer, it was devastating to me; and he wasn't the only professing Christian that I knew with low standards. Not long after that, I stopped going to church and wanted nothing to do with Christianity of any kind. I thought something like, "I'm not even saved, but I'm better than he is; so why should I get saved? It made no difference for him." From that time until I was twenty-two years old, I wanted nothing to do with church, with Jesus Christ, or the Bible. I was lost and going to Hell, because some people who claimed to be Christians did not live up to their profession. They thought that a little beer would do no harm; but it did! They thought that a little tobacco would do no harm; but it did! They thought that a little sin would do no harm, but it did! As a lost young man, I was watching and judging to see whether Christianity was real or not; and they failed the test. Thankfully, I finally did meet a Christian who meant business with God while I was in the Navy, and I was saved in 1982. But I almost went to Hell, because some Christians thought that drinking booze was not a problem. They were wrong!! How many others have gone to Hell, because some professing Christians thought that drinking a little wine with their spaghetti was not a big deal? God has kept track of every single one, and I guarantee you that many Christians are going to be shocked when they discover the huge impact their backsliding on God had on others who were observing them to see whether their profession was real or not.

3) There is no reason whatsoever for a Christian to drink alcohol of any kind. The Apostle Paul counseled his preacher student Timothy to "Do not drink water alone any longer, but use a little grape juice [or wine] for your stomach's sake and your often infirmities." (1 Timothy 5:23)

Even if I were to accept the proposition that drinking a little wine would help my acid reflux, why put my testimony at risk by consuming alcohol? Today we have much better medicines that are available for treating acid reflux or other stomach problems. We don't need to drink grape juice or wine for stomach problems. So there is no justification for drinking wine from this passage.

The only reason that any person wants to drink an alcoholic beverage is to get drunk! That's it! Otherwise, why drink it? I can easily drink grape juice without alcohol, so why drink wine with alcohol?

I have been a Christian for almost 35 years, and I have found that the people who say things like, "Jesus made water into wine!" are just looking for a fig-leaf to cover their sins! They want to drink booze, because they are alcoholics or they are becoming alcoholics, and don't know it yet!

4) Alcohol is not something that the human body needs, like food or water or air to breathe. We do not need it for anything, except to get drunk or put in our car's gas tank to power the engine. If we need to feel good, the Bible tells us to be filled with the Spirit (see quotation below Ephesians 5:15-21). If we have problems, the Bible tells us to pray and seek the Lord:

"Is anyone among you afflicted? Let him pray. Is anyone merry? Let him sing psalms. Is anyone sick among you? Let him call for the elders of the Assembly; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall deliver the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that you may be healed. The frequent earnest prayer of a righteous man avails much." (James 5:13 - 16)

5) The Bible has many negative things to say about alcohol. Here are some special passages:

"See then that you walk circumspectly; not as fools, but as wise; redeeming the time, because the days are evil. Therefore be not unwise; but understanding what is the will of the Lord. And be not drunk with wine (in which is excess), but be continually filled with the Spirit: speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things to God and the Father in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God." (Ephesians 5:15-21)

Proverbs 21:17: "He that loves pleasure shall be a poor man; he that loves wine and oil shall not be rich."

Proverbs 20:1: "Wine is a mocker, and strong drink is raging; and whosoever is deceived by these is not wise."

Proverbs 23:29-30: "Who has woe? Who has sorrow? Who has contentions? Who has babbling? Who has wounds without cause? Who has redness of eyes? They that linger long at the wine: they that go to seek mixed wine."

Proverbs 23:31-35: "Look not upon the wine when it is red, when it gives his color in the cup, when it moves itself aright. At the last it bites like a serpent, and stings like an adder. 23:33: "Your eyes shall behold strange women, and your heart shall utter perverse things. Moreover, you shall be as he that lies down in the midst of the sea, or as he that lies upon the top of a ship's mast. You shall say, "They have smitten me, but I was not sick; they have beaten me, but I did not feel anything. When shall I awake? I will seek it yet again."

Proverbs 23:20-21: "Be not among wine-drinkers, or among profligate eaters of flesh: for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe you with rags."

6) Do you want to be close to God? Don't drink alcohol of any kind. It just might save your life:

"And Nadab and Abihu, the sons of Aaron, took both of them his censer, and put fire in it, and put incense on it; and they offered strange fire before Jehovah, which he did not command them to do. And fire went out from Jehovah, and devoured them; and they died before Jehovah....And Jehovah spoke to Aaron, saying, "DRINK NO WINE NOR ALCOHOL; neither you, nor your sons with you, when you go into the Tabernacle of the congregation, lest you die. It shall be a Statute forever throughout your generations, so that you may put difference between holy and unholy, and between unclean and clean; and so that you may teach the children of Israel all the Statutes which Jehovah has spoken to them by the hand of Moses." (Leviticus 10:1 - 11) [Emphasis mine]

The bottom line, my friends is this:

1) The people who do not know Jesus Christ as their Savior expect you to be better than they are. If you drink any kind of alcoholic beverage, even "near beer" (which looks like the real thing, but isn't), you are telling them through your actions that Jesus doesn't do anything for you; so they will think (and do think) as a result: "Why should I get saved? He/she is no different than I am!" Through your backsliding, you will be responsible for sending your friends, loved ones, and neighbors to Hell. I have been there; I know for a fact that lost people think and do this, and do it often.

2) We who are saved have something much better than alcohol! We have the Holy Spirit dwelling within us, who is far better than any alcohol or drug! FAR BETTER! Our relationship with Jesus gives us all that we need, in this life or the next, to be happy, healthy, and content.

3) Alcohol is an idol that will cool off your desire to study the Bible and pray to the Lord. It will lead you down a path of personal destruction that can only end in death. You may end up living under a bridge or in an alleyway because you lost your home, your family, your job, and your health. You may even kill some people on the road while you were driving under the influence of alcohol or drugs. It just isn't worth it!!

CHAPTER 1.2: JESUS CHRIST IS THE TRUE SAVIOR OF THE WORLD

Study #20: Introduction to Chapter 1.2 of John

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Comment: One of the greatest challenges of true Bible study is to be able to determine what the meaning of a passage is in light of its surrounding text.

The Bible is very difficult to understand for a variety of reasons, many of which I have discussed in previous lessons. For this reason, almost all Bible study in public forums like Sunday school or church services, and even in Bible college and seminary, is done by topic (or topically) rather than “holistically”, which is what we are doing right now.

In other words, we are looking at the text of the Bible from the top-down (holistically), rather than topically, which selects a number of passages from different parts of the Bible, and combining them for the purpose of teaching a doctrine, such as Hell, Heaven, Eternal Security, Salvation, the church, and so on.

Topical study can be very valuable and useful, if the teacher doing it is following Biblical principles (i.e. Historical-Grammatical interpretation), and believes that the Bible is the Final Authority for all doctrines and practices for Christians. But, if the teacher is a liberal or a cultist, such as a Jehovah’s Witness or a Mormon, then the topical method can easily be abused to twist the Bible into something completely unrecognizable and dangerous.

The topical method relies on the spiritual and doctrinal integrity of the teacher, which means that the person being taught must also rely on the spiritual and doctrinal integrity of the teacher. In other words, the teacher has to “self-limit” him or herself to the limits prescribed in the Word of God itself; but if the teacher doesn’t believe in those limits, then there is no limit to what they can say; and they can even claim that it came from the Bible!

Unfortunately, even if we are attending “the right kind of church” (Bible-believing, Fundamental Baptist/baptistic), this is not really a guarantee that what we are hearing from the pulpit is Biblical. Satan has been very busy infiltrating good churches, and changing them on the inside (moving to rock music in the services), while keeping the good label on the outside. So Believers must be very aware of these things and be good “fruit inspectors” before committing to join a particular church.

The Golden Ratio design of the Bible is automatically self-limiting, because it is strictly based upon what the Bible actually says, and how the Bible actually organizes itself. It gives you the whole picture (holistic) of the Bible text, with all of the themes of each text division, except for the sub-paragraphs. (I leave those off, because it would become too complex for most people to digest.) Thus, I hope that you can see the value of what you are learning in these studies.

Now, I want to give you a brief introduction to Chapter 1.2 of the Gospel of John. I will not do this with every Chapter, because the principles are similar each time.

Chapter 1.2: Jesus Christ is the True Savior of the world

§U Introduction: Jesus witnessed to Nicodemus about Himself

¶O: Humanity is corrupt within because of sin, and cannot enter the Kingdom of God without being born again (2:23 - 3:8)

¶O: The Way of Eternal Life is through repentance and faith in the death, burial, and resurrection of Jesus Christ (3:9 - 3:21)

§C Body: Jesus witnessed to the woman of Samaria about Himself

¶O: John and Jesus were both baptizing disciples (3:22 - 3:26)

¶O: But Jesus Christ (the Bridegroom) came from Heaven and must replace the ministry of John (the friend of the Bridegroom) (3:27 - 3:36)

¶C: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food (4:1 - 4:26)

¶C: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel (4:27 - 4:42)

¶U: Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 4:54)

§C Conclusion: Jesus witnessed to the Jews about Himself

¶C: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God (5:1 - 5:18)

¶C: The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses (5:19 - 5:47)

The Chapter outline above is very important, because it shows you, first of all, the highest theme of the Chapter: “Jesus Christ is the True Savior of the world”.

The Chapter theme tells us, “What is the core teaching of this Chapter in relation with the other Chapters in the Gospel of John?”

The Section themes tell us, “What is the core teaching of each Section in relation with the other Sections in this Chapter?” And so on with the paragraphs.

In each Section, Jesus is witnessing to someone: Nicodemus, the woman at the well, and the Jews in Jerusalem. One of the key concepts in this Chapter is the Gospel.

In the Introduction, Jesus explained to Nicodemus the necessity of being Born again in order to enter the Kingdom of God.

In the Body Section, the two OO paragraphs are a subtext of this group, showing John the Baptist explaining the temporary nature of his ministry to his disciples; and why he must decrease, but Jesus must increase.

The next paragraph is about the Gospel, with Jesus explaining to the woman at the well her need for what He had to offer: Living water, which was the Holy Spirit, which only Jesus could give her, if she believed in Him as her Messiah and Savior.

The next paragraph shows Jesus explaining the glory, the privilege, and the urgency of sharing the Gospel to his disciples, while the woman went into the city to share the Gospel with her people.

The last paragraph shows Jesus healing the son of a nobleman, because the man believed his Word. While it may seem to be unrelated to the other paragraphs on its face, is it not true that one must believe the Word of God in order to be saved? I believe that this incident was placed there on purpose by the Holy Spirit to illustrate very clearly the principle of faith and obedience. The man heard the words of Jesus, and believed, and obeyed. This is how a person is saved: they hear the Word of God in the Gospel, they believe, and they act on that belief by calling on the Name of the Lord to be saved (Romans 10:13).

Thus, the last 3 paragraphs are a sub-group, with the first two (CC) that complement each other, and the last one (which is unique) illustrates the Biblical means of salvation: hearing the Gospel, believing the Gospel, and obeying; in other words, there is a genuine change in the life of the one who has heard and truly believed in Jesus Christ. They do not go on in the same old way that they were living before.

In the Conclusion, Jesus witnessed again, but to a crowd of Jews who were persecuting Him for healing on the Sabbath day.

The next Chapter begins with, “After these things...” (John 6:1), so there is a “sea change” in the Bible text between these two Chapters. The content is much different than Chapter 1.2, because Jesus fed 5,000 men with five loaves of bread and 2 fish; and Jesus gets into an extended discussion with a group of Jews about the Bread of Life.

If you want to really understand the Bible, you must use the Golden Ratio design, because it is part and parcel of the Bible itself.

Study #21: Humanity is corrupt within (Introduction to John Chapter 1.2, part 1)

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§C Conclusion: Jesus witnessed to the Jews about Himself

¶C: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God (5:1 - 5:18)

¶C: The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses (5:19 - 5:47)

§U Introduction: Jesus witnessed to Nicodemus about Himself

¶O: Humanity is corrupt within because of sin, and cannot enter the Kingdom of God without being born again

U ^{2:23}Now when he was in Jerusalem at the Passover, in the feast *day*, many believed in his Name, when they saw the miracles which he did.

C ^{2:24}But Jesus did not commit himself to them, because he knew all *men*.

C ^{2:25}And he needed not that any should testify of man: for he knew what was in man.

O ^{3:1}There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. ^{3:2}The same came to Jesus by night, and said to him, “Rabbi, we know that you are a teacher come from God: for no man can do these miracles that you do, unless God is with him.” ^{3:3}Jesus answered and said to him, “Truly, truly, I say to you, unless a man is born from above, he cannot see the Kingdom of God.”

O ^{3:4}Nicodemus says to 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 *a second time*?” ^{3:5}Jesus answered, “Truly, truly, I say to you, unless a man is born of water and *also* of the Spirit, he cannot enter into the Kingdom of God. ^{3:6}That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ^{3:7}Marvel not that I said to you, ‘You must be born from above.’ ^{3:8}The wind blows where it wishes; and you hear its sound, but cannot tell where it came from, and where it is going; so is every one that is born of the Spirit.”

Comment: Recall from the previous study that Chapter 1.2 of the Gospel of John is all about the Gospel and witnessing to the Lost. This is what Jesus did in the Introduction.

But the introduction has two paragraphs: in the first, the point is made right away that there was something “in man” that Jesus knew about which was a bad thing, which caused Him to not “commit himself to them”, “for he knew what was in man.” What was that something? It was SIN.

This Chapter does a marvelous job of illustrating the Biblical doctrines that relate to Salvation, or, “How to be saved.” Most everyone knows about John 3:16: “For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life.” This text is in paragraph two of the introduction, and it is opposite in theme to paragraph one.

The theme of paragraph one is “Humanity is corrupt within because of sin, and cannot enter the Kingdom of God without being born again.” In other words, the theme is the sinfulness of the human heart. Jesus refused to trust in the crowd of people who claimed to believe in Him, because He understood very well that they could change their mind in a second, and begin crying for his crucifixion instead of praising Him.

With that point made in the first three sub-paragraphs, Nicodemus enters the picture, admitting that the Council of the Sanhedrin (of which he was a member) knew that Jesus was “a teacher come from God.” Jesus immediately changes the subject to the real need of Nicodemus: his need to be Born-again. Clearly, Nicodemus had no clue what that meant, even though he was “the teacher of Israel” (John 3:10), and had no doubt spent many years in Jewish seminary-type studies on the Law, the Prophets, and the Writings (the Hebrew part of the Bible).

Was Nicodemus a saved man before this encounter with Jesus? I don’t know for certain, but the fact that Jesus spent much time explaining his need to be Born again to Nicodemus would seem to indicate that he was not saved yet. He had religion, and lots of it; but he didn’t have Jesus, yet. Later in the Gospel record, we are told that Nicodemus was a Believer in Christ, so it seems likely that Nicodemus went away from this meeting with Jesus as a saved, born-again man.

Are you like Nicodemus? Do you have religion, but do not know whether you are saved or not? You must be Born-again, or you will never see Heaven!

We will discuss the Biblical meaning of “Born again” in following studies. What is important to understand here is the Biblical concept of original sin:

“Therefore, as by one man, that is, Adam, sin entered into the world, and death through his sin; and so death passed upon all men, because all have sinned” (Romans 5:12)

“What then? Are we Jews better than the Gentiles? No, not at all: for we have already demonstrated both Jews and Gentiles, that they are all under the curse of sin. As it is written, “There are none righteous; no, not even one. There is no one that understands; there is no one that seeks after God; they have all gone out of the Way; they have together become unprofitable. There are none that do good; no, not even one. Their throat is an open tomb; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and misery are in their ways; 3:17and the Way of peace have they not known. There is no fear of God before their eyes.” (Romans 3:9 -18)

This is how God views the human heart:

“The heart is deceitful above all things, and desperately wicked. Who can know it?” (Jeremiah 17:9)

The corruption of sin that we inherited from our first father Adam is dwelling in our hearts when we are conceived in our mother’s womb. That corruption leads us to begin sinning when we reach the age of accountability, because we do not know God. We are truly children of Adam and Eve when we enter this world, and we must be “Born again” into another Family if we will ever see Heaven; and the means of being “Born again” is through repentance and faith in Jesus Christ.

Study #22: The evils of infant baptism (Introduction to John Chapter 1:2, part 2)

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Chapter 1.2: Jesus Christ is the True Savior of the world

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I want to conclude the study of the first paragraph with a brief look at John 3:5-6: “Jesus answered, “Truly, truly, I say to you, unless a man is born of water and [also] 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.”

This is one of the most misunderstood and twisted Bible texts ever. Those who believe in infant baptism will often point to this passage and say, “See, baptism washes away our sins and makes us a child of God!”

Another twisted interpretation says that it should be translated like this: “unless a man is born of water, even of the Spirit...” In other words, they are trying to say that the reference to water is actually referring to the Holy Spirit. But this is an error, which I will now prove by the text itself, without the italicized “also”.

“...unless a man is born of water and of the Spirit...

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit!”

I hope that you can easily see the parallel between “born of water and of the Spirit”, and “born of the flesh.....born of the Spirit”. There can be no doubt from the context of the words that the Lord Jesus made a parallel statement here.

“Born of water” = “born of the flesh”, and “Born of the Spirit” = “Born of the Spirit”.

Obviously, “Born of the Spirit” = “Born of the Spirit”; there can be no doubt that the last pair are identical; so it is also true that the first is also speaking of the same thing:

“Born of water” = “born of the flesh”.

What happens when a woman gives birth to a child? The placenta surrounding the infant breaks, and the fluid within pours out. It isn’t exactly “water”, but the analogy is a good one. The reference to “Born of water” is clearly to childbirth: “born of the flesh”, not to water baptism.

Now why do you suppose that the teaching that says that “Born of water” is referring to infant baptism so widespread and popular? The reason is quite simple: it is being taught by churches and denominations that believe in infant baptism, such as the Methodists, Presbyterians, Anglicans, Catholics, and many other smaller sects.

A Bible-believing Christian cannot accept this teaching, because infant baptism is not taught in the Bible! Do not accept any theology which is not solidly backed up with Scripture, no matter how “reputable” or “famous” the teacher might be who is teaching it.

Let’s review quickly what infant baptism is:

1) infants are baptized in/with water within a few days after birth. This act is supposed to wash away “the original sin of Adam”, and it also makes the infant a member of the church that baptized it.

2) The accompanying theology that goes with infant baptism is like this: the infant is a member of the baptizing church, and it is a Christian, sort of. He/she does not yet believe, but the “faith of the parents” is said to stand in for the lack of faith in the baby, so the baby is accepted as a Christian based on the parents’ faith. When the child is old enough and learns the Catechism (the doctrines of the baptizing church), they can stand in front of the church and say something like this: “I believe that Jesus Christ is the Son of God.” Then the church “confirms” the young person as a “real Christian”, who wasn’t really a “full Christian” all the years that went before, even though he/she had been baptized and was a member of the church!

Now let’s be clear: the Bible doesn’t teach any such thing in the previous explanation of infant baptism.

Jesus said, “He that believes and is baptized shall be saved; but he that believes not shall be damned.” Notice that baptism is paired with believing; and if you have believed, then you shall be saved. “But he that believes not shall be damned.” Jesus was NOT saying that baptism did the saving; He was saying that believing was the important part, and only if you “believe not”, you shall be condemned in Hell. Being “baptized not” will not “damn/condemn” you.

The point that I want to make here is that Jesus said clearly: **Believing in Christ comes before baptism in water.** You cannot reverse that order and be right with God, period. The infant baptizing denominations reverse the order of Scripture and the order of the Lord Jesus Christ, and say, “Baptize first, then believe in Christ.” But that is heresy and a clear contradiction of the Word of God!

Here is another clear Scripture text which proves that you must believe before you can be SCRIPTURALLY baptized:

“Therefore go, and train disciples out of all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.” Matthew 28:19-20

Common sense tells you that only those persons who are able to be taught or trained, so that they could “observe all things whatsoever I have commanded you” are legitimate candidates for water baptism. That automatically prohibits infants who are unable to believe in anything from being proper candidates for water baptism and church membership.

When we get to the discussion of water baptism in Romans 6:1ff, we will go into more detail on the mode and meaning of water baptism. It is enough to conclude here that infant baptism is prohibited by the literal meaning of the Bible text. If your church baptizes infants, I encourage you to leave that church, and find a solid, Bible-believing, Fundamental Baptist church to join and serve the Lord within it. And if you have not been scripturally baptized in deep water AFTER you were saved, then you need to obey the Lord and be baptized in deep water as soon as possible. This is a command of the Lord Jesus Christ!

Infant baptism is evil, because it gives a false sense of security to the one who received it: “Well, at least I’ve been baptized, so I’ll PROBABLY make it to Heaven...” No, you won’t, my friend. Water baptism never saved a single, solitary sinner, ever. You could be baptized in water until “the tadpoles know your social security number” and still go to Hell. That is a fact.

Infant baptism is evil, because it supports the false concept of a “National” or “Universal” church, such as the Anglican church in the UK or the Catholic religion. There is no such thing as a “National” or “Universal” church, friends. There are only local, Bible-believing Assemblies or churches that have no connection to any earthly political system of any kind.

Infant baptism is evil, because it teaches the false notion that water can wash away sins; but nothing could be further from the truth! Water has no power to cleanse the soul from sin. Only the Blood of Jesus Christ can wash away sin!

“And almost all things are by the Law purged with blood. And without shedding of blood there is no forgiveness of sin.” Hebrews 9:22

“For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.” Leviticus 17:11

“But if we walk in the Light, as he is in the Light, we have fellowship one with another; and the blood of Jesus Christ his Son *constantly* cleanses us from all sin.” 1 John 1:7

Baptism in deep water for a believer is only a testimony to the church that you are being baptized in that you have repented and accepted Jesus Christ as your Savior, and want to follow Him from that day forward.

Baptism in deep water is also a picture of the death, burial, and resurrection of Jesus. When a new Believer is baptized in deep water, we call it “following the Lord in Believer’s Baptism”, because the new Believer is symbolically buried and raised again from the dead in the same manner as Jesus was. But it has nothing to do with washing away any sins! Like the Lord’s Table, it is symbolic only. This is very important to understand.

A complete explanation of these concepts requires much more time and space, but I trust to be able to go into more depth in future studies.

Study #23: The Way of Eternal Life is through repentance and faith in the death, burial, and resurrection of Jesus Christ

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Chapter 1.2: Jesus Christ is the True Savior of the world

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¶C: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God (5:1 - 5:18)
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¶O: The Way of Eternal Life is through repentance and faith in the death, burial, and resurrection of Jesus Christ

O^{3:9}Nicodemus answered and said to him, “How can these things be?”^{3:10}Jesus answered and said to him, “Are you the teacher of Israel, and do not know these things?

O^{3:11}Truly, truly, I say to you, we speak what we know, and testify what we have seen, and you receive not our witness.^{3:12}If I have told you earthly things, and you do not believe, how shall you believe, if I tell you of heavenly things?^{3:13}And no man has ascended up to Heaven, but he that came down from Heaven, *even* the Son of man who is in Heaven.

C^{3:14}And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up [*on the cross*],^{3:15} that whosoever believes in him should not perish, but have Eternal Life.^{3:16}For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life.

C^{3:17}For God sent not his Son into the world to condemn the world; but that the world through him might be saved.^{3:18}He that believes on him is not condemned; but he that believes not has been condemned already, because he has not believed in the Name of the only begotten Son of God.

U^{3:19}And this is the condemnation, that Light has come into the world, but men loved darkness rather than Light, because their deeds were evil.^{3:20}For every one that does evil hates the Light; neither does he come to the Light, lest his deeds should be exposed.^{3:21}But he that does truth comes to the Light, so that his deeds may be clearly seen, that they were performed in God.”

Comment: Now you know the meaning of John 3:16 in the context of the surrounding text. Many people can quote this text from memory, but if you asked them, “What does it mean in light of the surrounding text?”, they would be stumped, even pastors and Bible teachers. The reason they would be stumped is because they never heard of the Golden Ratio design of the Bible. They are still trying to discern the meaning of the Bible through the useless tangle of “Chapters and verses” and the false “Old Testament” and “New Testament” divisions in the Bible versions that they use, from the KJV on down. It is literally impossible to understand the true meaning of the Bible without understanding and utilizing the Golden Ratio design, because it is God’s design; and you can’t improve on God.

You can clearly see that the Bible is far more than mere “Chapters and verses”: it is Divisions, Volumes, Books, Parts, Chapters, Sections, Paragraphs, and (usually, but not always) Subparagraphs. Each one of those text divisions has a theme; and each theme (if done correctly) fits into a beautiful tapestry of Divine truth that teaches us the true meaning of the Bible, from the top down. All of the other ways of organizing the Bible text and Books can only leave you very confused.

In Chapter 1.2 of the Gospel of John, the theme of which is “Jesus Christ is the true Savior of the world”, the Introduction sets the stage for the rest of the Chapter, by showing the most basic truths of the Gospel:

¶1) we have a corrupt sin nature which separates us from our Creator God, which is why we must be born again. The old sin nature will keep you and I out of the Kingdom of God, because it is keeps us dead to God and in bondage to our sins. The New Birth through faith in Christ destroys the old sin nature and opens the gate to God’s favor and blessing, because the sacrifice of Jesus paid for all of our sins, ALL of them. Once those are gone and out of our life, then God’s smile and favor on our life can be experienced: all because of Jesus Christ and the blood that He shed on the cross for you and me.

¶2) Jesus will be lifted up on the cross (from the standpoint of that moment), like the serpent in the wilderness by Moses, so that we can be saved through Him. Why did Jesus do this? Because “for God so loved the world, that He gave his only begotten Son, that whosoever believes in Him should not perish, but have Everlasting Life.” The love of God for sinners like you and me is something that we cannot possibly understand. We will go into more detail about the Finished Work of Jesus when we study the letter to the Romans.

The rest of the second paragraph (3:17-21) explains that repentance is necessary to be saved. Those who “loved darkness rather than Light” refuse to come to the Light, that they might be saved. The crucifixion of Jesus Christ is both a blessing and a curse upon the world, because those who repent and “come to the Light” will be saved and receive Eternal Life; but those who loved darkness rather than Light bring a curse upon themselves, because they have refused the only means of their salvation and will ultimately pay the price for their sins by themselves, in Hell first, and later in the Lake of Fire.

The remainder of this Chapter builds upon the basic truths of the Gospel; first, with the subtext in the next two paragraphs about John the Baptist, whose ministry would soon be eclipsed by the ministry of Christ.

Then, in the last three paragraphs of the Body Section, the blessings of personal evangelism are illustrated and taught by Christ with the woman at the well.

The last paragraph illustrates the truth that belief and obedience to the Word of Jesus Christ results in healing and blessing. Belief and obedience to the Word of Jesus is central for Christian growth in grace and maturity.

Then in the Conclusion, we see illustrated in the life of Jesus the truth that if we take a stand for Jesus and his truth, we will suffer persecution from the world, just as He did.

So Chapter 1.2 of John is a beautiful illustration of the Christian Life, from the New Birth to mature faith; or as Paul wrote in Romans: “From faith to faith.”

But what about that odd phrase “that whosoever believes in him SHOULD NOT perish, but have Eternal Life”? Shouldn’t it read, WILL NOT perish? Without a complete study of the Greek, the answer is that not everyone who “believes” on Jesus WILL BE saved.

The proof is in Jesus’ own words in the parable of the Sower and the Seed (Matthew 13:1-23): Only one out of four hearers of the Gospel Seed are truly saved. One completely rejects it; a second person responds with excitement, but there is no root of faith in the heart, so when persecution arises, they abandon their profession of faith; a third person hears, but delays his response because he is too busy to give his life to Jesus and be saved; and so he never does get saved. The last person hears the Gospel message, and responds with true repentance and faith: believing in Jesus Christ with all of his heart and turns from their sins. The result is a dramatic change in the life away from sin and toward God; that which he once hated (the Bible, church, prayer), he now loves; that which he once loved (drink, lust, cursing and profanity, and all kinds of iniquity), he now abhors and wants to get out of his life.

So only one out of four people who “believe” in Jesus will not perish, because at least half of them were false professions. That explains why our Bible-believing churches are filled with people who still love their sins, and never share their “faith” with their neighbors and friends, because they don’t have any.

So the Word of Jesus is correct: SHOULD NOT perish. How about you? Since you first claimed that you believed on Jesus Christ, was there a real change in your life? Do you still love your sins, and have no problem with cursing, swearing, drinking, fornicating, adultery, and blasphemy? If sin doesn’t bother you, the Bible testifies against you, my friend! You still love darkness rather than Light, because your deeds are evil.

Repent right now, and call upon the Lord Jesus Christ to save you. He wants to save you and forgive you of your sins, but you must make the first move.

The Golden Ratio design of the second paragraph is OOCU, the opposite of the first paragraph of the Introduction:

- O Nicodemus did not understand the meaning of the New Birth, even though he was “the teacher of Israel”
- O Jesus came down from Heaven to witness of Heavenly truth
- C Jesus is the Way of Eternal Life if we believe and trust in his Finished Work on the cross for our sins
- C He that believes on Jesus will be saved; but he that believes not on Jesus is already condemned
- U Those who refuse to repent and believe in Jesus love darkness rather than Light

O how much our evil world needs the Gospel of Jesus Christ! What have YOU done with Jesus? Have you repented of your sins and received his free gift of Eternal Life?

And if you have been Born-again, what are you doing to send the Gospel to your neighbors, friends, coworkers, and the regions beyond? Get busy for God!

Study #24: John the Baptist: “He must increase, but I must decrease”

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf>

or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.2: Jesus Christ is the True Savior of the world

§U Introduction: Jesus witnessed to Nicodemus about Himself

¶O: Humanity is corrupt within because of sin, and cannot enter the Kingdom of God without being born again (2:23 - 3:8)

¶O: The Way of Eternal Life is through repentance and faith in the death, burial, and resurrection of Jesus Christ (3:9 - 3:21)

§C Body: Jesus witnessed to the woman of Samaria about Himself

¶O: John and Jesus were both baptizing disciples (3:22 - 3:26)

¶O: But Jesus Christ (the Bridegroom) came from Heaven and must replace the ministry of John (the friend of the Bridegroom) (3:27 - 3:36)

¶C: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food (4:1 - 4:26)

¶C: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel (4:27 - 4:42)

¶U: Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 4:54)

§C Conclusion: Jesus witnessed to the Jews about Himself

¶C: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God (5:1 - 5:18)

¶C: The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses (5:19 - 5:47)

We continue our study of John Chapter 1.2 with the first two paragraphs of the Body Section.

Remember from previous studies that the Golden Ratio paragraph pattern for the Chapters in every Book in the Body Section goes like this:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU ←-----

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 1.2, so the paragraph pattern is OOCUU for the Body Section, which we will see is exactly the case. The first two paragraphs show the internal Golden Ratio design of UCCOO-OOCUU, which is what we would expect to see for two paragraphs which oppose each other in their themes.

Comment: This study will cover two paragraphs. Both of these are about John the Baptist. This is the last text in the Gospel of John that records something that John said. From here until the end of the Gospel of John, it is all about Jesus Christ.

The reason is clear: the Apostle John (under the infallible guidance and inspiration of the Holy Spirit) wanted to show the temporary nature of the ministry of John the Baptist in contrast with the rising importance of the ministry of Jesus Christ: “He must increase, but I must decrease.”

This point is underscored by the fact that these two paragraphs are the two “OO” paragraphs in the Body Section. From previous studies, you will recall that the “OO” within a UCCOO or OOCUU grouping always indicates that the text is a “subtext” of the overall theme. In other words, the main storyline is the CCU part, which follows these two paragraphs. The “OO” indicates a distinct group which is part of the larger group, but separate.

This is why the theme of the Body Section is “Jesus witnessed to the woman of Samaria about Himself”, which points to the CCU part of the Body Section, rather than the OO part. This principle of the Golden Ratio design is the same everywhere in the Bible.

§C Body: Jesus witnessed to the woman of Samaria about Himself

¶O: John and Jesus were both baptizing disciples

U ^{3:22}After these things Jesus and his disciples came into the land of Judea; and he stayed with them there, and baptized.

C ^{3:23}And John also was baptizing in Aenon near to Salim, because there was much water there.

C And they came, and were baptized: ^{3:24}for John was not yet cast into prison.

O ^{3:25}Then there arose a question between *some* of John's disciples and the Jews about *ceremonial* cleansing.

O ^{3:26}And they came to John, and said to him, “Rabbi, he that was with you beyond Jordan, to whom you bore witness: behold, the same baptizes, and all *men* come to him.”

Comment: The first paragraph Golden Ratio design is UCCOO:

U Jesus baptized disciples in Judea

C John was also baptizing disciples

C John had not yet been cast into prison

O John's disciples and the Jews had a question about ceremonial cleansing

O They came to John and asked him about Jesus and his baptism

Comment: The question about ceremonial cleansing between the disciples of John and the Jews is of no importance whatsoever, except that it led to the question for John the Baptist about Jesus and the fact that He was baptizing the same as John; and that John's disciples were wondering why his ministry was eclipsing the ministry of John.

¶O: But Jesus Christ (the Bridegroom) came from Heaven and must replace the ministry of John (the friend of the Bridegroom)

O ^{3:27}John answered and said, “A man is unable to receive anything, unless it has been given him from Heaven.

O ^{3:28}You yourselves bear me witness, that I said, ‘I am not the Christ’, but that I am sent before him. ^{3:29}He that has the Bride is the Bridegroom; but the friend of the Bridegroom, who stands and hears him, rejoices greatly because of the Bridegroom's voice; this my joy therefore is fulfilled. ^{3:30}He must increase, but I *must* decrease.

C ^{3:31}He that comes from above is above all; he that is of the earth is earthly, and speaks of the earth. He that comes from Heaven is above all; ^{3:32}and what he has seen and heard, that he testifies; and no man receives his testimony.

C ^{3:33}He that has received his testimony has set to his seal that God is true: ^{3:34}for he whom God has sent speaks the words of God: for God does not give the Spirit by measure to *him*.

U ^{3:35}The Father loves the Son, and has given all things into his hand. ^{3:36}He that believes on the Son has Everlasting Life, and he that does not believe on the Son shall not see Life, but the wrath of God remains upon him.”

Comment: The second paragraph Golden Ratio design is OOCUU:

O “A man is unable to receive anything, unless it has been given him from Heaven.”

O “He must increase, but I must decrease.”

C “What he has seen and heard, that he testifies; and no man receives his testimony”

C “He that has received his testimony has set to his seal that God is true”

U “The Father loves the Son, and has given all things into his hand.”

John rejoiced that Jesus was increasing, and that he was decreasing. He knew that he had fulfilled the will of God for his life; and that his purpose for living would soon be gone.

There are some interesting points that John made about the Lord Jesus Christ that are worthy for us to ponder:

1) Jesus is the Bridegroom; Believers in Jesus are the Bride of Christ. This is not the same as “the church” or “the Assembly”. The Bride of Christ is composed of all Believers: past, present, and future. I don't have space here to expand on this, but I will in future studies.

2) Jesus is from Heaven

3) Jesus is above all

4) Jesus speaks the Words of God, because He is God.

5) There is no limit to the fullness of the Holy Spirit from God upon and in the Lord Jesus; in contrast to us (if we have been born again), our sinfulness and weakness limits the fullness of the Holy Spirit in our lives. This was not the case with Jesus Christ.

6) The Father loves the Son of God

7) The Father has given all of Creation into the hands of Jesus Christ

8) The one who truly believes in Jesus has (right now) Everlasting Life

9) The one who does not believe in Jesus shall not see Life: they are living in a state of spiritual death, and will remain that way forever, unless they turn from sin to Christ in faith to be saved.

10) The one who does not believe in Jesus has the wrath of God remaining (or abiding) upon him. It is like the sword of Damocles:

“Damocles was an obsequious courtier in the court of Dionysius II of Syracuse, a fourth century BC tyrant of Syracuse. Damocles exclaimed that, as a great man of power and authority, Dionysius was truly fortunate. Dionysius offered to switch places with him for a day, so he could taste first hand that fortune. In the evening a banquet was held where Damocles very much enjoyed being waited upon like a king. Only at the end of the meal did he look up and notice a sharpened sword hanging directly above his head by a single horse-hair. Immediately, he lost all taste for the amenities and asked leave of the tyrant, saying he no longer wanted to be so fortunate. Dionysius had successfully conveyed a sense of the constant fear in which the great man lives.” https://en.wiktionary.org/wiki/sword_of_Damocles

Sinners are in a similar situation as Damocles was. They live in constant fear of death, because they do not know what awaits beyond it. The Bible says, “The wrath of God abides/remains upon him”: the same as the deadly sharp sword hanging above the head of Damocles. At any moment, that sword could fall and kill the one beneath. Likewise, the sword of God's wrath could fall at any moment and take the life of the sinner to the Judgment that awaits beyond the death of the body.

“I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong; neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happens to them all. For man also does not know his time to die; as the fish that are taken in an evil net, and as the birds that are caught in the snare, so the sons of men are snared in an evil time, when it falls suddenly upon them.” (Ecclesiastes 9:11-12)

“Boast not yourself of tomorrow: for you know not what a day may bring forth.” Proverbs 27:1

We do not know what tomorrow will bring: either death or more life, like today. Are you ready to face God, my friend? Really ready? The only way to be truly ready for the Judgment is to be saved/born again. Please click on this link to go to a page on my website, which explains how to be saved. There is no greater decision for you right now than to be saved or lost forever. “Believe on the Lord Jesus Christ, and you shall be saved...” (Acts 16:31)

<http://www.phibible.org/info/Salvation/salvation.html>

Study #25: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food

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Chapter 1.2: Jesus Christ is the True Savior of the world

§U Introduction: Jesus witnessed to Nicodemus about Himself

¶I: Humanity is corrupt within because of sin, and cannot enter the Kingdom of God without being born again (2:23 - 3:8)
¶I: The Way of Eternal Life is through repentance and faith in the death, burial, and resurrection of Jesus Christ (3:9 - 3:21)

§C Body: Jesus witnessed to the woman of Samaria about Himself

¶I: John and Jesus were both baptizing disciples (3:22 - 3:26)

¶I: But Jesus Christ (the Bridegroom) came from Heaven and must replace the ministry of John (the friend of the Bridegroom) (3:27 - 3:36)

¶I: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food (4:1 - 4:26)

¶I: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel (4:27 - 4:42)

¶I: Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 4:54)

§C Conclusion: Jesus witnessed to the Jews about Himself

¶I: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God (5:1 - 5:18)

¶I: The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses (5:19 - 5:47)

¶I: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food (4:1-26)

U ^{4:1}Therefore when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John ^{4:2}(though Jesus himself did not baptize, but his disciples), ^{4:3}he left Judea, and went again into Galilee. ^{4:4}And it was necessary for him to go through Samaria. ^{4:5}Then he comes to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. ^{4:6}Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well; and it was about the sixth hour. ^{4:7}A woman of Samaria comes to draw water; Jesus says to her, "Give me *water* to drink" ^{4:8}(for his disciples had gone away to the city to buy food). ^{4:9}Then the woman of Samaria says to him, "How is it that you, being a Jew, ask a drink of me, who is a woman of Samaria? For the Jews have no dealings with the Samaritans." ^{4:10}Jesus answered and said to her, "If you knew the gift of God, and who it is that says to you, 'Give me *water* to drink', you would have asked of him, and he would have given you living water."

C ^{4:11}The woman says to him, "Sir, you have nothing to draw with, and the well is deep; from where then do you have that living water?" ^{4:12}Are you greater than our father Jacob, who gave us the well, and drank of it himself, and his children, and his cattle?" ^{4:13}Jesus answered and said to her, "Whosoever drinks of this water shall thirst again; ^{4:14}but whosoever drinks of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into Everlasting Life."

C ^{4:15}The woman says to him, "Sir, give me this water, so that I do not thirst; neither come here to draw." ^{4:16}Jesus says to her, "Go, call your husband, and come here." ^{4:17}The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband': ^{4:18}for you have had five husbands; and he whom you now have is not your husband; in that you said truly."

O ^{4:19}The woman says to him, "Sir, I perceive that you are a Prophet. ^{4:20}Our fathers worshiped in this mountain; and you say, that in Jerusalem is the place where men ought to worship." ^{4:21}Jesus says to her, "Woman, believe me, the hour is coming, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father. ^{4:22}You worship what you do not understand; we understand what we worship: for salvation is of the Jews. ^{4:23}But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeks such to worship him. ^{4:24}God is Spirit; and they that worship him must worship *him* in spirit and in truth."

O ^{4:25}The woman says to him, "I know that Messiah is coming, who is called Christ; when he has come, he will tell us all things." ^{4:26}Jesus says to her, "I that speak to you am *he*."

Comment: The Golden Ratio design of the subparagraphs for paragraph 3 (the theme of which complements paragraph 4):

U Jesus asked a woman of Samaria for a drink from the well of Jacob

C The woman asked Jesus if He was greater than Jacob

C The woman asked Jesus to give her his Living water

O The woman tried to change the subject to the controversy between the Jews and the Samaritans

O Jesus revealed to the woman that He was the Messiah

Besides the Golden Ratio design of this paragraph, it is an excellent example given to us in Scripture of how to win a soul to Christ. Of course, there are some significant differences between us and the Lord Jesus. First of all, He pointed to Himself as the answer to her spiritual needs; in contrast, we have to point to Him as the answer to the spiritual need of those we are witnessing to.

But there are some interesting parallels that I have seen in my own experiences over almost 35 years of being a Christian and trying to share the Gospel with others.

1) Jesus started his conversation with a mundane request of the woman: a drink of water from the well. She answered with a question that would be perfectly normal for that situation: she wanted to know why a Jew (Jesus) was even talking to her in the first place, because the Jews thought the Samaritans were half-breed apostates from the true religion of the Jews in Jerusalem.

This belief had a lot of truth in it, because the Samaritans were the descendants of the people that the Assyrians imported into the northern Kingdom of Israel after they conquered it.

2 Kings 17:24-34: "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in its cities.Nevertheless every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities in which they dwelt. And the men of Babylon made Succoth-benoth; and the men of Cuth made Nergal; and the men of Hamath made Ashima; and the Avites made Nibhaz and Tartak; and the Sepharvites burned their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

So they feared Jehovah, and made to themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They both feared Jehovah, and served their own gods, after the manner of the nations whom they carried away from there. Until this day they do after the former manners: they do not truly fear Jehovah; neither do they after their Statutes, or after their Ordinances, or after the Law and Commandment which Jehovah commanded the children of Jacob, whom he named Israel."

But the Lord Jesus Christ saw them as sinners in need of the Savior. The fact that He was willing to go into "the bad part of town" (as it were) to talk to the outcasts of Jewish society made them willing to listen to Him.

2) He kept steering the conversation toward the real problem: she was a sinner who needed the forgiveness and blessing that He had to offer her; but she didn't know it yet. We must do the same.

3) When Jesus mentioned the fact that she was living in sin with a man, she immediately changed to subject to a theological question: We worship in this mountain, and you say that in Jerusalem is the place to worship. Do you see what she was doing? She was dodging the obvious issue at hand: she was not right with God, and this realization made her uncomfortable. Whenever you begin to expose a person's sin, this always makes them uncomfortable, as it should.

But this has to be done. Similar to an infected boil that needs to be lanced and drained (which is painful) before it can be cured, a person's sin must be exposed and dealt with honestly and openly; and this is also painful and uncomfortable.

But we don't need to "blast them"; we only need to go to the Ten Commandments and lovingly remind them (or teach it to them if they have never heard them) of each one of them, and how it might apply to their situation.

A well-known soul winner on the Web goes right to the Ten Commandments, and asks them directly, "Have you ever told a lie?", "Have you ever stolen something?" and etc. Then he reminds them that it is a sin to do these things, because God has commanded us not to. This will usually produce one of two reactions:

1) Denial and defiance: "The Bible was only written by men" (or some other form of rejection).

2) Acceptance and repentance: "You're right. I know that I am a sinner."

If the former, then it is best to hand them a good Gospel tract (I recommend Chick tracts), pray for them (even if they don't join in) and move on. You aren't going to get them to repent and trust in Christ, so any further effort will be a waste of your time. You have planted the Gospel Seed in their hearts, and that is all that you can do.

If the reaction is the latter, then they are ready for the Good News that Jesus saves! Tell them about the cross of Christ, and use the Romans Road of Salvation to prepare them to accept Christ; then ask them if they would like to be saved and know that they are going to Heaven.

By this time, most will probably say yes, but others might not be ready yet. Do NOT attempt to push someone to "pray a prayer" to receive Christ if they seem reluctant. This is very important, because if a person "prays a prayer", but was not really ready to repent and trust Christ as their Savior, they will NOT be saved. The heart must be ready to truly believe, repent, and accept Christ, or it will all be in vain; and you will have a new convert, but they will be YOUR convert, and not a true convert to Christ; which means they will eventually go to Hell in spite of their profession. Their life will not change, and they will have been "immunized" against the Gospel message because they "prayed a prayer, and it didn't work". The problem was their heart, not the Gospel message; but they won't understand that.

The Ten Commandments are the soul-winner's friend! Learn them by heart, and learn to use them when sharing the Gospel with the Lost. Without the Law, there is no Gospel, because there is nothing to be saved from. Any other approach may produce multitudes of "converts", but they will be Tares, false converts, who know nothing of repentance and genuine salvation. They will just adopt Jesus as one of their favorite "gods", and put Him on the shelf with their rock music, their pornography, their adultery, their fornication, their lies, and so on.

Sadly, our churches (even the most Fundamental and Bible-preaching) are filled with such people. They know nothing of the grace of God and repentance; but they do know how to "pray"; they know all of the right words to say; they know how to dress like Christians, and act like Christians, at least when they are in church. But just don't look in their pantry at home, or look at what they watch on television, or the places they go during the week.

"To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. They profess that they know God; but in works they deny him, being abominable and disobedient; and to every good work reprobate." Titus 1:15-16

No one is perfect; and I am not suggesting that genuine Christians are sinless and never do bad things on occasion. I am saying what the Lord Jesus said:

"Enter in at the strait gate: for wide is the gate and broad is the way that leads to destruction, and many there are who go in there: for confined is the gate and narrow is the Way which leads to Eternal Life, and few there are that find it. Beware of false prophets, which come to you in sheep's clothing; but inwardly they are hungry wolves. You shall know them by their fruits: do men gather grapes from thorns, or figs from thistles? Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that does not bring forth good fruit is cut down, and cast into the fire; therefore by their fruits you shall know them." Matthew 7:13-20

True faith in Christ always produces a life that begins an upward journey toward Heaven in both word and deed. Yes, we stumble; and yes, sometimes we fall; but the Lord Jesus always, eventually, picks us up and keeps moving us forward toward his likeness. That is the good fruit spoken of by Christ. And that is the good fruit that will be borne by our converts if we use the soul-winning pattern given to us by Christ in the Gospel of John.

Study #26: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.2: Jesus Christ is the True Savior of the world

SU Introduction: Jesus witnessed to Nicodemus about Himself

¶IO: Humanity is corrupt within because of sin, and cannot enter the Kingdom of God without being born again (2:23 - 3:8)
¶IO: The Way of Eternal Life is through repentance and faith in the death, burial, and resurrection of Jesus Christ (3:9 - 3:21)

SC Body: Jesus witnessed to the woman of Samaria about Himself

¶IO: John and Jesus were both baptizing disciples (3:22 - 3:26)
¶IO: But Jesus Christ (the Bridegroom) came from Heaven and must replace the ministry of John (the friend of the Bridegroom) (3:27 - 3:36)
¶IC: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food (4:1 - 4:26)
¶IC: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel (4:27 - 4:42)
¶IU: Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 4:54)

SC Conclusion: Jesus witnessed to the Jews about Himself

¶IC: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God (5:1 - 5:18)
¶IC: The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses (5:19 - 5:47)

¶IC: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel

U ^{4:27}And upon this came his disciples, and marveled that he talked with the woman; yet no man said, “What are you looking for?” or, “Why do you talk with her?” ^{4:28}The woman then left her waterpot, and went her way into the city, and says to the men, ^{4:29}“Come, see a man, who told me everything that I ever did. Is not this the Christ?” ^{4:30}Then they went out of the city, and came to him.

C ^{4:31}In the meantime his disciples urged him, saying, “Master, eat.” ^{4:32}But he said to them, “I have food to eat that you do not know of.”

C ^{4:33}Therefore the disciples said one to another, “Has any man brought him food to eat?” ^{4:34}Jesus says to them, “My food is to do the will of him that sent me, and to finish his work.” ^{4:35}Do you not say, “There are yet four months, and then harvest comes?” Behold, I say to you, lift up your eyes, and look on the fields: for they are already white unto harvest. ^{4:36}And he that reaps receives wages, and gathers fruit into Eternal Life, so that both he that sows and he that reaps may rejoice together. ^{4:37}And herein is that saying true, ‘One sows, and another reaps.’ ^{4:38}I sent you to reap that whereon you bestowed no labor; other men labored, and you have entered into their labors.”

O ^{4:39}And many of the Samaritans of that city believed on him for the saying of the woman, who testified, “He told me all that I ever did.” ^{4:40}So when the Samaritans came to him, they urged him that he should stay with them; and he stayed there two days.

O ^{4:41}And many more believed because of his own Word, ^{4:42}and they said to the woman, “Now we believe, but not because of your saying: for we have heard *him* ourselves, and know that this is truly the Christ, the Savior of the world.”

Comment: The Golden Ratio design of the subparagraphs for paragraph 4 (the theme of which complements paragraph 3):

- U The woman went her way into the city to share the Gospel with the people
- C Jesus refused to eat the physical food offered to Him by his disciples
- C Jesus was already enjoying the spiritual food of the will of God to preach the Gospel
- O The men of Samaria believed on Jesus Christ and persuaded Him to stay with them
- O The men of Samaria agreed with the woman that Jesus was the Savior of the world

The third paragraph of the Body Section is the complement of the second paragraph.

¶IC: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food (4:1 - 4:26)
¶IC: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel (4:27 - 4:42)

What is the “complement”? In computer science, the complement of a “word” or a “byte” is made by flipping the digits (base 2) from zero to one or from one to zero.

For example, the complement of 0000 is 1111, and vice-versa. The complement of 1010 is 0101. So it is with the Golden Ratio design of the Bible. The second and third paragraphs “complement” each other in the exact same manner.

¶IO: John and Jesus were both baptizing disciples (3:22 - 3:26)
¶IO: But Jesus Christ (the Bridegroom) came from Heaven and must replace the ministry of John (the friend of the Bridegroom) (3:27 - 3:36)
¶IC: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food (4:1 - 4:26)
¶IC: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel (4:27 - 4:42)
¶IU: Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 4:54)

The “unique” paragraph, which we will study next time, is unique, but closely related to the two “complementary” paragraphs; and only distantly related to the two “OO” paragraphs, which concern John the Baptist. But all five of them are all part of the same group, which is always UCCOO, or (the reverse) OOCU, as it is in Chapter 1.2 of the Gospel of John. This principle works in the exact same manner all through the Holy Bible.

This paragraph discusses something that is extremely important to every born-again Believer in Jesus Christ: sharing the Gospel with the Lost.

Do you not say, ‘There are yet four months, and then harvest comes?’ Behold, I say to you, lift up your eyes, and look on the fields: for they are already white unto harvest. And he that reaps receives wages, and gathers fruit into Eternal Life, so that both he that sows and he that reaps may rejoice together. And herein is that saying true, ‘One sows, and another reaps.’ I sent you to reap that whereon you bestowed no labor; other men labored, and you have entered into their labors.”

I remember the first person that I led to Christ after I was saved in 1982. I made a serious mistake, because I pushed him to “pray a prayer” before he was truly ready to pray. As a result, afterward he became a rejector of the Gospel and wanted nothing to do with Jesus Christ or the Bible. My eagerness to bring someone else into the Kingdom of God was a good thing; but that man’s eternal destiny was more than likely sealed in the wrong direction, because I did not use wisdom.

But if we don’t try, we will never win anyone to the Lord; and that will surely seal the eternal destiny for evil of everyone that we should have witnessed to, but did not. Not witnessing is not an option; we must share the Gospel with our family, friends, and neighbors; or they will surely perish in the Lake of Fire. Are you willing to do nothing, and know that they will burn forever and ever in such a terrible place? I am not.

The way to become a better, more effective soul-winner is to keep witnessing, and learn from your own mistakes and successes, and the mistakes and successes of other soul-winners.

We are Ambassadors for Christ (2 Corinthians 5:20).

“Now then we are ambassadors for Christ; as though God implored you by us, we implore you in Christ’s stead: be reconciled to God: for he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.”

Sharing the Gospel with others is like being a farmer in a field of wheat, reaping the ripe grain.

“Behold, I say to you, lift up your eyes, and look on the fields: for they are already white unto harvest.”

Sharing the Gospel is a shared responsibility between all Born-again Believers in Christ:

And he that reaps receives wages, and gathers fruit into Eternal Life, so that both he that sows and he that reaps may rejoice together. And herein is that saying true, ‘One sows, and another reaps.’ I sent you to reap that whereon you bestowed no labor; other men labored, and you have entered into their labors.”

We must go about planting the Seed of the Gospel in the minds and hearts of our family, our friends, our co-workers, and our neighbors. Sometimes, the Seed may only be a Scripture quotation that is appropriate for the occasion. The other day, I gave a Chick tract “This was your life” to some co-workers. A few days later, both of them were returning to their homes in another part of the country to visit their families (they were on a temporary contract). I mentioned to them both (at separate times) as we parted ways, that tomorrow is not guaranteed, because both of them confidently asserted that they would be back on such and such a date. One of them in particular was under conviction of the Holy Spirit. I noticed this after he read the tract that I gave him, which made me very happy. I am praying that I will be able to win him to Christ in person, but I don’t know if I will be able to. The other man didn’t seem interested in the Gospel, but didn’t reject it either.

Our job before God is to sow the Seed of the Gospel. I do not know if either man will ever be saved; but that is God’s business, not mine. If we do our part of the Great Commission, God will do his part as well, and give the increase. We are co-laborers in God’s field, which is the world of people:

“Who then is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to every man? I have planted, and Apollos watered; but God gave the increase. So then neither is he that plants anything; neither he that waters; but it is God that gives the increase. So he that plants and he that waters are one; and every man shall receive his own reward according to his own labor. For we are co-laborers with God: you are God’s field; you are God’s building. According to the grace of God which was given to me, as a wise architect, I have laid the foundation, and another builds on it.” (1 Corinthians 3:5-10)

It is very important to understand that we cannot save anyone; we cannot force anyone to believe on Jesus Christ as their Savior and be saved. God the Holy Spirit must do his hidden work in their hearts before they are able to believe in Jesus and be saved.

“they are already white unto harvest.”

If the Seed has not been sown beforehand in their hearts, and the work of the Holy Spirit is not yet finished, they are not ready to believe in Christ and be saved: they are not “white already unto harvest”, yet.

I myself heard the Gospel story when I was a pre-teenager, but my heart was not ready to receive Christ. I had no idea who God was, or what the Gospel of Christ meant. But later in life when I was 22 years old, my heart was broken because of my sins, and I was ready to hear the Gospel from a faithful soul-winner, whom God sent my way at just the right time. Even then, it took about six or more months of witnessing with tracts and books about prophecy, before I was ready. Remember that when your friends and family reject the Gospel; they may just need time and the continual sowing of the Gospel Seed in their lives with tracts and books before they will be ready to receive Christ.

But the sharing of the Word of God through the Gospel by us is the key to their salvation:

“How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, unless they were sent? As it is written, “How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!” (Romans 10:14-15)

What a glorious responsibility for us who truly know the Lord Jesus Christ as our Savior and Lord! Every person who truly repents and trusts in Christ as their Savior is permanently and totally transformed for all Eternity into a child of the one Living and True God! There is no greater and more wonderful task that a Christian could do in his or her lifetime.

God can use the most simple born-again Believer in Christ to win someone else. You do not have to be a preacher or trained in Bible College to tell someone else how to be saved; but it certainly doesn’t hurt to have formal training. In fact, the more training, the better, as long as the person doing the training is not a Bible-denying liberal.

The easiest way to witness to a Lost person is to share your testimony of how you came to believe in Christ and be saved.

The next best way to witness is to lovingly and carefully present the Bible Plan of Salvation to the Lost person using your Bible (a small printed copy works best) and the so-called “Romans Road” of salvation. Here is a brief listing of verses that are typically used to present the Gospel:

- 1) “As it is written, “There are none righteous; no, not even one.” (Romans 3:11)
- 2) “For there is no difference, because all have sinned, and fallen short of the glory of God.” (Romans 3:22b - 23)
- 3) “But God demonstrated his love toward us, in that, while we were still sinners, Christ died in our place.” (Romans 5:8)
- 4) “Therefore, as by one man, that is, Adam, sin entered into the world, and death through his sin; and so death passed upon all men, because all have sinned.” (Romans 5:12)
- 5) “for the wages of sin is death, but the gift of God is Eternal Life through Jesus Christ our Lord.” (Romans 6:23)
- 6) “that if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved: for with the heart man believes into righteousness; and with the mouth confession is made into salvation: for the Scripture says, “Whosoever believes on him shall not be ashamed.” For there is no difference between the Jew and the Gentile: for the same Lord over all is rich unto all that call upon him: for it is written, “whosoever shall call upon the Name of the Lord shall be saved.” (Romans 10:9 - 13)
- 7) But as many as received him, to them gave he authority to become the children of God: even to them that believe on his Name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:12 -13)
- 8) Behold, I stand at the door, and knock. If any man hears my voice, and opens the door, I will come in to him, and will dine with him, and he with me.” (Revelation 3:20)

I highly recommend Chick tracts such as “This was your life”, “Holy Joe”, and others; and have used them for decades. They are rather expensive, but worth every penny. Go to www.chick.com to order yourself some today!

Study #27: Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.2: Jesus Christ is the True Savior of the world

§U Introduction: Jesus witnessed to Nicodemus about Himself

¶O: Humanity is corrupt within because of sin, and cannot enter the Kingdom of God without being born again (2:23 - 3:8)
¶O: The Way of Eternal Life is through repentance and faith in the death, burial, and resurrection of Jesus Christ (3:9 - 3:21)

§C Body: Jesus witnessed to the woman of Samaria about Himself

¶O: John and Jesus were both baptizing disciples (3:22 - 3:26)
¶O: But Jesus Christ (the Bridegroom) came from Heaven and must replace the ministry of John (the friend of the Bridegroom) (3:27 - 3:36)
¶C: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food (4:1 - 4:26)
¶C: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel (4:27 - 4:42)
¶U: Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 4:54)

§C Conclusion: Jesus witnessed to the Jews about Himself

¶C: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God (5:1 - 5:18)
¶C: The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses (5:19 - 5:47)

¶U: Jesus healed the son of a nobleman from a great distance, because the nobleman believed his Word

O ^{4:43}Now after two days he departed from there, and went into Galilee: ^{4:44}for Jesus himself testified, that a Prophet has no honor in his own country.

O ^{4:45}Then when he came into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went to the feast.

C ^{4:46}So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. ^{4:47}When he heard that Jesus came out of Judea into Galilee, he went to him, and begged him that he would come down, and heal his son: for he was at the point of death. ^{4:48}Then Jesus said to him, "Unless you see signs and wonders, you will not believe."

C ^{4:49}The nobleman says to him, "Sir, come down before my child dies." ^{4:50}Jesus says to him, "Go your way; your son lives." And the man believed the Word that Jesus had spoken to him, and he went his way.

U ^{4:51}And as he was now going down, his servants met him, and told *him*, saying, "Your son is living." ^{4:52}Then he inquired of them the hour when he began to improve; and they said to him, "Yesterday at the seventh hour the fever left him." ^{4:53}So the father knew that *it was* at the same hour, in the which Jesus said to him, "Your son lives"; and himself believed, and his entire household. ^{4:54}This is again the second miracle *that* Jesus did, when he came out of Judea into Galilee.

Comment: The Golden Ratio design of the subparagraphs for paragraph 5 (the theme of which is Unique compared to paragraphs 3 and 4):

- O Jesus departed from Samaria, because he had no honor in his own country
- O Then when Jesus came into Galilee, the Galileans received him
- C A nobleman begged Jesus to come down and heal his son; but Jesus rebuked his unbelief
- C Jesus reversed Himself, and the man believed the Word that Jesus had spoken to him, and went his way
- U The father and his entire household believed in Jesus Christ

First of all, notice the internal Golden Ratio design of this paragraph: OO CCU. This sub-paragraph design marks the Unique paragraph every time, wherever it occurs in the Bible. The two Complementary paragraphs both had the UCC OO design; and the two OO (or Opposite) paragraphs had the UCCOO-OCCU design. This is clear evidence of the Divine inspiration and preservation of the Bible text by the Holy Spirit, because the design works the same way throughout the entire Bible.

Second, recall from the previous studies in this Chapter, that this paragraph is Unique in the group of five paragraphs of the Body Section. The theme of this Chapter is that Jesus is the true Savior of the world. Why? Because the main or central content of the Chapter is found in the two paragraphs of the Body Section, which speak of Jesus' witnessing encounter with the woman of Samaria. And the men of the city of Samaria are quoted as saying "...we have heard him ourselves, and know that this is truly the Christ, the Savior of the world."

Those who are familiar with the Gospel of John will recognize this kind of quote as a literary device that John (under the inspiration and perfect guidance of the Holy Spirit) used in many places in his text (e.g. "I am the Light of the world", "I am the Way, the Truth, and the Life...", "I am the Door", "I am the Good Shepherd" etc).

Knowing this to be true of the Gospel of John, and also knowing that Jesus' encounter with the woman of Samaria to be the central event in this Chapter, we then can apply that statement to the theme of the Chapter as a whole: "Jesus Christ is the true Savior of the world."

And within this Chapter, the content is all about the Gospel of Jesus Christ, and is like a sketch of how to be saved:

Prerequisites to being saved (paragraph 1 of the introduction):

We are sinful and wicked and are born outside of the Kingdom of God; so we must be Born again, if we want to enter the Kingdom of God

The Way to be saved (the Gospel of Jesus) (paragraph 2 of the introduction):

God so loved the world, that He gave his only begotten Son, that whosoever believes in Him should not perish, but have Everlasting Life

A side note about John the Baptist (paragraphs 1 and 2 of the Body Section):

His ministry was fading, but the ministry of Jesus was increasing; and that was the good will of God.

A real-life illustration of soul-winning (paragraph 3 of the Body Section):

The woman at the well

The result of soul-winning (paragraph 4 of the Body Section):

God blessed the Gospel Seed that Jesus had sown in the heart of the woman by bringing a harvest of souls from the city of Samaria.

An essential part of the process of being Born-again (paragraph 5 of the Body Section):

The man believed the Word that Jesus had said; he discovered that his son had been healed at the hour that Jesus had told him that his son lived; and he believed in Christ with his entire household.

The important principle taught in paragraph 5 is that belief in the Word of Christ is always followed by obedience to the Word of Christ (for us, that is the Bible). Those who truly believe in Christ will be saved. Those who constantly doubt and question will never truly believe; and thus, will be lost forever in the Lake of Fire.

The principle of trusting in Christ by faith, and then continuing to follow Him day by day by obedience and faith is an essential part of the Christian Life. As the Gospel hymn says, "Trust and obey, for there is no other way to be happy in Jesus, but to trust and obey."

I have gone over these principles several times in the studies of John Chapter 1.2, because I believe that they are very important for us today. I believe that the best illustrations for soul-winning are found in Holy Scripture, rather than some book on soul-winning that you buy at a store somewhere.

Study #28: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God

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Chapter 1.2: Jesus Christ is the True Savior of the world

§U Introduction: Jesus witnessed to Nicodemus about Himself

¶O: Humanity is corrupt within because of sin, and cannot enter the Kingdom of God without being born again (2:23 - 3:8)
¶O: The Way of Eternal Life is through repentance and faith in the death, burial, and resurrection of Jesus Christ (3:9 - 3:21)

§C Body: Jesus witnessed to the woman of Samaria about Himself

¶O: John and Jesus were both baptizing disciples (3:22 - 3:26)
¶O: But Jesus Christ (the Bridegroom) came from Heaven and must replace the ministry of John (the friend of the Bridegroom) (3:27 - 3:36)
¶C: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food (4:1 - 4:26)
¶C: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel (4:27 - 4:42)
¶U: Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 4:54)

§C Conclusion: Jesus witnessed to the Jews about Himself

¶C: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God (5:1 - 5:18)
¶C: The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses (5:19 - 5:47)

§C Conclusion: Jesus witnessed to the Jews about Himself

¶C: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God

O ^{5:1}After this there was a feast of the Jews; and Jesus went up to Jerusalem.

O ^{5:2}Now there is at Jerusalem by the sheep *gate* a pool, which is called in the Hebrew tongue “Bethesda”, having five porches. ^{5:3}In these lay a great multitude of sick people: of blind, lame, and withered, *who were* waiting for the moving of the water. ^{5:4}For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. ^{5:5}And a certain man was there, who had an infirmity thirty-eight years. ^{5:6}When Jesus saw him lie, and knew that he had now been a long time *in that condition*, he says to him, “Do you want to be whole?” ^{5:7}The feeble man answered him, “Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steps down before me.” ^{5:8}Jesus says to him, “Arise, take up your bed, and walk.” ^{5:9}And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath.

C ^{5:10}Therefore the Jews said to him that was cured, “It is the Sabbath day; it is unlawful for you to carry *your* bed.” ^{5:11}He answered them, “He that made me whole, the same said to me, ‘Take up your bed, and walk.’” ^{5:12}Then they asked him, “What man is that who said to you, ‘Take up your bed, and walk?’” ^{5:13}But he that was healed did not know who it was: for Jesus had conveyed himself away, a multitude being *in that* place.

C ^{5:14}Afterward Jesus found him in the Temple, and said to him, “Behold, you have been made whole; sin no more, lest a worse thing comes to you.” ^{5:15}The man departed, and told the Jews that it was Jesus, who had made him whole.

U ^{5:16}And therefore the Jews persecuted Jesus, and sought to slay him, because he had done these things on the Sabbath day. ^{5:17}But Jesus answered them, “My Father works until now, and I work.” ^{5:18}Therefore the Jews sought even 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.

Comment: The Golden Ratio design of the subparagraphs for paragraph 1 of the Conclusion Section:

- O Jesus went up to Jerusalem during a feast of the Jews
- O Jesus healed the feeble man at the pool of Bethesda

- C The Jews asked the healed man who had told him to take up his bed and walk, but he did not know
- C The healed man told the Jews that it was Jesus, who had made him whole
- U The Jews persecuted Jesus and sought to slay Him, because He had healed on the Sabbath day

This paragraph sets the stage for the second paragraph of the Conclusion section: a discourse in which Jesus clearly sets forth his Divine attributes, making Himself equal with God the Father. The last sentence of this paragraph is the perfect lead-in for that discourse: “Therefore the Jews sought even 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.”

These two paragraphs are the perfect conclusion to this Chapter with the theme of “Jesus Christ is the true Savior of the world.” The Chapter begins with the need of mankind to be born-again, because of our sinful nature and separation from God.

Then Jesus showed Nicodemus that He would be lifted up on a cross, just as the bronze serpent was raised up on a pole, so that whosoever looked to (or trusted) his perfect sacrifice for sin would be saved.

Then Jesus is shown sharing the Gospel with the woman of Samaria and the men of her city.

Then Jesus healed the son of the nobleman from far away, because the man believed his Word.

Now, Jesus explains his true nature in the Triune Godhead: He is both perfect God and perfect man. This dual nature is what will allow (from the viewpoint of the text in view) Christ to go to the cross and pay the penalty of sin for all mankind through his suffering; then die and be buried, and 3 days later arise from the grave, return to Heaven, and one day return as the Almighty Messiah God-man to raise the dead and judge all mankind for their sins.

In the sermons that I have heard, it always seems that the man who was healed at the pool of Bethesda is the main person of interest; and the theological backdrop seemed to be of little interest. That could be because some church members become bored with theology, and are only interested, it seems, when the preacher is telling a story about someone else: sort of like gossip. That is very unfortunate, because the man who was healed was only a person that God used to help Jesus present the truth about Himself. And the man wasn’t even grateful to the Lord for his healing! Instead, he went and “tattled” on Jesus to the Jews (as if He had done something wrong, which He had not).

In addition, there is always a lot of talk about the angel who went down into the pool and troubled the water; but that is an irrelevant sub-point of this story that is barely noteworthy. I believe that an angel did indeed do what is described in the story; but all that it means is that it explains why the man was there at the pool in the first place. The history of how it came to be is unimportant.

So don’t let the human interest story about the pool of Bethesda blind you to the greater truths that the Bible is trying to get across to us in the Golden Ratio design of the Gospel of John.

Study #29: The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses

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Chapter 1.2: Jesus Christ is the True Savior of the world

§U Introduction: Jesus witnessed to Nicodemus about Himself

¶O: Humanity is corrupt within because of sin, and cannot enter the Kingdom of God without being born again (2:23 - 3:8)

¶O: The Way of Eternal Life is through repentance and faith in the death, burial, and resurrection of Jesus Christ (3:9 - 3:21)

§C Body: Jesus witnessed to the woman of Samaria about Himself

¶O: John and Jesus were both baptizing disciples (3:22 - 3:26)

¶O: But Jesus Christ (the Bridegroom) came from Heaven and must replace the ministry of John (the friend of the Bridegroom) (3:27 - 3:36)

¶C: Jesus shared the Gospel with the woman of Samaria, while his disciples went into the city to buy food (4:1 - 4:26)

¶C: Jesus instructed his disciples about sharing the Gospel, while the woman went into her city to share the Gospel (4:27 - 4:42)

¶U: Jesus healed the son of a nobleman from a great distance away, because the nobleman believed his Word (4:43 - 4:54)

§C Conclusion: Jesus witnessed to the Jews about Himself

¶C: The Jews persecuted Jesus because he had healed a man on the Sabbath day and made Himself equal with God (5:1 - 5:18)

¶C: The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses (5:19 - 5:47)

¶C: The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses (5:19 - 5:47)

O ^{5:19}Then Jesus answered and said to them, “Truly, truly, I say to you, the Son can do nothing of himself, but what he sees the Father do: for whatsoever things he does, these things also does the Son likewise. ^{5:20}For the Father loves the Son, and shows him all things that he himself is doing; and he will show him greater works than these, that you may marvel. ^{5:21}For as the Father raises up the dead, and makes *them* alive, even so the Son makes alive whom he wishes. ^{5:22}For the Father judges no man, but has committed all judgment to the Son, ^{5:23}that all *men* should honor the Son, even as they honor the Father. He that does not honor the Son does not honor the Father who has sent him. ^{5:24}Truly, truly, I say to you, he that hears my Word, and believes on him that sent me, has Everlasting Life, and shall not come into condemnation; but has passed from *spiritual* death into *spiritual* Life.

O ^{5:25}Truly, truly, I say to you, the hour is coming, and even now is, when the dead shall hear the voice of the Son of God; and they that hear shall live: ^{5:26}for as the Father has Life in himself, so has he given to the Son to have Life in himself. ^{5:27}And he has given him authority to execute judgment also, because he is the Son of man. ^{5:28}Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, ^{5:29}and come forth: they that have done good, into the resurrection of Life; and they that have done evil, into the resurrection of damnation. ^{5:30}I can of my own self do nothing; as I hear, I judge; and my judgment is just, because I seek not my own will, but the will of the Father who has sent me.

C ^{5:31}If I bear witness of myself, my witness is not true. ^{5:32}There is another that bears witness of me; and I know that the witness which he witnesses of me is true. ^{5:33}You sent to John, and he bore witness to the truth. ^{5:34}But I do not receive testimony from man; but these things I say, that you might be saved. ^{5:35}He was a burning and a shining light; and you were willing for a season to rejoice in his light.

C ^{5:36}But I have greater witness than *that* of John: for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me. ^{5:37}And the Father himself, who has sent me, has borne witness of me. You have neither heard his voice at any time, nor seen his shape. ^{5:38}And you do not have his Word abiding in you: for whom he has sent, him you do not believe.

U ^{5:39}Search the Scriptures: for in them you think you have Eternal Life; and they are they which testify of me. ^{5:40}But you will not come to me, that you might have Life. ^{5:41}I receive not honor from men. ^{5:42}But I know you, that you do not have the love of God in you. ^{5:43}I have come in my Father’s Name, and you do not receive me; if another shall come in his own name, him you will receive. ^{5:44}How can you believe, who receive honor one of another, but seek not the honor that *comes* only from God? ^{5:45}Do not think that I will accuse you to the Father; there is *one* that accuses you, *even* Moses, in whom you trust: ^{5:46}for had you believed Moses, you would have believed me: for he wrote of me. ^{5:47}But if you do not believe his writings, how shall you believe my words?”

Comment: This is a very important part of the Gospel of John. Each subparagraph probably deserves its own study, but I don’t want to get too far down into the details. I want to keep the focus on the explanation of the Golden Ratio design. I encourage you to read these words of Christ carefully and repeatedly. They are significant and powerful.

Let’s look at each subparagraph to make sure that the Golden Ratio design is clearly understood. It will also help us understand the meaning of what Christ was saying:

O ^{5:19}Then Jesus answered and said to them, “Truly, truly, I say to you, the Son can do nothing of himself, but what he sees the Father do: for whatsoever things he does, these things also does the Son likewise. ^{5:20}For the Father loves the Son, and shows him all things that he himself is doing; and he will show him greater works than these, that you may marvel. ^{5:21}For as the Father raises up the dead, and makes *them* alive, even so the Son makes alive whom he wishes. ^{5:22}For the Father judges no man, but has committed all judgment to the Son, ^{5:23}that all *men* should honor the Son, even as they honor the Father. He that does not honor the Son does not honor the Father who has sent him. ^{5:24}Truly, truly, I say to you, he that hears my Word, and believes on him that sent me, has Everlasting Life, and shall not come into condemnation; but has passed from *spiritual* death into *spiritual* Life.

Comment: Do you see the repeated emphasis? “For the Father loves the Son, and shows him all things...and he will show him greater works...” “The Father has committed all judgment to the Son...” Over and over again, Jesus points to what the Father is doing. “The Father” is the pivot-point or the main actor of this subparagraph. In 5:23, Jesus called the Father “the Father who has sent him [Jesus].” Then Jesus continued with “he that hears my Word, and believes **on him that sent me**, has Everlasting Life...” So 5:24 is a continuation of the preceding sentences which were focused on the Father. It is not something “new”; and so it is not the start of a new subparagraph.

O ^{5:25}Truly, truly, I say to you, the hour is coming, and even now is, when the dead shall hear the voice of the Son of God; and they that hear shall live: ^{5:26}for as the Father has Life in himself, so has he given to the Son to have Life in himself. ^{5:27}And he has given him authority to execute judgment also, because he is the Son of man. ^{5:28}Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, ^{5:29}and come forth: they that have done good, into the resurrection of Life; and they that have done evil, into the resurrection of damnation. ^{5:30}I can of my own self do nothing; as I hear, I judge; and my judgment is just, because I seek not my own will, but the will of the Father who has sent me.

Comment: This subparagraph is all about Jesus, and the fact that one day He will call the dead to Judgment. It is the opposite of the first subparagraph in theme and substance: the Father vs. the Son.

C ^{5:31}If I bear witness of myself, my witness is not true. ^{5:32}There is another that bears witness of me; and I know that the witness which he witnesses of me is true. ^{5:33}You sent to John, and he bore witness to the truth. ^{5:34}But I do not receive testimony from man; but these things I say, that you might be saved. ^{5:35}He was a burning and a shining light; and you were willing for a season to rejoice in his light.

C ^{5:36}But I have greater witness than *that* of John: for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me. ^{5:37}And the Father himself, who has sent me, has borne witness of me. You have neither heard his voice at any time, nor seen his shape. ^{5:38}And you do not have his Word abiding in you: for whom he has sent, him you do not believe.

U ^{5:39}Search the Scriptures: for in them you think you have Eternal Life; and they are they which testify of me. ^{5:40}But you will not come to me, that you might have Life. ^{5:41}I receive not honor from men. ^{5:42}But I know you, that you do not have the love of God in you. ^{5:43}I have come in my Father’s Name, and you do not receive me; if another shall come in his own name, him you will receive. ^{5:44}How can you believe, who receive honor one of another, but seek not the honor that *comes* only from God? ^{5:45}Do not think that I will accuse you to the Father; there is *one* that accuses you, *even* Moses, in whom you trust: ^{5:46}for had you believed Moses, you would have believed me: for he wrote of me. ^{5:47}But if you do not believe his writings, how shall you believe my words?”

Comment: These three subparagraphs clearly show the CCU pattern: subparagraph 3 (5:31-35) is all about the witness of John the Baptist to the Person and work of Jesus.

Subparagraph 4 begins with “But I have greater witness than that of John”, which is the works of Jesus, and the Father Himself, who bore witness of Jesus at his baptism, and possibly other places not recorded in Scripture. It complements subparagraph 3, because both are speaking of things or persons who have witnessed of the Person and work of Jesus.

But subparagraph 5 begins with “Search the Scriptures: for in them you think you have Eternal Life; and they are they which testify of me.” Jesus went on to focus on the writings of Moses (i.e. the Law of Moses): “but if you do not believe his writings, how shall you believe my words?” The Law of Moses and the Prophets speak of Christ over and over again. This subparagraph is unique in this group of five subparagraphs.

This subparagraph is also a great indictment of the unbelief of two groups of people in today’s world:

1) Religious liberals (of many denominations including “baptists”, protestants, and catholics) in many “seminaries” (so-called), “bible colleges”, and public colleges/universities attack the Law of Moses repeatedly and viciously. They do everything in their power to rip it to shreds in the minds of their students. Jesus exposed them as the enemies of God, and haters of the Biblical Jesus. They want nothing to do with Him, and do not know Him at all. Do not be fooled by their many doctoral degrees and titles. Anyone who hates the Law of Moses is an enemy of God and your enemy, if you are a born-again Christian. Beware of them!

2) Religious Jews today claim that they believe the Law of Moses, and even defend it zealously. However, they also reject the Biblical Jesus Christ, which is a contradiction, according to the words of Jesus. According to Christ, “they are they which testify of me”! We need to pray for the Jews regularly, that they also will come to faith in the Jesus Christ of the Bible and be saved. Whenever you are able, copy and paste the last subparagraph of this text beginning with “Search the Scriptures...” to the comments section of posts where the Jews are attacking the Jesus Christ of the Bible. It is a powerful indictment from their own Messiah against their unbelief.

The Golden Ratio design of the subparagraphs for paragraph 2 of the Conclusion Section:

- O The Father is the source of everything that the Son says and does
- O The Son will one day call the dead out of their graves unto Judgment

- C John the Baptist bore witness to Christ
- C The greater witness than John was his own works and God the Father Himself
- U The Scriptures bear witness of Jesus Christ

After doing this study, I realized that the theme of this paragraph needed to be updated, so it is different than what was shown in previous studies.

“The unique Person and work of Jesus Christ was witnessed to and confirmed by John, his own works, his Father, and the Law of Moses.”

CHAPTER 1.3: JESUS CHRIST IS THE TRUE BREAD OF GOD

Study #30: Jesus fed the hunger of a great crowd of people with five loaves of bread and 2 small fish

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 1.3: Jesus Christ is the True Bread of God

§U Introduction: Jesus fed the hunger of a great crowd of people with five loaves of bread and 2 small fish

¶O: A great crowd of people came to Jesus because of his miracles (6:1-9)

¶O: Jesus created enough food to feed them from five loaves and 2 small fish (6:10-13)

§C Body: The claims of Jesus caused a separation of the chaff from the wheat among his followers

¶U: Jesus escaped from the crowd of people and sent his disciples over the Sea of Galilee (6:14-21)

¶C: Jesus encouraged the people to seek the true Bread of God rather than the free food of his miracles (6:22-23)

¶C: Jesus revealed Himself as the true Bread of God to the people (6:34-40)

¶O: The Jews rejected his claim to be the Bread which came down from Heaven (6:41-46)

¶O: Jesus revealed Himself as the Source of Eternal Life through his coming sacrificial death on the cross (6:47-58)

§C Conclusion: The claims of Jesus caused many of his disciples to reject Him

¶C: Many of his disciples were offended at his claims (6:59-65)

¶C: Many of his disciples went back home, and walked no more with Jesus (6:66-71)

Comments: Chapter 1.3 of John begins with the great miracle of feeding 5,000 men with five loaves of barley bread and 2 small fish. The result of this miracle was that the crowd wanted to take Jesus by force to make Him the King of Israel.

The study of Matthew shows that this event occurred after He had already presented Himself to Israel and offered the Kingdom of Heaven (the Millennial Kingdom) to them; but they rejected his offer, so by this time Jesus had already rejected them, even though He was still performing great miracles like this one. The parallel account of Matthew explains why Jesus refused their attempt to make Him their King: it was too late for that.

In fact, as we go through this Chapter, we “listen in” (as it were) on a conversation between the Lord Jesus Christ as many of these “followers” of Him; and He exposes the fact that the real reason they were following Him was so they could continue to eat his free bread and fish. Sound familiar? It should, because Christian missionaries often use free food and medicine as incentives for people to come hear the Gospel preached. Sadly, many go away as lost as when they came, for many of the same reasons as these poor souls who thought more of their stomach than their eternal souls.

At the end of this Chapter, Jesus spoke of eating his flesh as being essential for Eternal Life; and this was too much for the carnal Jews to accept. They abandoned him in masse, leaving only the Apostles. So this Chapter is very interesting, because it shows how quickly the fame and popularity of Christ turned into a lonely walk with only his most loyal followers still with Him, which is appropriate for the time near the end of his ministry to Israel.

We know that the total amount of time for Christ’s ministry from start to finish was about 3 years. I believe that the date of this text is at the start of the final year before his crucifixion and resurrection, because it mentions that “the Passover, a feast of the Jews, was near.”

In the next Chapter of John, it mentions the Feast of Tabernacles, which is in October, so the events of Chapter 1.3 of John occurred some time before that. The Passover was in the month of April, which was when Jesus was crucified.

In Chapter 1.5, the Feast of the Dedication is mentioned, which is Hanukkah, in December. Then in Chapter 2.1, the text jumps to the week prior to the crucifixion, with the raising of Lazarus from the dead.

So if you put that together, it looks very much like the greater part of the Gospel of John focuses on the last year of the earthly Life of Jesus Christ.

The five loaves and two fish story is found in Matthew Chapter 1.5; and in Luke Chapter 1.5 as well. But here in John, we are only in Chapter 1.3! This means that many of the events that are shown in Matthew and Luke are completely ignored in the Gospel of John.

So you can see that John (under the infallible guidance and inspiration of the Holy Spirit) only selected certain events from the Life of Christ, and did not attempt to write a general historical account; and this was exactly what God intended, because it is the Word of God.

§U Introduction: Jesus fed the hunger of a great crowd of people with five loaves of bread and 2 small fish

¶O: A great crowd of people came to Jesus because of his miracles

U^{6.1} After these things Jesus went over the Sea of Galilee, which is *the Sea of Tiberius*.

C^{6.2} And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

C^{6.3} And Jesus went up into a mountain, and sat there with his disciples;^{6.4} and the Passover, a feast of the Jews, was near.

O^{6.5} When Jesus then lifted up *his* eyes, and saw a great company come to him, he says to Philip, “Where shall we buy bread, that these may eat?”^{6.6} And he said this to test him: for he himself knew what he would do.^{6.7} Philip answered him, “Two hundred denarii *worth* of bread is not sufficient for them, so that every one of them may take a little.”

O^{6.8} One of his disciples, Andrew, Simon Peter’s brother, says to him,^{6.9} “There is a boy here, who has five barley loaves, and two small fish; but what are they among so many?”

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1:

U Jesus went over the Sea of Galilee.

C A great multitude followed Him

C Jesus went up into a mountain and sat there

O Jesus tested the faith of Philip to see whether he would put his faith in Him or the amount of money they had to buy bread

O Andrew pointed to a boy with five barley loaves and 2 fish; but doubted as to how it would be enough to feed 5,000

¶O: Jesus created enough food to feed them from five loaves and 2 small fish

O^{6.10} And Jesus said, “Make the men sit down.”

O Now there was much grass in the place, so the men sat down, in number about five thousand.

C^{6.11} And Jesus took the loaves; and when he had given thanks, he distributed to the disciples; and the disciples gave to them that were set down;

C and likewise of the fish as much as they wanted.

U^{6.12} When they were filled, he said to his disciples, “Gather up the fragments that remain, so that nothing is lost.”^{6.13} Therefore they gathered *them* together; and they filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 2:

O And Jesus said, “Make the men sit down.”

O Now there was much grass in the place, so the men sat down, in number about five thousand.

C Jesus took the loaves; and when he had given thanks, he distributed to the disciples

C And likewise of the fish as much as they wanted

U They gathered twelve baskets full of bread fragments after everyone had eaten

Study #31: Jesus escaped from the crowd of people and sent his disciples over the Sea of Galilee

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.3: Jesus Christ is the True Bread of God

SU Introduction: Jesus fed the hunger of a great crowd of people with five loaves of bread and 2 small fish

¶U: A great crowd of people came to Jesus because of his miracles (6:1-9)
¶O: Jesus created enough food to feed them from five loaves and 2 small fish (6:10-13)

SC Body: The claims of Jesus caused a separation of the chaff from the wheat among his followers

¶U: Jesus escaped from the crowd of people and sent his disciples over the Sea of Galilee (6:14-21)
¶C: Jesus encouraged the people to seek the true Bread of God rather than the free food of his miracles (6:22-23)
¶C: Jesus revealed Himself as the true Bread of God to the people (6:34-40)
¶O: The Jews rejected his claim to be the Bread which came down from Heaven (6:41-46)
¶O: Jesus revealed Himself as the Source of Eternal Life through his coming sacrificial death on the cross (6:47-58)

SC Conclusion: The claims of Jesus caused many of his disciples to reject Him

¶C: Many of his disciples were offended at his claims (6:59-65)
¶C: Many of his disciples went back home, and walked no more with Jesus (6:66-71)

Comment: Remember from previous studies that the Golden Ratio paragraph pattern for the Chapters in every Book in the Body Section goes like this:

Chapter 1.1: UCCOO
Chapter 1.2: OOCCU
Chapter 1.3: UCCOO ←-----
Chapter 1.4: OOCCU
Chapter 1.5: UCCOO
Chapter 2.1: OOCCU
Chapter 2.2: UCCOO
Chapter 2.3: OOCCU
Chapter 2.4: UCCOO
Chapter 2.5: OOCCU

This is Chapter 1.3, so the paragraph pattern for the Body Section is UCCOO, which we will see is exactly the case. The first paragraph is about Jesus sending his disciples over the Sea of Galilee; He came to them, walking on the sea. We will focus on this paragraph for this study.

The next two paragraphs are part of a conversation between Jesus and a group of Jews who were following Him for the sake of his free food and miracles; each one complements the other in their content and themes.

¶C Body: The claims of Jesus caused a separation of the chaff from the wheat among his followers
¶U: Jesus escaped from the crowd of people and sent his disciples over the Sea of Galilee (6:14-21)

O^{6:14} Then those men, when they had seen the miracle that Jesus did, said, “This is truly that Prophet that should come into the world.”

O^{6:15} When Jesus therefore perceived that they would come and take him by force to make him a king, he went again into a mountain himself alone.

C^{6:16} And when evening came, his disciples went down to the sea; ^{6:17}and they entered into a boat, and went over the sea toward Capernaum. And it was now dark, and Jesus had not come to them.

C^{6:18} And the sea arose by reason of a great wind that blew. ^{6:19}So when they had rowed about *two or three miles*, they see Jesus walking on the sea, and drawing near to the boat; and they were afraid. ^{6:20}But he says to them, “I AM; be not afraid.”

U^{6:21} Then they willingly received him into the boat; and immediately the boat was at the land where they were going.

Comment: I have already covered the reason that Jesus refused the effort to make Him a King in the previous study. Israel had lost their opportunity to make Jesus their King during the previous 2 years; and now the Lord was moving in a new direction: toward the cross, his death, burial, and resurrection.

In the providence of God, it was actually a good thing that the Jews refused Jesus as their King when they had the opportunity earlier in his ministry, because how else would our sins have been paid for with his blood? How else would the sins committed under the Old Covenant and temporarily covered by the blood of animals in the Tabernacle and in the Temple (and also from the time of Adam to Moses) be finally put away forever? It would have been impossible, because there was no other who could die for our sins: only Jesus Christ, the God-man who never sinned, and the perfect Lamb of God; only He was fit for this task.

So, I’m glad that the Jews refused the Millennial Kingdom, because it became a blessing to the entire world!

Romans 11:25 - 36:

O^{11:25} For I do not want you to be ignorant of this mystery, brethren (lest perhaps you are wise in your own conceits), that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ^{11:26}And so all Israel shall be saved: as it is written, “The Savior shall come out of Zion, and shall turn away ungodliness from Jacob: ^{11:27}for this is my Covenant to them, when I shall take away their sins.”

O^{11:28} As concerning the Gospel, *they are* enemies for your sakes; but as touching the election, *they are* beloved for the fathers’ sakes: ^{11:29}for the gifts and calling of God *are* irrevocable.

C^{11:30} For as you in times past have not believed God, yet now have obtained mercy through their unbelief, ^{11:31}even so have these also now not believed, so that through your mercy they also may obtain mercy.

C^{11:32} For God has concluded them all in unbelief, that he might have mercy upon all.

U^{11:33} O the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* his judgments, and his ways past finding out! ^{11:34}For who has known the mind of the Lord? Or who has been his counselor? ^{11:35}Or who has first given to him, and it shall be repaid to him again? ^{11:36}For of him, and through him, and to him, *are* all things; to whom *be* glory into the Ages. Amen.

Another notable item in this paragraph is the miracle of Jesus walking on the sea of Galilee. Some foolish liberal theologians have speculated that perhaps Jesus was actually walking on ground, which was just under the surface of the sea; so that He only appeared to be walking on the sea!

The problem with that idea is that there was a bad storm on the sea of Galilee, and the disciples were rowing hard, trying to reach land. Clearly, they had to be in deep water, or they could have just jumped out of the boat and walked to the land. And since the boat was evidently being tossed to and fro by the wind and the water, if the boat was actually in shallow water, that wouldn’t have happened.

And it doesn’t make sense also, because many of the disciples were experienced fishermen, like Peter, James, and John; and so they would have been well acquainted with the Sea of Galilee and where the shallow water was. They would not have been surprised and frightened at the sight of someone wading in shallow water to their boat!

So the liberal theory that Jesus wasn’t really walking on water has many unexplainable problems. Why not just believe the Word of God, and accept it at face value? Wouldn’t that make a lot more sense? Amen.

The last item is the statement of Jesus, “I AM.” Moses heard those same words on Mount Sinai from Jehovah in the burning bush:

And Moses said to God, “Behold, *when* I come to the children of Israel, and shall say to them, “The God of your fathers has sent me to you’; and they shall say to me, ‘What is his name?’, what shall I say to them?” ^{3:14}And God said to Moses, “I AM THAT I AM.” And he said, “Thus shall you say to the children of Israel: ‘I AM has sent me to you.’” (Exodus 3:13-14)

John 6:20: “But he says to them, “I AM; be not afraid.””

Matthew 14:27: “But immediately Jesus spoke to them, saying, “Be of good cheer; I AM; be not afraid.””

John 8:24: Jesus said, “Therefore I said to you, that you shall die in your sins: for if you do not believe that I AM, you shall die in your sins.”

John 8:28: “Then Jesus said to them, “When you have lifted up the Son of man, then you shall know that I AM; and that I do nothing of myself; but as my Father has taught me, I speak these things.”

John 8:58: “Jesus said to them, “Truly, truly, I say to you, before Abraham was, I AM.””

John 13:19: Jesus said, “Now I tell you before it comes, that, when it has come to pass, you may believe that I AM.”

John 18:4 - 6: “Jesus therefore, knowing all things that would come upon him, went forth; and he said to them, “Who are you looking for?” They answered him, “Jesus of Nazareth.” Jesus says to them, “I AM.” And Judas also, who betrayed him, stood with them. As soon then as he had said to them, “I AM”, they went backward, and fell to the ground.”

Mark 13:5-6: “And Jesus answering them began to say, “Take heed lest any man deceives you: for many shall come in my Name, saying, ‘I AM’; and shall deceive many.”

Is it clear? Jesus was the great “I AM” who spoke to Moses at the burning bush; and Jesus was the great “I AM” who walked this earth for 33 years, paid for our sins on the cross with his blood and his death, was raised from the dead after 3 days, returned to Heaven in his resurrected body and one day will return to judge this world and claim his Kingdom over all things.

Have you been born again? Are you ready for the return of our Lord Jesus Christ? Repent and call upon his Name right now to be saved, before it is eternally too late.

Study #32: Jesus revealed Himself as the true Bread of God

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

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Chapter 1.3: Jesus Christ is the True Bread of God

SU Introduction: Jesus fed the hunger of a great crowd of people with five loaves of bread and 2 small fish

¶1O: A great crowd of people came to Jesus because of his miracles (6:1-9)

¶1O: Jesus created enough food to feed them from five loaves and 2 small fish (6:10-13)

SC Body: The claims of Jesus caused a separation of the chaff from the wheat among his followers

¶1U: Jesus escaped from the crowd of people and sent his disciples over the Sea of Galilee (6:14-21)

¶1C: Jesus encouraged the people to seek the true Bread of God rather than the free food of his miracles (6:22-23)

¶1C: Jesus revealed Himself as the true Bread of God to the people (6:34-40)

¶1O: The Jews rejected his claim to be the Bread which came down from Heaven (6:41-46)

¶1O: Jesus revealed Himself as the Source of Eternal Life through his coming sacrificial death on the cross (6:47-58)

SC Conclusion: The claims of Jesus caused many of his disciples to reject Him

¶1C: Many of his disciples were offended at his claims (6:59-65)

¶1C: Many of his disciples went back home, and walked no more with Jesus (6:66-71)

Comment: In this study, we will cover the next two paragraphs in the Body Section; which complement each other in their themes. Both of them document a back and forth discussion between Jesus and a group of Jews who were eager to receive more of his free food and miracles; but who did not believe in Him as their Messiah. Some things never change. Do you want to attract a big crowd? Advertise that you're giving away a lot of "free stuff"!

What distinguishes these two paragraphs from the two paragraphs which follow is that in those latter paragraphs, these Jews go into "rejection mode". While Jesus is talking about bread, they are very eager to listen to the Lord Jesus; but when He begins talking about the real need of their souls for the true Bread from Heaven, Himself, then they begin to stumble. By the Conclusion of this Chapter, Jesus is left with only his Apostles still following Him.

That is still true today: sinners in general don't want to talk about their real problem, which is that they are separated from God by their sins, and these sins must be repented of and put under the blood of Jesus, or they will go to Hell; in other words, they must be Born again. Talking about their sins makes a sinner uncomfortable, as it should. If a sinner can talk about their sins as if it is no big deal, then that sinner is not ready to repent and trust in Christ to be saved.

This is also why I do not believe the profession of faith of many "Christians" who can tell lies at the drop of a hat, curse, and blaspheme; and yet it doesn't seem to bother them. No Born-again Christian can sin and not be convicted by the Holy Spirit who dwells within them. Real Biblical Christianity doesn't work that way.

Pastors who want to be faithful to the Word of God and preach straight from the Bible sometimes find it hard to find a church that wants to have them as their pastor. Any church that would do that is a church that I don't want to be a part of, and neither should you; because any church that is not interested in hearing the whole Word of God is not a place that God can bless. It is no better than a pool hall or a social club.

¶1C: Jesus encouraged the people to seek the true Bread of God rather than the free food of his miracles (6:22-33)

U^{6:22}The day following, when the people who stood on the other side of the sea saw that there was no other boat there, except the one that his disciples had entered, and that Jesus went not with his disciples into the boat, but *that* his disciples went away alone^{6:23}(nevertheless other boats from Tiberius came near to the place where they ate bread, after the Lord had given thanks);^{6:24}and when the people therefore saw that Jesus was not there; neither his disciples, they also took boats; and they came to Capernaum, looking for Jesus.

C^{6:25}And when they had found him on the other side of the sea, they said to him, "Rabbi, when did you come here?"^{6:26} Jesus answered them and said, "Truly, truly, I say to you, you seek me, not because you saw the miracles, but because you ate of the loaves, and were filled.

C^{6:27}Labor not for the food that perishes; but for that food which endures into Everlasting Life, which the Son of man shall give to you: for him has God the Father sealed."

O^{6:28}Then they said to him, "What shall we do, that we might work the works of God?"^{6:29} Jesus answered and said to them, "This is the work of God: that you believe on him whom he has sent."

O^{6:30}Therefore they said to him, "What sign do you show then, that we may see, and believe you? What do you work?"^{6:31}Our fathers ate manna in the desert: as it is written, 'He gave them bread from Heaven to eat.'^{6:32}Then Jesus said to them, "Truly, truly, I say to you, Moses gave you not that bread from Heaven; but my Father gives you the true Bread from Heaven:^{6:33}for the Bread of God is he who comes down out of Heaven, and gives Life to the world."

Comment: The Golden Ratio design of the subparagraphs for paragraph 2 (the theme of which complements paragraph 3):

U The Jews who had eaten Jesus' free bread came looking for Him

C Jesus reproved the people for only wanting free food, and not because they believed in Him

C Jesus encouraged them to seek the true Food which only He could give them

O The true work of God is to believe on Jesus Christ

O The true Bread of God is He who came down from Heaven to give Life to the world

Notice in this paragraph how Jesus was leading them to the truth that He was the true Bread from Heaven; but He had not yet revealed this to them. But in the next paragraph, He makes it plain and unambiguous. So this is the difference between these two paragraphs.

¶1C: Jesus revealed Himself as the true Bread of God to the people (6:34-40)

U^{6:34}Then they said to him, "Lord, evermore give us this bread."^{6:35}And Jesus said to them, "I am the Bread of Life: he that comes to me shall never hunger; and he that believes on me shall never thirst.

C^{6:36}But I said to you, that you also have seen me; and you believe not.

C^{6:37}All that the Father gives me shall come to me; and him that comes to me I will never cast out:^{6:38}for I came down from Heaven, not to do my own will, but the will of him that sent me.

O^{6:39}And this is the Father's will who has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the Last Day.

O^{6:40}And this is the will of him that sent me, that everyone who sees the Son, and believes on him, may have Everlasting Life; and I will raise him up at the Last Day."

Comment: The Golden Ratio design of the subparagraphs for paragraph 3 (the theme of which complements paragraph 2):

U The people asked for the Living Bread; and Jesus told them it was He

C But the people had already seen his miracles and did not believe in Him

C Those whom the Father has given to Jesus will come to Him in faith, not unbelief

O The will of the Father is that all those whom He has given Jesus will He raise up at the Last Day

O The will of the Father is that all who see the Son and believes on Him may have Everlasting Life; and He will raise him/her up at the Last Day

"All that the Father gives me shall come to me" is a part of the Bible that is loved by those who obsess over the doctrine of election. I will go into more detail on the doctrine of election when we come to the Letter to the Romans (Volume 5, Book 5.1, Part 2, Chapter 2.4).

I will say a few things here: any doctrine in the Bible has to be understood in its immediate context, and in its broader context (the Bible as a whole). I believe that the vast majority of the people who are talking about election have gotten their beliefs about election from some book written by someone else who read Calvin's "Institutes". They are too lazy to study the Bible for themselves and are content to "drink from someone else's well", rather than dig their own well, as it were.

That is the easy road to being a Biblical scholar: just proclaim yourself a "Calvinist", and a 3, 4, or 5 "pointer" (from Calvin's TULIP), and you're suddenly an expert on the doctrine of election.

Let me challenge you to be open-minded about this issue. The Bible doesn't teach Calvinism, as it frequently proclaimed. TULIP is incorrect on many points, although I do believe in Eternal Security; and I do believe in election.

In my studies researching the Golden Ratio design of the Bible, it became clear to me that TULIP and Calvinist ideas about election had many flaws. I will explain them in detail in the detailed study of Romans.

The point I want to make here is that election, while true, should not be a subject that Born-again Christians need to think about very much. Why? Because if we are saved, then we are one of the Elect. Only God knows who the elect are, and it is not something that we have any knowledge of, no matter how much we read or know about the Bible. So there is no point in worrying about it, is there?

What God wants us (who have been born again) to do is focus on evangelism and bringing as many souls into his Kingdom as possible. We sow the Seed by preaching, witnessing, passing out tracts, and supporting missionaries, as well as your local church. God does the rest! We cannot save a single soul ourselves: it is a joint labor of love between God and us in his field, which is the world of people: both saved and lost.

Don't worry about election! Focus on the Great Commission and winning your friends, neighbors, co-workers, and people around the globe through your local church's ministry efforts.

Study #33: The freeloading Jews rejected his claim to be the Bread which came down from Heaven

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.3: Jesus Christ is the True Bread of God

SU Introduction: Jesus fed the hunger of a great crowd of people with five loaves of bread and 2 small fish

¶10: A great crowd of people came to Jesus because of his miracles (6:1-9)
¶10: Jesus created enough food to feed them from five loaves and 2 small fish (6:10-13)

SC Body: The claims of Jesus caused a separation of the chaff from the wheat among his followers

¶1U: Jesus escaped from the crowd of people and sent his disciples over the Sea of Galilee (6:14-21)
¶1C: Jesus encouraged the people to seek the true Bread of God rather than the free food of his miracles (6:22-23)
¶1C: Jesus revealed Himself as the true Bread of God to the people (6:34-40)
¶10: The Jews rejected his claim to be the Bread which came down from Heaven (6:41-46)
¶10: Jesus revealed Himself as the Source of Eternal Life through his coming sacrificial death on the cross (6:47-58)

SC Conclusion: The claims of Jesus caused many of his disciples to reject Him

¶1C: Many of his disciples were offended at his claims (6:59-65)
¶1C: Many of his disciples went back home, and walked no more with Jesus (6:66-71)

Comment: In the first paragraph, the Jews who had initially come to Jesus seeking his free bread and fish (but not Him) were presented instead with the truth about Him: He was the true Bread of God which came down from Heaven.

The Jews understood this reference, because they had learned it from childhood in their synagogues; and probably even memorized the stories about Moses and the children of Israel in the wilderness, with manna coming down from the sky twice a day until they entered into the Promised Land.

“And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, “What is it?”: for they did not know what it was. And Moses said to them, “This is the bread which Jehovah has given you to eat. This is the thing which Jehovah has commanded: ‘Every man gather of it according to his eating, an omer for every man, according to the number of your persons; every man take for them which are in his tents.’” And the children of Israel did so, and gathered: some more, and some less. And when they measured it with an omer, he that gathered much had nothing left over, and he that gathered little had no lack; they gathered every man according to his eating.” Exodus 16:14-18

“And the house of Israel called its name “Manna”; and it was like coriander seed, white; and its taste was like wafers made with honey.” Exodus 16:31

“And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil. 11:9And when the dew fell upon the camp in the night, the manna fell upon it.” Numbers 11:8-9

Jehovah sent manna from Heaven every day to provide food for his people as they traveled through the wilderness of Sinai for 40 years. It was food for their bodies.

Jesus came down from Heaven to provide food for their souls:

1) First of all, they needed his Divine blood to forgive their sins and put it away forever. The Blood of Jesus was shed on the cross for their sins and ours, so that we might receive his once-for-all-time Atonement for sins, and be protected from Satan and his demons by its Almighty divine power day by day.

2) Secondly, they needed his flesh, which was sacrificed on the cross and died in their place, so that they might have Everlasting Life (John 3:16). When we receive Christ as our Savior, we are “eating his flesh”, as it were. We are receiving the Finished Work of Jesus on the cross and applying that Finished Work to our own souls by faith: “Lord Jesus, I believe that you died on the cross for my sins; please come into my heart and save me!” This is what Jesus meant when he said, “Truly, truly, I say to you, unless you eat the flesh of the Son of man, and drink his blood, you have no Life in you. Whoso eats my flesh, and drinks my blood, has Eternal Life.”

3) Thirdly, after we have accepted Jesus Christ as our personal Savior from sin, we must continue to “eat his flesh and drink his blood”, figuratively speaking, all the days of our lives. Daily, we must call upon the Lord Jesus Christ and appropriate his forgiveness for our sins and failures to follow his will. We cannot live as a Christian on our own power and strength, or we will soon backslide into a life of sin and degradation.

Jesus made it clear that the Eternal Life that He was offering to the Jews was not physical sustenance, but spiritual: “This is that Bread which came down from Heaven; but not as your fathers ate manna, and are dead: he that eats of this Bread shall live into the Ages.”

But these Jews in particular were Lost, and did not know the one true God that they professed to believe in. They were religious, but still lost. The message that Jesus gave them fell on deaf ears and hard hearts. And they could not receive the Word of God, because “No man can come to me, unless the Father who has sent me draws him.”

In other words, the Holy Spirit (sent by the Father) must draw a sinner to Jesus, or there is no hope whatsoever of that sinner being saved. I was once spiritually dead in my sins. I was unable to receive spiritual truth. God did draw me to Himself over a long period of many years. I can recall as a teenager (maybe 12 or 13) riding my bicycle past a Baptist church not far from my home. I thought, I should go in there and talk to the pastor; but I didn’t. On my way back home, a deacon from that same church came by in his truck and offered to give me a lift home; and I accepted. But he did not give me the Gospel. I believe that God wanted him to witness to me, but he was probably worried that I would react badly; or he just didn’t know what to say. That opportunity came and went; and I didn’t have any more encounters with the Gospel that I remember until many years later.

I was handed a New Testament by a soul winner in Pensacola, Florida in 1980 as I walked out of the Navy base gate. I tried to read it, but it made no sense to me, so I gave up; but the Holy Spirit was still drawing me to Jesus. A couple of years later, another soul winner began sharing the Gospel with me on our Navy ship. It took many tracts, a book on prophecy, and several months of witnessing events, but finally I was ready to receive Christ and I was saved when I did so.

On the other hand, a large number of my friends from High School have died over the last 30-some years, and gone to Hell. Why did I get saved, and they did not? Only God knows.

I don’t think that we can say for certain that these Jews who later (in the conclusion) walked away from Jesus were never saved. It is entirely possible that God was continuing to work in their hearts and some of them were saved later under the ministry of the Apostles.

One thing that I believe we can say for certain is that Jesus presented this freeloading Jews with strong doctrines about Himself and his reason for coming to this earth. They were not ready to receive these truths, and so they departed from Him.

I believe that the first paragraph in this group presents clearly the “drawing” ministry of the Holy Spirit, although He is not mentioned directly. I also believe that the Holy Spirit draws “all men/mankind” to Jesus, because Jesus said, “And I, if I am lifted up from the earth, will draw all *men* unto me” (John 11:32).

“The Lord is not slack concerning the fulfillment of his promise (as some men count slackness); but is longsuffering toward us: not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9

“for this is good and acceptable in the sight of God our Savior, who desires all men to be saved, and to come into the knowledge of the Truth: for there is *only* one God, and one Mediator between God and men: the Man Christ Jesus; who gave himself a ransom for all mankind, to be testified in due time.” 1 Timothy 2:3-6

Everyone is drawn to Jesus by the Holy Spirit: some come to Jesus part of the Way, but turn back in unbelief. Some come right up to the point of being saved, but yet turn back and are never saved. Others come all the Way to Jesus and receive Him as their Lord and Savior; and produce fruit in the lives that demonstrates their repentance and faith in Jesus.

I do not believe that God elects some to be saved, and elects others to be Lost. The assumption is that God only draws those that He has elected to be saved. However, I have read numerous stories about sinners who heard the Gospel, were convicted of their need for Christ, and yet refused to repent and receive Christ for some reason; and then died in a freak accident/incident.

For example, a story is told about a young woman who came to church, and heard the Gospel preached; but after the service, she refused the offer of the pastor to pray with her to be saved; saying something like, “I am not ready to be saved.” She walked out to the street and was hit by a passing car and was killed right then and there. Evidently, the Holy Spirit had been drawing her to Christ! Yet, she was not saved. Clearly, she could have been saved, if she had repented and received Christ. I have heard a number of such stories that are told by evangelists and pastors.

So the headline Calvinist teaching that if you are drawn to Christ you will be saved is not true. I believe that all people: men, women, boys, and girls, are drawn to Christ. Some will come all the Way to Christ; but most will not, and will be lost. For reasons known only to God, they refused to utilize the Light that they were given and keep searching for the Truth. Instead, they turned back and were lost forever.

I also believe that there are certain individuals in the human race that are selected by God for a special calling: Abraham, Moses, David, John the Baptist, the Apostle Paul, and many others in the Bible, and even today. God filled John the Baptist with the Holy Spirit from his mother’s womb, as He also did Jeremiah. I believe that these individuals were drawn so powerfully that, essentially, they had no choice but to believe and be saved. These are people who were/are essential to God’s purpose in human history. God knows who they are; and we cannot know.

I also believe that there is another group of individuals in the human race (the vast majority) who are given a choice to believe and be saved, or be lost forever: They are all called to believe in Christ; yet many do not. God also knows who they are; and we cannot know.

I also believe that there is another group of individuals in the human race (probably small, but I don’t know), who are not called, and cannot be saved: Pharaoh king of Egypt in Exodus, Judas Iscariot, Hitler, and others. God also knows who they are; and we cannot know.

So my view of election is much different than Calvinism. I believe that every part of the Bible is true, and must be taken into account when trying to understand this difficult doctrine. The problem with Calvinism (no matter which type) is that it accepts part of the Bible, but rejects others. That doesn’t work.

As I stated in the last study, Christians need to be focused on evangelism rather than the doctrine of election, because that is our Great Commission. God knows who the elect are and that is all that matters. Our job is to sow the Gospel Seed, and let God make it grow in the hearts of those who hear/read it.

¶10: The Jews rejected his claim to be the Bread which came down from Heaven

U^{6:41}The Jews then murmured at him, because he said, “I am the Bread which came down from Heaven.”^{6:42}And they said, “Is not this Jesus, the son of Joseph; whose father and mother we know? How is it then that he says, ‘I came down from Heaven?’”^{6:43}Therefore Jesus answered and said to them, “Murmur not among yourselves.

C^{6:44}No man can come to me, unless the Father who has sent me draws him; and I will raise him up at the Last Day.

C^{6:45}“It is written in the Prophets, ‘And they shall all be taught of God.’ Therefore every man that has heard, and has learned of the Father, comes to me.

O^{6:46}Not that any man has seen the Father;

O except he who is of God, he has seen the Father.

Comment: The Golden Ratio design of the subparagraphs for paragraph 4 (the theme of which is the opposite of paragraph 5):

U The Jews were offended at the claim of Jesus to have come down from Heaven
C No man can come to Jesus, unless the Father draws him
C Every one that has heard and learned from the Father, comes to Jesus

O No man has seen the Father
O But Jesus has seen the Father

¶10: Jesus revealed Himself as the Source of Eternal Life through his coming sacrificial death on the cross

O^{6:47}Truly, truly, I say to you, he that believes on me has Everlasting Life. ^{6:48}I am that Bread of Life. ^{6:49}Your fathers ate manna in the wilderness, and are dead. ^{6:50}This is the Bread which comes down from Heaven, that a man may eat of it, and not die. ^{6:51}I am the Living Bread which came down from Heaven. If any man eats of this Bread, he shall live forever; and the Bread that I will give is my flesh, which I will give for the life of the world.”

O^{6:52}Therefore the Jews quarreled among themselves, saying, “How can this man give us *his* flesh to eat?””

C^{6:53}Then Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of man, and drink his blood, you have no Life in you. ^{6:54}Whoso eats my flesh, and drinks my blood, has Eternal Life; and I will raise him up at the Last Day. ^{6:55}for my flesh is food indeed, and my blood is drink indeed. ^{6:56}He that eats my flesh, and drinks my blood, remains in *fellowship with* me, and I in him.

C^{6:57}As the living Father has sent me, and I live by the Father, so he that eats me, even he shall live by me.

U^{6:58}This is that Bread which came down from Heaven; *but* not as your fathers ate manna, and are dead: he that eats of this Bread shall live into the Ages.”

Comment: The Golden Ratio design of the subparagraphs for paragraph 5 (the theme of which is the opposite of paragraph 4):

O Jesus claimed to be the Living Bread which came down from Heaven
O The Jews quarreled among themselves over this saying
C He that consumes the flesh and blood of Jesus remains in fellowship with Christ, and He in him
C As Jesus lived by the Father, so he that consumes Christ shall live by Him
U The Living Bread of God is spiritual food, not physical food

Study #34: The claims of Jesus caused many of his disciples to reject Him

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.3: Jesus Christ is the True Bread of God

§U Introduction: Jesus fed 5,000 men with free bread and fish

¶O: A great crowd of people came to Jesus because of his miracles (6:1-9)

¶O: Jesus created enough food to feed them from five loaves and 2 small fish (6:10-13)

§C Body: The claims of Jesus separated the false believers from the true among his followers

¶U: Jesus escaped from the crowd of people and sent his disciples over the Sea of Galilee (6:14-21)

¶C: Jesus encouraged the people to seek the true Bread of God rather than the free food of his miracles (6:22-23)

¶C: Jesus revealed Himself as the true Bread of God to the people (6:34-40)

¶O: The Jews rejected his claim to be the Bread which came down from Heaven (6:41-46)

¶O: Jesus revealed Himself as the Source of Eternal Life through his coming sacrificial death on the cross (6:47-58)

§C Conclusion: The claims of Jesus caused many of his disciples to reject Him

¶C: Many of his disciples were offended at his claims (6:59-65)

¶C: Many of his disciples went back, and only his Apostles continued to follow Him (6:66-71)

Comment: It is easy to forget, as we are studying through this Chapter that it is all the same series of events, one after the other. First came the miracle of the feeding of the 5,000 with 5 loaves of bread and 2 small fish; then Jesus escaped from the crowd who attempted to make Him King of Israel and sent his disciples over the sea. After they arrived on the other side, the crowd of freeloading Jews came looking for another handout from Him, but this time they received the pure Gospel of Jesus.

Now, suddenly, Jesus wasn't popular anymore! How sad that most people have no heart to receive the truth that can save their souls, but would rather focus only on what feeds their flesh. This is why most Bible-preaching churches are small in size; and it is also why the largest churches in America today are also the ones who tell people only what they want to hear: self-esteem, love of self, love of money, success, and worldly pride. They are not interested in a pastor who tells them that they are sinful and in need of the forgiveness that can only come through repentance and faith in the Finished Work of Christ on Calvary.

They love the free coffee and doughnuts, but don't you dare say anything that "makes them uncomfortable", or they will leave and take their tithes with them. Naturally, the fear of losing their big tithers manages to keep many pastors from saying anything that would offend their church members, as Jesus did here.

I hope that you can see the obvious parallel here: Jesus was a pastor of the first Assembly, or church. He had no church building: only fields, seashores, and the borrowed pulpits in the area synagogues. But He did have church members: his most faithful attenders were his Apostles, who traveled on foot with Him wherever Jesus went. His occasional attenders were these Jews of Galilee and the surrounding area, probably, who managed to show up whenever He was in their area, looking for free bread and fish. Some were sincere and true Believers in Christ, but most, it appears, were not.

You may recall from the previous studies on this Chapter in John that this event took place in the last year of Jesus' Life before his crucifixion. I believe that Jesus was deliberately trying to remove the "chaff" (the false believers) from the "wheat" (the true Believers) at this time. He knew that the way to do that was to preach strong doctrine that only a true Believer in Christ would be able to handle; and He clearly accomplished his mission, if that was his purpose.

It makes sense to me, because He knew that the end of his earthly ministry was near, and the time for reaching out to Israel was over: it was time to either believe in Christ or go away. In other words, it was time to choose.

Only one die-hard hypocrite and deceiver in the church of Jesus remained: Judas Iscariot. No doubt he still thought that there was some money in his future if he stayed with Jesus, so he hung on for a little longer, even though he was "a devil", in the words of Jesus Himself.

§C Conclusion: The claims of Jesus caused many of his disciples to reject Him

¶C: Many of his disciples were offended at his claims (6:59-65)

O⁶⁵⁹He said these things in the synagogue, as he taught in Capernaum,⁶⁶⁰ therefore many of his disciples, when they had heard *this*, said, "This is a difficult saying. Who can receive it?"

O⁶⁶¹When Jesus knew in himself that his disciples murmured at it, he said to them, "Does this cause you to stumble?⁶⁶² *What* if you were to see the Son of man ascend up where he was before?⁶⁶³ The Spirit is the One that gives life; the flesh cannot help. The words that I speak to you: *they* are Spirit, and *they* are Life.

C⁶⁶⁴But there are some of you that do not believe."

C For Jesus knew from the beginning who they were that did not believe, and who should betray him.

U⁶⁶⁵And he said, "Therefore I said to you, that no man can come to me, unless it was given to him by my Father."

Comment: The Golden Ratio design of the subparagraphs for paragraph 1 of the Conclusion (the theme of which complements paragraph 2):

O Many of his disciples could not receive his saying, because they were of the flesh

O The words of Jesus were Spirit and Life

C Some of them did not believe in Christ

C Jesus knew who did not believe and who would betray Him

U No man can come to Christ unless it was given him by the Father

These people stumbled at the words of Jesus, because they were Lost and without God: they did not know Jesus nor his Father, whom they professed to be their God.

The Spirit and the flesh cannot agree with one another, and are in constant war with each other.

"For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that you cannot do the things that you wish." Galatians 5:17

"Now the works of the flesh are evident, which are these: adultery, fornication, uncleanness, evil desires, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, reveling, and such like: of the which I tell you before, as I have also told you in time past, that they who practice such things shall not inherit the Kingdom of God. But the fruit of the Holy Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control: against such things there is no Law." Galatians 5:19-23

"Why do you not understand my speech? Even because you cannot hear my Word. You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and did not remain in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it. And because I tell you the truth, you do not believe me. Which of you convicts me of sin? And if I say the truth, why do you not believe me? He that is of God hears God's words; therefore you do not hear them, because you are not of God." John 8:43-47

¶C: Many of his disciples went back, and only his Apostles continued to follow Him (6:66-71)

O⁶⁶⁶From that *time* many of his disciples went back, and walked no more with him.

O⁶⁶⁷Then Jesus said to the twelve, "Will you also go away?"⁶⁶⁸ Then Simon Peter answered him, "Lord, to whom shall we go? You have the words of Eternal Life.⁶⁶⁹ And we believe and are sure that you are that Christ, the Son of the living God."

C⁶⁷⁰Jesus answered them, "Did I not choose you, the twelve?"

C But of you, one is a devil."

U⁶⁷¹He spoke of Judas Iscariot *the son* of Simon: for it was he that would betray him, being one of the twelve.

Comment: The Golden Ratio design of the subparagraphs for paragraph 2 of the Conclusion (the theme of which complements paragraph 1):

O Many of his disciples went back, and walked no more with him.

O Peter and the other Apostles remained faithful to Christ

C Jesus chose twelve Apostles

C But of them, one was a "devil"

U The "devil" among the Apostles was Judas Iscariot

Of course, Judas Iscariot was not a literal "devil"; but he was a child of the devil, in the sense that he was lost, and was one of the children of the devil:

"Little children, let no man deceive you; he that works righteousness is righteous, even as Jesus is righteous. He that continually sins is of the devil: for the devil sins from the beginning. The Son of God was manifested for this purpose, that he might destroy the works of the devil. Whosoever is born of God does not practice sin: for his Seed remains in him; and he cannot practice sin, because he is born of God. In this the children of God and the children of the devil are revealed: whosoever does not do righteous works is not of God..." 1 John 3:7-10

"But Elymas the sorcerer (for so is his name by translation) withstood them, seeking to turn away the deputy from the Faith. Then Saul (who also is called Paul), filled with the Holy Spirit, set his eyes on him, and said, "O full of all subtlety and all mischief, you son of the devil, enemy of all righteousness: will you not cease to pervert the right ways of the Lord?" Acts 3:8-10

And because Judas was a child of the devil, he was also under the control and influence of demons. Probably the Lord Jesus kept the demons of Judas away from him during the two or so years that they walked together; but when he went out to betray Jesus, "Satan entered into Judas..." (Luke 22:3)

Pastor, I hope that you don't have any "Judases" in your church; but it is always possible. I have personally known many false Christians since I was saved in 1982. They always appear to be very religious on the outside, but they are false on the inside; and sooner or later, their true character will reveal itself. Some of them can be saved, because they do not realize that they are lost; and their unbelief is only from ignorance of the Truth. But some are just like Judas, and they will never be saved.

My advice is to preach the Word of God without compromise, no matter if you lose some of your church members, and even if they are big tithers, because it just isn't worth it to keep them around. They are snakes and serpents in the House of God, and they need to be removed, for the spiritual safety and blessing of the true Believers in your church. You are better off following the path of Jesus, as in this Chapter, rather than the path of the popular preachers on TV, because in the end, God will reward you for your faithfulness; and his reward is all that truly matters, after it is all said and done.

CHAPTER 1.4: THE PEOPLE WERE DIVIDED OVER JESUS CHRIST

Study #35: Many were in doubt about the claims of Jesus Christ

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.4: The people were divided over Jesus Christ

§U Introduction: Many were in doubt about the claims of Jesus Christ

¶O: The half-brothers of Jesus did not believe in Him (7:1 - 8)

¶O: The people were in dispute over the claims of Jesus Christ (7:9 - 13)

§C Body: Jesus caused divisions among the people at the Feast of Tabernacles

¶O: The people were puzzled over how Jesus knew so much about the Law (7:14 - 18)

¶O: Jesus instructed the people about the Law of Moses and circumcision (7:19 - 24)

¶C: The boldness of Jesus led the people to suspect that their leaders knew who Jesus really was (7:25 - 27)

¶C: Jesus boldly proclaimed his Divine origin to the people (7:28 - 30)

¶U: Jesus warned the people that He would not be with them much longer (7:31 - 36)

§C Conclusion: The people and the Sanhedrin council were divided over the claims of Jesus Christ

¶C: The people were divided over the claims of Jesus Christ (7:37 - 44)

¶C: The Sanhedrin council was divided over the claims of Jesus Christ (7:45 - 53)

Comment: Chapter 1.2 was a series of events that occurred over a few days at most, probably two.

Chapter 1.3 is another series of events in the Life of Jesus that occurred over not more than a few days at most; and it centers on the Jewish Feast of Tabernacles (also known as Booths or Sukkot), which occurs on the 15th of the Hebrew month Tishri. This is the seventh month on the Hebrew calendar and usually occurs in late September to mid-October.

As you can see by the outline above, most of the content of the Chapter is about Jesus and his preaching to the Jews during the Feast. He was still reaching out to the Jews to believe in Him, even though during this time period He was also moving toward establishment of his first Assembly/church with his Apostles as his first church members and future leaders-in-training. But the window of time for the Jewish people to trust in their Messiah while He was still among them was rapidly closing.

A common theme in this Chapter is the confusion, doubt, and sometimes, faith and belief, in the minds of the Jewish people toward the claims of Jesus about Himself.

Isn't it the same today? The minds of people are confused about Jesus because we are born into this world without any knowledge of the one true God. In our deepest conscience, we know that a God must exist; but because of the sin of Adam which was passed down to us through our parents, the sky is like it is full of heavy clouds when we try to look into Heaven and imagine what God is really like. The heavy clouds, as it were, are our sins that we have committed against God since we came to the age of accountability.

“Now we know that whatsoever things the Law says, it says to them who are under the Law, so that every mouth may be shut, and all the world may become guilty before God; therefore by the works of the Law no flesh shall be justified in his sight: for by the Law is the knowledge of sin.” Romans 3:19-20

Without God's intervention into this world through his inspired Word, the Holy Bible; and without God coming down to Earth in the Person of his Son Jesus Christ to reveal Himself to us through his sinless life and sacrifice for us on the cross of Calvary, we would have no clue what God is, what He wants from us, where we are going after death, and so on.

“And you, being dead in trespasses and sins; in which in time past you walked according to the course of this Age, according to the prince of the power of the air, the spirit that now works in the children of disobedience; among whom also we all had our conduct in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” Ephesians 2:1-3

So, when God the Son came down to Earth and revealed Himself to his people the Jews, they were confused and divided among themselves, just as we were when we were first confronted with the Gospel of Jesus.

The questions are usually very similar: Who is God? What is his Name? Who is Jesus? What is the meaning of the Gospel?

The answers to these questions and much, much more is found in the precious Word of God.

§U Introduction: Many were in doubt about the claims of Jesus Christ

¶O: The half-brothers of Jesus did not believe in Him

U ^{7:1}After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews wanted to kill him.

C ^{7:2}Now the Jews' Feast of Tabernacles was near; ^{7:3}therefore his brothers said to him, “Depart from here, and go into Judea, that your disciples also may see the works that you do: ^{7:4}for no man does anything in secret, and he himself seeks to be known openly. If you do these things, show yourself to the world.” ^{7:5}For neither did his brothers believe in him.

C ^{7:6}Then Jesus said to them, “My time has not yet come; but your time is always ready. ^{7:7}The world cannot hate you; but me it hates, because I testify of it, that its works are evil.

O ^{7:8}You go up to this feast.

O I will not go up yet to this feast: for my time has not yet fully come.”

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1:

U Jesus walked in Galilee

C His half-brothers urged Jesus to go into Judea because of their unbelief

C Jesus rebuked their unbelief

O Jesus told them to go up to the Feast

O Jesus would not go up yet to the Feast

The New International Version translation mangles John 7:8 badly:

“You go to the festival. I am not going up to this festival, because my time has not yet fully come.” Note: John 7:8 Some manuscripts “not yet”

The NIV bases its translation upon the Critical texts of Aleph and B. The note added to this passage in the NIV says “Some manuscripts “not yet.” This is a reference to the Traditional Received Text, which does include “yet” after “not”.

Why is this important? Because if the Critical text is correct, then Jesus lied to his half-brothers. It makes it appear that Jesus lied and said, “I am not going up to this festival”, and then immediately afterward did just that. This is obviously a serious error. Jesus never sinned about anything. He is the Way, the Truth, and the Life: no man comes to the Father, but by Him (John 14:6).

The Greek Received Text includes, correctly, “yet”, so that Jesus was really saying to his half-brothers, “I am not going up yet to this festival...” Which left Jesus the option of going later. So clearly, the Critical text contains a serious error in its text. If there is one error, then there must be many more; and such is exactly the case. I will discuss this issue in more detail in later studies.

My position is that the Greek Received Text is the true, preserved Word of God for the Greek language portion of the Bible in our day. There are literally thousands of similar textual and theological errors in the Critical texts, which are a group of Greek manuscripts which descend from the Sinaiticus and Vaticanus (Aleph and B, respectively) Greek manuscripts. I do not refer to them in any way in my Bible versions, because they are not the true witnesses of the Greek text of the Bible. They are polluted and unreliable.

Here is a link to a deeper discussion of this issue on my website: <http://www.phibible.org/info/CriticalTexts/CriticalTexts.html>

¶O: The people were in dispute over the claims of Jesus Christ

O ^{7:9}When he had said these words to them, he remained in Galilee.

O ^{7:10}But when his brothers went up, then he also went up to the feast; not openly, but as it were secretly.

C ^{7:11}Then the Jews sought him at the feast, and said, “Where is he?”

C ^{7:12}And there was much murmuring among the people concerning him: for some said, “He is a good man”; others said, “No, but he deceives the people.”

U ^{7:13}Nevertheless no man spoke openly of him for fear of the Jews.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 2:

O When he had said these words to them, he remained in Galilee

O But when his brothers went up, then he also went up to the feast

C The Jews looked for Jesus at the Feast

C The people murmured among themselves about Jesus

U But no man spoke openly about Jesus for fear of the Jews

So the common theme of both paragraphs of the Introduction is unbelief and division over the claims of Jesus Christ to be the Messiah. In the first paragraph, it is the half-brothers of Christ; and in the second paragraph, it is the people in Jerusalem who were attending the Feast of Tabernacles. So the themes of each paragraph are opposed to each other. Also, their sub-paragraph patterns oppose each other, in agreement with the themes.

Study #36: The people were puzzled how Jesus knew so much about the Law without formal preparation

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<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.4: The people were divided over Jesus Christ

SU Introduction: Many were in doubt about the claims of Jesus Christ

¶O: The half-brothers of Jesus did not believe in Him (7:1 - 8)
¶O: The people were in dispute over the claims of Jesus Christ (7:9 - 13)

SC Body: Jesus caused divisions among the people at the Feast of Tabernacles

¶O: The people were puzzled over how Jesus knew so much about the Law (7:14 - 18)
¶O: Jesus instructed the people about the Law of Moses and circumcision (7:19 - 24)

¶C: The boldness of Jesus led the people to suspect that their leaders knew who Jesus really was (7:25 - 27)
¶C: Jesus boldly proclaimed his Divine origin to the people (7:28 - 30)
¶U: Jesus warned the people that He would not be with them much longer (7:31 - 36)

SC Conclusion: The people and the Sanhedrin council were divided over the claims of Jesus Christ

¶C: The people were divided over the claims of Jesus Christ (7:37 - 44)
¶C: The Sanhedrin council was divided over the claims of Jesus Christ (7:45 - 53)

Comment: Remember from previous studies that the Golden Ratio paragraph pattern for the Chapters in every Book in the Body Section goes like this:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU ←-----

Chapter 1.5: UCCOO

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 1.4, so the paragraph pattern for the Body Section is OOCUU, which we will see is exactly the case. This study will cover the first two paragraphs with the OO pattern; which means that their themes and internal Golden Ratio designs oppose each other.

SC Body: Jesus caused divisions among the people at the Feast of Tabernacles

¶O: The people were puzzled over how Jesus knew so much about the Law

U^{7:14}Now about the middle of the feast Jesus went up into the Temple, and taught. ^{7:15}And the Jews marveled, saying, "How does this man know letters, having never studied?"

C^{7:16}Jesus answered them, and said, "My doctrine is not mine, but his that sent me.

C^{7:17}If any man wants to do his will, he shall know of the doctrine, whether it is of God, or *whether* I speak of myself.

O^{7:18}He that speaks of himself seeks his own glory;

O but he that seeks the glory of him that sent him, the same is true, and no unrighteousness is in him.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1:

U The people marveled that Jesus could teach, even though he never attended formal theological training

C The doctrines of Jesus came from God the Father

C Anyone who wants to do the will of God will know whether the doctrines of Jesus are from God or not

O He that speaks of himself seeks his own glory

O But he that seeks the glory of him that sent him, the same is true

The people could not understand how Jesus knew so much about the Law; and yet He had never attended the seminaries of their day. The answer is that Jesus gave the Law to Moses on Mount Sinai! He is the Word of God, so Jesus didn't need to study under the rabbis of that day. He was THE Authority on the Law of Moses.

That doesn't mean that we can do the same thing. If you are called to preach, then you are called to prepare. Go to a solid, Independent, Fundamental Baptist Bible college and get yourself grounded in the doctrines of the Word of God by faithful men with long and fruitful experience in serving the Lord Jesus Christ. Otherwise, you will be as dangerous as a kid with matches in a forest; you can easily set the forest on fire, but not much else. You will do much more harm than good without a solid foundation in God's Holy Word.

Remember that the theme of this Chapter is "The people were divided over Jesus Christ." These two paragraphs are the "OO" part of the OO CCU Golden Ratio design of the Body Section; therefore the content is related to the CCU part, but only distantly. That characteristic is very clear in these two paragraphs with their internal Golden Ratio designs.

John 7:17 is a passage that is often quoted by Believers: "If any man wants to do his will, he shall know of the doctrine, whether it is of God, or whether I speak of myself"

The interpretation that is often applied is, "If I want to do the will of God, I will know of a doctrine, whether it is of God, or not." In other words, I'm a new Believer and I'm listening to some TV preacher. If I want to do God's will, will I automatically know whether the doctrine that is being taught by that preacher is of God or not?

I'm not so sure that we can apply this passage to us in that way. I believe that, over time and with much independent study of the Word, combined with a heart that wants to know the Lord and his will no matter the cost, we can discern whether a doctrine is of God or not. But I do not believe that that kind of understanding comes "automatically", as if we have received some kind of message from Heaven without the necessary Biblical preparation.

Multitudes of sincere Believers are being led astray every single day by slick-talking preachers on TV with big grins (a big grin is almost a sure sign that the man is a shyster and a con man). I'm thinking especially of Joel Osteen, the false prophet with a big grin and a soothing message of encouragement. Sounds good, but what about sin? What about repentance from sin? You need more than a feel-good message to be a man of God:

"Because with lies you have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life; therefore you shall not see vanity, nor divine divinations any longer: for I will deliver my people out of your hand; and you shall know that I am Jehovah." Ezekiel 13:22-23

But Osteen is but one of many thousands of false prophets preaching the Prosperity Gospel, which is not the Gospel of Jesus Christ:

"Beloved, do not think it strange concerning the fiery trial which is to test you, as though some strange thing happened to you; but rejoice, inasmuch as you are partakers of Christ's sufferings, that, when his glory shall be revealed, you may be glad also with overwhelming joy. If you are reproached for the Name of Christ, happy are you: for the Spirit of glory and of God rests upon you; on their part he is blasphemed; but on your part he is glorified." 1 Peter 4:12-14

"I marvel that you so quickly removed yourself from him that called you in the grace of Christ into a different gospel; which is a false gospel; but there are some that trouble you, and would pervert the true Gospel of Christ. But though we, or even an angel from Heaven, preach any other gospel to you than that which we have already preached to you, let him be accursed. As we said before, so now I say again, if any man preaches any other gospel to you than that which you have already received from us, let him be accursed." Galatians 1:6-9

¶O: Jesus instructed the people about the Law of Moses and circumcision

O^{7:19}Did not Moses give you the Law? And yet none of you keeps the Law. Why do you go about to kill me?"

O^{7:20}The people answered and said, "You have a demon. Who is going about to kill you?"

C^{7:21}Jesus answered and said to them, "I have done one work, and you all marvel.

C^{7:22}Moses therefore gave you circumcision (not because it is of Moses, but of the fathers), and you on the Sabbath day circumcise a man. ^{7:23}If a man on the Sabbath day receives circumcision, so that the Law of Moses would not be broken, are you angry at me, because I have made a man completely whole on the Sabbath day?

U^{7:24}Judge not according to the appearance, but judge righteous judgment."

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 2:

O Jesus accused the people of wanting to kill Him

O The people accused Jesus of lying and having a demon

C The people marveled at the work of Jesus

C The people who circumcised a man on the Sabbath should not be angry at Jesus for healing a man on the Sabbath

U Judge not according to the appearance, but judge righteous judgment

Jesus pointed out that the people were not thinking clearly and consistently, because they circumcised men on the Sabbath day, which was an act which caused pain and suffering to the receiver of the circumcision; but they became angry when Jesus healed people on the Sabbath day, making them whole, which removed their pain and suffering.

"Righteous judgment" would say, "Making people physically whole and making them feel better is surely a good thing to do on the Sabbath, not a bad thing." Doing good to your neighbor is something that God commands in the Law of Moses, which is a point that Jesus made frequently in his confrontations with the Pharisees when He healed someone on the Sabbath day.

"And, behold, there was a certain man before him, which had edema; and Jesus answering spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath day?" And they held their peace. And he took and healed him, and let him go; and he answered them, saying, "Which of you shall have a donkey or an ox fallen into a pit, and will not immediately pull him out on the Sabbath day?" And they could not answer him again to these things." Luke 14:3-6

I find the last quote of Jesus very interesting as well: "Judge not according to the appearance, but judge righteous judgment." Do you see that? Jesus told us to judge! But, importantly, He said, "Judge righteous judgment", and "not according to the appearance." That takes a strong knowledge of the Word of God to be able to do that. It is very easy to jump to a conclusion about someone or something; and we have all done it at one time or another: We see a young man with his jeans pulled down over his backside, and we probably think, "X, Y, and Z." We see a man in a business suit, all pressed and looking sharp, and we will probably think, "This man is happy, prosperous, and going places." But the reality in his heart may be just the opposite. He may be about to jump off a building to his death, because he lost millions in the stock market.

We can't see what's going on in their hearts, so we need to be careful in our evaluations of individuals. This is what Jesus means: "Judge not according to the appearance, but judge righteous judgment."

The next time that you hear someone quote the saying of Jesus in the Sermon on the Mount: "Judge not, lest you be judged", remind them of this passage from John: "Judge not according to the appearance, but judge righteous judgment." Context is very important, and all of the Bible is the Word of God, not just the parts that we select from the Bible to support our pet theories.

In Matthew, Jesus was condemning judgmentalism and fault-finding, which is exactly what He said in the first half of this passage: "Judge not according to the appearance." The part which Jesus said in a different way in the Sermon on the Mount was the second half: "But judge righteous judgment":

"Judge not, that you be not judged: for with what judgment you judge, you shall be judged; and with what measure you use, it shall be measured to you again. And why do you behold the speck that is in your brother's eye, but consider not the log that is in your own eye? Or how will you say to your brother, 'Let me pull the speck out of your eye'; and, behold, a log is in your own eye? You hypocrite, first cast the beam out of your own eye, and then shall you see clearly to cast the speck out of your brother's eye." Matthew 7:1-5

Judging "righteous judgment" is what Jesus was teaching in the text about looking for specks in your neighbor's eye, but ignoring the log in your own eye. So both passages agree and teach the same thing; which makes sense, because both passages are the words of the Lord Jesus Christ: the Way, the Truth, and the Life (John 14:6).

The Word of God always gives us the Truth, so we can rely upon it to give us God's viewpoint on homosexuality, abortion, the death penalty, immoral behavior such as fornication and adultery, and a great many issues of our day. When someone tells us that we should not judge someone for the sin of homosexuality or living in sin with a person of the opposite sex, they are wrong, because the Bible speaks clearly on these issues; and we cannot say that they are not sin, when the Bible clearly states that they are sin.

We should and must judge with Biblical ("righteous") judgment, but not according to the outward appearance.

Study #37: Jesus caused divisions among the people at the Feast of Tabernacles

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Chapter 1.4: The people were divided over Jesus Christ

§U Introduction: Many were in doubt about the claims of Jesus Christ

¶O: The half-brothers of Jesus did not believe in Him (7:1 - 8)

¶O: The people were in dispute over the claims of Jesus Christ (7:9 - 13)

§C Body: Jesus caused divisions among the people at the Feast of Tabernacles

¶O: The people were puzzled over how Jesus knew so much about the Law (7:14 - 18)

¶O: Jesus instructed the people about the Law of Moses and circumcision (7:19 - 24)

¶C: The boldness of Jesus led the people to suspect that their leaders knew who Jesus really was (7:25 - 27)

¶C: Jesus boldly proclaimed his Divine origin to the people (7:28 - 30)

¶U: Jesus warned the people that He would not be with them much longer (7:31 - 36)

§C Conclusion: The people and the Sanhedrin council were divided over the claims of Jesus Christ

¶C: The people were divided over the claims of Jesus Christ (7:37 - 44)

¶C: The Sanhedrin council was divided over the claims of Jesus Christ (7:45 - 53)

Comment: Recall that the theme of this Chapter is “The people were divided over Jesus Christ.” The text highlights the controversial nature of the ministry of Christ among the average person in the crowds at the Temple.

This event occurred during the Feast of Tabernacles, which was one of the most important Feasts of Israel; so there could have been way more than a million Jews in attendance at the Feast in Jerusalem, not counting strangers and Roman occupation troops. There must have been huge crowds just standing around, waiting for Jesus to speak. They knew that He would probably be there, so they were eager to hear Him, even if they did not believe in Him.

The text in this Chapter is so little, that I will cover the three remaining paragraphs in the Body Section in this study. The text in each sub-paragraph is also so short, that I will omit the added restatement of the Golden Ratio design for each paragraph, because it is so obvious.

¶C: The boldness of Jesus led the people to suspect that their leaders knew who Jesus really was

U^{7:25}Then some of them of Jerusalem said, “Is not this he, whom they seek to kill?

C^{7:26}But, look, he speaks boldly, and they say nothing to him.

C Do the rulers know indeed that this is the true Christ?

O^{7:27}Nevertheless we know this man where he is from;

O but when Christ comes, no man knows where he is from.”

Comment: Remember that the Body Section of this Chapter has the OOCU Golden Ratio design. These three paragraphs have the CCU design, so this paragraph and the next one complement each other in their themes: both of which rotate around the boldness of Jesus in speaking to the great crowds of people in spite of the fact that everyone knew that the chief priests wanted to kill Jesus.

The boldness of Jesus in the face of so much danger led the people to suspect that their leaders knew the truth about Jesus, that He really was the Messiah; otherwise, why not just arrest Him and get it over with?

¶C: Jesus boldly proclaimed his Divine origin to the people

U^{7:28}Then Jesus cried in the Temple as he taught, saying, “You both know me, and you know where I am from!

C And I have not come of myself, but he that sent me is true, whom you do not know.

C^{7:29}But I know him: for I am from him; and he has sent me.”

O^{7:30}Then they wanted to arrest him;

O but no man laid hands on him, because his hour had not yet come.

Comment: Jesus had to cry loudly, because there were so many people; and He had no amplifier or loudspeakers, so He had to shout as loud as possible. He was not ashamed to tell the truth about Himself: “I am from Him; and He has sent me.”

¶U: Jesus warned the people that He would not be with them much longer

O^{7:31}And many of the people believed on him, and said, “When Christ comes, will he do more miracles than these which this man has done?”

O^{7:32}The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to arrest him.

C^{7:33}Then Jesus said to them, “Yet a little while am I with you, and then I go to him that sent me.

C^{7:34}You shall seek me, and shall not find me; and where I am, there you cannot come.”

U^{7:35}Then the Jews said among themselves, “Where will he go, that we shall not find him? Will he go to the dispersed among the Gentiles, and teach the Gentiles?”^{7:36}What manner of saying is this that he said, “You shall seek me, and shall not find me; and where I am, there you cannot come?”

Comment: The people were spiritually blind and could not receive the truth. But later, when the Apostles, such as Peter, Stephen, and others preached to the people after the Resurrection and Ascension, thousands of Jews were saved, and became born-again Christians. But even those thousands in the Book of Acts which were saved were too few to save the nation of Israel from the coming destruction of Jerusalem and the Temple in 70 A.D.

I hope that you noticed the Golden Ratio design of each paragraph:

UCCOO - Complementary

UCCOO - Complementary

OOCUU - Unique

From previous studies, you may also recall that this event occurred in the last 7 months or so before the Passover Feast, when Jesus was crucified, and later rose from the dead. Even in that late hour, Jesus was still reaching out to the people, trying to win as many souls as possible before He ran out of time.

Jesus said, “I must work the works of him that sent me, while it is day; the night is coming, when no man can work.” John 9:4

I try and keep this passage in mind often, because the saying is still true, for each one of us, especially if you are saved and know the Lord: “the night is coming, when no man can work.” Are you busy for the Lord? Or are you wasting your life on things that don’t matter? Every day and every hour of our lives will be judged for our future reward.

I am not working to go to Heaven, because I’m already going to Heaven, because I have received the Lord Jesus Christ as my personal Savior, on or about August 31, 1982. That part is already settled.

But I am working for my reward, because that is the only thing that will remain of this life, outside of the souls that God enables me to win to Himself, and the blessed fruit of this ministry.

Just to be clear, no one can earn their salvation by good works: “For by grace you have been permanently saved through faith; and that faith is not out of yourselves: it is the gift of God; not of our own works, lest any man should boast” (Ephesians 2:8-9). But the Believer in Jesus does earn a reward for his/her service for Him, if the Lord sees that it was done in truth and for Him: “Now if any man builds upon this foundation with gold, silver, precious stones, wood, hay, or stubble: every man’s work shall be made manifest: for the Day of Judgment shall declare it, because it shall be revealed by fire. And the fire shall test every man’s work of what sort it is: if any man’s work remains which he has built on it, he shall receive a reward; if any man’s work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.” (1 Corinthians 3:12-15)

The same is true for you, if you have been born again by faith in the Finished Work of Christ on the cross. Give your life to Jesus, and let Him have total control. My old preacher used to say, “You will trip over happiness doing the will of God.” Amen and amen.

Study #38: The people and the Sanhedrin council were divided over the claims of Jesus Christ

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Chapter 1.4: The people were divided over Jesus Christ

§U Introduction: Many were in doubt about the claims of Jesus Christ

¶O: The half-brothers of Jesus did not believe in Him (7:1 - 8)

¶O: The people were in dispute over the claims of Jesus Christ (7:9 - 13)

§C Body: Jesus caused divisions among the people at the Feast of Tabernacles

¶O: The people were puzzled over how Jesus knew so much about the Law (7:14 - 18)

¶O: Jesus instructed the people about the Law of Moses and circumcision (7:19 - 24)

¶C: The boldness of Jesus led the people to suspect that their leaders knew who Jesus really was (7:25 - 27)

¶C: Jesus boldly proclaimed his Divine origin to the people (7:28 - 30)

¶U: Jesus warned the people that He would not be with them much longer (7:31 - 36)

§C Conclusion: The people and the Sanhedrin council were divided over the claims of Jesus Christ

¶C: The people were divided over the claims of Jesus Christ (7:37 - 44)

¶C: The Sanhedrin council was divided over the claims of Jesus Christ (7:45 - 53)

Comment: This Chapter illustrates a principle that is seen in all of the Apostle John's inspired writings: the themes are very simple and down-to-earth, and profound at the same time. Recall the Golden Ratio outline of John from the start of this series of studies:

Book 4.3: Jesus Christ preached the Gospel to individual Jews (John)

C Part 1: Jesus Christ revealed himself as the Way of Eternal Life to Israel

U Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

C Chapter 1.2: Jesus Christ is the True Savior of the world

C Chapter 1.3: Jesus Christ is the True Bread of God

O Chapter 1.4: The people were divided over Jesus Christ

O Chapter 1.5: The people blasphemed Jesus Christ

C Part 2: Jesus Christ revealed himself as the Center of Life to his disciples

U Chapter 2.1: The Jews rejected the many miracles of Jesus Christ

C Chapter 2.2: Jesus Christ is the Way, the Truth, and the Life

C Chapter 2.3: Jesus Christ is the True Vine of Life

O Chapter 2.4: The King of the Jews was crucified

O Chapter 2.5: The Lord of Life was raised from the dead

Do you see how simple these concepts are? Even a young child can understand them, except perhaps the first Chapter, which has some very strong theology about the Trinity, Christology, Soteriology and more. Even so, those concepts are stated plainly and in simple terms.

The text of the Gospel of John overall is very easy reading, which is why it is often handed out in booklets along with the letter to the Romans, separate from the rest of the Bible.

So it is with Chapter 1.4: "The people were divided over Jesus Christ." This theme was illustrated by the visit of the Lord Jesus to Jerusalem on the occasion of the Feast of Tabernacles during his last year before his crucifixion and resurrection.

In the Conclusion to this Chapter, we will see the divisions among the people again after Jesus cried among the massive crowds: "If any man thirsts, let him come to me, and drink! He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water." Some of the people believed, and others still had questions, specifically about his origins.

Remember that the Gospels of Matthew and Luke tell us that Jesus was indeed born in Bethlehem of Judea, as was prophesied of the Messiah by the Prophets of the Old Covenant. But God the Father providentially moved Jesus, Mary, and Joseph to live in Nazareth instead of Bethlehem. So the people were apparently not aware of the real place of his birth, but only knew of his hometown, Nazareth.

Why would God deliberately place a stumblingblock in front of the Jews that would make it harder to believe in Jesus Christ? I believe that the reason is that God wants us to believe in his Son by faith, in spite of what others might say, or in spite of what the circumstances seem to say in opposition to Christ. God wants us to overcome the obstacles between us and full faith in the Lord Jesus Christ by faith. The Scriptures promise that this overcoming faith will be rewarded by God.

This process has a way of separating the chaff from the wheat, as it were. Those who want to be saved will overcome the obstacles between them and Christ and be saved by faith; and those who do not want to be saved will stumble at the obstacles and not be saved.

The same process works for those who have been saved and are in the Kingdom of God: those who overcome the obstacles between them and Christ by faith will go onward and upward to greater heights of faith and blessing; and their obedience will be greatly rewarded at the Judgment Seat of Christ.

But those Believers who stumble at the obstacles between them and Christ, and fall back into worldly habits and ways of thinking will receive little reward in Heaven. Their reward will be according to how well they have overcome the opposition of the world, the flesh, and the devil by faith, and followed Jesus.

We see this principle over and over again in the Word of God:

O Now faith is the substance of things hoped for, the evidence of things not seen:^{11:2} for by it the elders obtained a good testimony.

O^{11:9} Through faith we understand that the Ages were framed by the *spoken* Word of God, so that things which are seen were not made by things that are visible.

C^{11:34} By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead still speaks.

C^{11:5} By faith Enoch was translated, so that he would not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

U^{11:3} But without faith *it is impossible to please him: for the one coming to God must believe that he exists; and that he is a rewarder of them that eagerly seek him.*

§C Conclusion: The people and the Sanhedrin council were divided over the claims of Jesus Christ

¶C: The people were divided over the claims of Jesus Christ (7:37 - 43)

O^{7:37} In the last day, that great *day* of the feast, Jesus stood and cried, saying, "If any man thirsts, let him come to me, and drink!"^{7:38} He that believes on me, as the Scripture has said, out of his belly shall flow rivers of living water."

O^{7:39} But he spoke this of the *Holy Spirit*, whom they that believe on him would receive: for the Holy Spirit was not yet *given*, because Jesus had not yet been glorified.

C^{7:40} Therefore many of the people, when they heard this saying, said, "Truly this is the Prophet."^{7:41} Others said, "This is the Christ."

C But some said, "Shall Christ come out of Galilee?"^{7:42} Has not the Scripture said that Christ comes of the seed of David, and out of the town of Bethlehem, where David was?"

U^{7:43} So there was a division among the people because of him.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1:

O Jesus called the people to come to Him and receive his Living water by faith now

O But He spoke of the Spirit that Believers would receive later after his resurrection

C Some of the people believed in Jesus

C Some of the people had doubts about his origins

U So there was a division among the people because of Him

¶C: The Sanhedrin council was divided over the claims of Jesus Christ (7:44 - 53)

O^{7:44} And some of them would have arrested him;

O but no man laid hands on him.

C^{7:45} Then the officers came to the chief priests and Pharisees; and they said to them, "Why have you not brought him?"^{7:46} The officers answered, "No man ever spoke like this man."^{7:47} Then the Pharisees answered them, "Are you also deceived?"^{7:48} Have any of the rulers or of the Pharisees believed on him?"^{7:49} But these people who do not know the Law are cursed."

C^{7:50} Nicodemus says to them (he that came to Jesus by night, being one of them),^{7:51} "Does our Law judge *any* man, before it hears him, and knows what he does?"^{7:52} They answered and said to him, "Are you also of Galilee? Search *the Scriptures* and look: for out of Galilee arises no Prophet."

U^{7:53} And every man went to his own house.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 2:

O Some of them would have arrested Him

O But no man laid hands on Him

C The officers were rebuked by the Pharisees for not arresting Jesus

C Nicodemus was rebuked by the Pharisees for defending Jesus

U Every man went to his own house

Study #39: Is John 8: 1-11 genuine Scripture?

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.5: The people blasphemed Jesus Christ

§U **Introduction: The Jews tried to snare Jesus with the Law of Moses, but failed**
 ¶O: Jesus was teaching in the Temple when they brought an adulterer to Him to be stoned (8:1 - 6)
 ¶O: Jesus had mercy on the woman and commanded her to sin no more (8:7 - 11)

§C **Body: Most of the Jews were blind to who Jesus really was**
 ¶U: Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (8:12 - 27)
 ¶C: Jesus encouraged those who believed on Him to continue in his Word (8:28 - 42)
 ¶C: Jesus condemned those who rejected his Word as children of the devil (8:43 - 59)
 ¶O: Jesus gave sight to a man that was born blind (9:1 - 17)
 ¶O: The blind man was expelled from the synagogue for defending Jesus (9:18 - 34)

§C **Conclusion: The many false shepherds and the one Good Shepherd**
 ¶C: The elect sheep of God did not follow the many false shepherds (9:35 - 10:6)
 ¶C: Jesus is the one Good Shepherd who gave his life for the sheep (10:7 - 21)

John 8:1-11 (according to the old Traditional Chapter and verse system) is one of the most controversial texts in the entire Bible. If you are familiar with the controversy between the Critical texts of Aleph and B (Sinaiticus and Vaticanus, respectively) and the Textus Receptus/“Received Text”, then you are probably well prepared for this discussion.

If not, here is a very short primer: The Greek Critical texts of Aleph and B omit this text from their manuscripts, and the Textus Receptus includes it. The same is true for Mark 16:9-20 (the resurrection account of Jesus in the Gospel of Mark). Opponents of the Critical Texts point to these “holes” in the Aleph and B manuscripts as evidence that the “editors” of these manuscripts were more than mere editors, but were actively removing words, phrases, sentences, and even large sections of the Bible text from the Bible.

The overall evidence of all these changes to the Received Text seems to point to an Arian belief system in the hearts of those “editors”, who seemed to want to remove evidence from the Greek part of the Bible that Jesus Christ was God. Various forms of Arianism are popularly practiced today by cults such as the so-called “Jehovah’s Witnesses”.

If the missing words, phrases, sentences, and even whole sections of the Bible such as John 8:1-11 and Mark 16:9-20 were random in nature, then the errors could be attributed to simple human errors in transcription from one manuscript to another in copying. This is something that all book authors and speakers can understand well, because it happens a lot.

But the problem with the missing texts in the Critical Text manuscripts is much more than random errors: there is clear evidence that the changes were deliberate attempts to remove evidence of the Deity of Christ from the Bible. I will not attempt to prove that in this study, because it goes beyond the scope and space available for this study. I will only cite a few texts here for the record:

“And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles, believed on in the world, and carried up [to Heaven] in glory.” 1 Timothy 3:16. The Critical texts change “God” to “He”.

Mark 1:1 “The beginning of the gospel of Jesus Christ, the Son of God.” The Critical texts remove “the Son of God.”

John 9:35: “Jesus heard that they had cast him out; and when he had found him, he said unto him, ‘Dost thou believe on the Son of God?’” The Critical texts change it to “Son of man”.

1 Corinthians 15:47: “The first man is of the earth, earthy; the second man is the Lord from heaven.” Critical texts change it to “The first man was from the dust of the earth, the second man from heaven” (omits “the Lord”).

There are literally thousands of differences, small and large, between the Textus Receptus and the Critical Texts. The text we are studying today is completely removed from the Critical texts. Why would anyone want to remove it from the Bible? It contains no explicit mention of the Deity of Christ (although it does infer it indirectly), so why did this happen?

The criticism of this passage that I have read seems to always focus on the way that it stands out from the rest of the Bible in portraying Jesus as doing something that was contrary to the Law of Moses or just plain different than the rest of the Gospel record, so it was likely not genuine Scripture. Uniqueness is tagged as something that speaks of a human addition to the Bible, according to them.

I believe that this reasoning is a major error, and I will explain why after we take a look at the Golden Ratio design of this text.

§U **Introduction: The Jews tried to snare Jesus with the Law of Moses, but failed**
 ¶O: Jesus was teaching in the Temple when they brought an adulterer to Him to be stoned

U^{8.1} **Jesus went to the mount of Olives.**

C^{8.2} **And early in the morning he came again into the Temple; and all the people came to him; and he sat down, and taught them.**

O^{8.3} **And the scribes and Pharisees brought to him a woman taken in adultery; and when they had set her in the midst,**^{8.4}**they say to him, “Master, this woman was caught in adultery, in the very act.”**^{8.5}**Now Moses in the Law commanded us, that such should be stoned; but what do you say?”**^{8.6}**They said this, testing him, that they might have something to accuse him with.**

O **But Jesus stooped down; and with his finger wrote on the ground, as though he did not hear them.**

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1:

- U **Jesus went to the mount of Olives**
- C **And early in the morning he came again into the Temple;**
- C **and all the people came to him; and he sat down, and taught them**
- O **The scribes and Pharisees brought a woman to Him taken in adultery, asking Him what they should do to her**
- O **Jesus wrote on the ground, ignoring them**

¶O: Jesus had mercy on the woman and commanded her to sin no more

O^{8.7} **So when they continued asking him, he lifted himself up, and said to them, “He that is without sin among you, let him first cast a stone at her.”**^{8.8} **And again he stooped down, and wrote on the ground.**

O^{8.9} **And they who heard it, being convicted by their own conscience, went out one by one, beginning at the oldest, even to the last; and Jesus was left alone, and the woman standing in the midst.**

C^{8.10} **When Jesus had lifted himself up, and saw no one but the woman, he said to her, “Woman, where are those accusers of yours?**

C **Has no man condemned you?”**^{8.11} **She said, “No man, Lord.”**

U **And Jesus said to her, “Neither do I condemn you; go, and sin no more.”**

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 2:

- O **Jesus challenged the accusers to examine their own conscience before casting a stone at her**
- O **All of the men left without throwing a stone at the woman**
- C **Jesus asked the woman where her accusers were (no answer)**
- C **Jesus asked the woman if any man had condemned her (“No man, Lord”)**
- U **“Neither do I condemn you; go, and sin no more.”**

I cannot accept the false reasoning that supports the Critical text attack on this passage that I mentioned above for the following reasons:

1) The passage fits perfectly into the Golden Ratio design of the Bible. The Golden Ratio design is found on every page of every document of the Traditional Canon of the Bible. I have proven this already in the detailed studies that are published on my website, of which this is one of them. So the Golden Ratio design of this text testifies loudly that this is genuine Scripture.

2) The passage is harmonious with the rest of this Chapter. Look at the Golden Ratio design of Chapter 1.5 again:

Chapter 1.5: The people blasphemed Jesus Christ

§U **Introduction: The Jews tried to snare Jesus with the Law of Moses, but failed**
 ¶O: Jesus was teaching in the Temple when they brought an adulterer to Him to be stoned (8:1 - 6)
 ¶O: Jesus had mercy on the woman and commanded her to sin no more (8:7 - 11)

§C **Body: Most of the Jews were blind to who Jesus really was**
 ¶U: Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (8:12 - 27)
 ¶C: Jesus encouraged those who believed on Him to continue in his Word (8:28 - 42)
 ¶C: Jesus condemned those who rejected his Word as children of the devil (8:43 - 59)
 ¶O: Jesus gave sight to a man that was born blind (9:1 - 17)
 ¶O: The blind man was expelled from the synagogue for defending Jesus (9:18 - 34)

§C **Conclusion: The many false shepherds and the one Good Shepherd**
 ¶C: The elect sheep of God did not follow the many false shepherds (9:35 - 10:6)
 ¶C: Jesus is the one Good Shepherd who gave his life for the sheep (10:7 - 21)

Recall that Chapter 1.4 was all about how the people were confused and divided over the claims of Christ. This Chapter is all about the attacks on Jesus by the Jews who opposed Him. In the Introduction, the Jews tried to trip Jesus up over the Law of Moses and a woman caught in adultery; but Jesus countered that attack by pointing to the sins of her accusers; and then challenged them to throw stones, if they had no sins of their own.

I believe that the reason for the actions of Jesus was that the woman was a genuine Believer already: her sins were already put away in the mind of God, because she was a child of God. Yes, she had sinned; and broken fellowship with her Father in Heaven; but Jesus (God in the flesh) saw her repentance (not shown in the text, but assumed) and demonstrated perfectly God’s attitude toward his sinning, but repentant children: “Go, and sin no more.” God is merciful toward his children who stumble and fail. Aren’t you glad? I am!

In the Body Section of this Chapter, the Jews again go on the attack against Jesus, implying that he was born out of a relationship out of wedlock, similar to the old “German soldier” blasphemous attack on the origin of Jesus Christ that is frequently made by liberals (8:41).

After that, they claimed that Jesus had a demon (8:48-59)!

The Jews then went on the attack against the formerly blind man for defending Jesus and cast him out of the Temple (9:1-38). This passage about healing the blind man is a sub-theme of this Chapter, not the major theme. So it fits perfectly into the “OO” part of the UCCOO Body Section pattern. If you have been reading these studies for some time, I don’t need to explain that further.

In the Conclusion, Jesus explained his true nature as the True Shepherd and the Good Shepherd; which countered the blasphemous attacks on his sinless and Divine Person.

So the text of John 8:1-11 fits perfectly into the Introduction of this Chapter as the lead-in to a series of very personal attacks on the Lord Jesus Christ. There is no reason to believe, as the omission from the Critical texts might lead some to believe, that this text is not genuine Scripture: it absolutely is the Word of God. The Golden Ratio design proves it, and the context proves it.

On the contrary, the fact that this genuine Scripture was deliberately removed from the Bible manuscripts of Aleph and B proves that the Critical texts have been tampered with by unholy hands! No Bible version that depends on these two unholy manuscripts should be used by any Believer in the Lord Jesus Christ. If the root is unholy, the branch is also unholy.

“For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.” Romans 11:16

I will show similar evidence for Mark 16:9-20, in the detailed study of that Book, when it is published.

All Bible versions published by JHS Publishing are strictly based upon the Textus Receptus version known as the Scrivener text (TR 1894); and more generally based upon the Bomberg Massoretic text. A highly-recommended and excellent edition of these Hebrew and Greek texts can be obtained at the Trinitarian Bible Society online (not affiliated with JHS Publishing ministries).

Study #40: Jesus is the great I AM

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.5: The people blasphemed Jesus Christ

SU Introduction: The Jews tried to snare Jesus with the Law of Moses, but failed

¶U: Jesus was teaching in the Temple when they brought an adulterer to Him to be stoned (8:1 - 6)
¶O: Jesus had mercy on the woman and commanded her to sin no more (8:7 - 11)

SC Body: Most of the Jews were blind to who Jesus really was

¶U: Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (8:12 - 27)
¶C: Jesus encouraged those who believed on Him to continue in his Word (8:28 - 42)
¶C: Jesus condemned those who rejected his Word as children of the devil (8:43 - 59)
¶O: Jesus gave sight to a man that was born blind (9:1 - 17)
¶O: The blind man was expelled from the synagogue for defending Jesus (9:18 - 34)

SC Conclusion: The many false shepherds and the one Good Shepherd

¶C: The elect sheep of God did not follow the many false shepherds (9:35 - 10:6)
¶C: Jesus is the one Good Shepherd who gave his life for the sheep (10:7 - 21)

Comment: Remember from previous studies that the Golden Ratio paragraph pattern for the Chapters in every Book in the Body Section goes like this:

Chapter 1.1: UCCOO

Chapter 1.2: OOCUU

Chapter 1.3: UCCOO

Chapter 1.4: OOCUU

Chapter 1.5: UCCOO ←-----

Chapter 2.1: OOCUU

Chapter 2.2: UCCOO

Chapter 2.3: OOCUU

Chapter 2.4: UCCOO

Chapter 2.5: OOCUU

This is Chapter 1.5, so the paragraph pattern for the Body Section is UCCOO, which we will see is exactly the case. This study will cover the first paragraph with the Unique (U) design.

This paragraph is unique in this group of five, because Jesus warned the Jews that they would die in their sins if they did not believe that He was the God of the Burning Bush who spoke to Moses (the great “I AM”). This paragraph is mainly about Jesus, and not about his opponents in the crowd of Jews facing Him.

The following two paragraphs complement each other, because they are both about his opponents, and the themes rotate around them.

¶C: The Jews claimed to be the children of Abraham (8:28 - 47)

¶C: The Jews dishonored Jesus by alleging that He was demon-possessed (8:48 - 59)

The last two paragraphs in the Body Section are about the healing and salvation of the man who was born blind, sort of an “anti-metaphor” for the blind Jews who were persecuting the Lord Jesus Christ. This man was an honest evaluator of the claims of Jesus, in stark contrast to the Jews in the first three paragraphs, who wanted nothing more than to kill Christ.

So the last two paragraphs are related to the first three, but only distantly; so this illustrates perfectly the UCCOO Golden Ratio design of the Bible. A fuller explanation of the theory behind the Golden Ratio design is found on my website at this address:

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> (PDF document, not suitable for smartphones) or

http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Unfortunately, my website is mainly targeted at devices larger than smartphones, such as tablets, laptops, or personal computers. I hope to make it more compatible with smartphones in the future.

However, you can view the entire text of the Kingdom Bible Version, which uses this same Golden Ratio design, on your smartphone. Use this link: http://www.phibible.org/Bible_Pages/StandardEnglish/KBVMMain.html. Select only the “HTML” links to view the smartphone-friendly pages.

§C Body: Most of the Jews were blind to who Jesus really was

¶U: Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (John 8:12 - 27)

O^{8:12}Then Jesus spoke to them again, saying, “I am the Light of the world: he that follows me shall not walk in darkness, but shall have the Light of Life.”^{8:13}Therefore the Pharisees said to him, “You bear witness of yourself; your witness is not true.”^{8:14}Jesus answered and said to them, “Though I bear witness of myself, yet my witness is true: for I know where I came from, and where I am going. But you cannot tell where I came from, and where I am going.^{8:15}You judge after the flesh; I judge no man.^{8:16}And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

O^{8:17}It is also written in your Law, that the witness of two men is true.^{8:18}I am one that bears witness of myself; and the Father that sent me bears witness of me.”^{8:19}Then they said to him, “Where is your Father?” Jesus answered, “You neither know me, nor my Father. If you had known me, you would have known my Father also.”^{8:20}Jesus spoke these words in the treasury, as he taught in the Temple; but no man laid hands on him: for his hour had not yet come.

C^{8:21}Then Jesus said again to them, “I am going my way; and you shall seek me, but shall die in your sins; where I go, you cannot come.”^{8:22}Then the Jews said, “Will he kill himself? Because he says, ‘Where I go, you cannot come.’”

C^{8:23}And he said to them, “You are from beneath; I am from above. You are of this world; I am not of this world.”^{8:24}Therefore I said to you, that you shall die in your sins: for if you do not believe that I AM, you shall die in your sins.”

U^{8:25}Then they said to him, “Who are you?” And Jesus says to them, “Even *the same* that I said to you from the beginning.^{8:26}I have many things to say and to judge of you. But he that sent me is true; and I speak to the world those things which I have heard of him.”^{8:27}They did not understand that he spoke to them of the Father.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1 of the Body Section:

O The Pharisees challenged the witness of Jesus to Himself

O The Pharisees asked Jesus where his Father was

C Jesus told the Jews that He would be going away, and they would die in their sins and not be able to follow Him

C Jesus told the Jews that He was the great I AM; and they would die in their sins if they did not believe that

U Jesus witnessed to the Jews of his Father in Heaven

Comment: Jesus Christ was the one true Almighty God, walking in a Temple of flesh. He was and is the God of Israel, the “Angel or Messenger of God” who met Moses in the Burning Bush on Mount Sinai.

Exodus 3:13-14: “And Moses said to God, “Behold, when I come to the children of Israel, and shall say to them, ‘The God of your fathers has sent me to you’; and they shall say to me, ‘What is his name?’, what shall I say to them?” And God said to Moses, “I AM THAT I AM.” And he said, “Thus shall you say to the children of Israel: ‘I AM has sent me to you.’”

Notice the amazing and powerful response that Jesus gave to the Jews:

“And he said to them, “You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you, that you shall die in your sins: for if you do not believe that I AM, you shall die in your sins.” (John 8:23-24)

If you “die in your sins”, it means that you have died without having your sins forgiven beforehand. It means that you will have to face the wrath of Almighty God (Jesus on the Great White Throne) for those same sins. And after you have received the Judgment of God, you will be cast into the Lake of Fire forever and ever. Once you have died, there is no second chance to be saved from God’s wrath, my friend.

O And I saw a Great White Throne, and him that sat on it;

O from whose face the earth and the Heaven fled away, and no place was found for them.

C 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.

C 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.

U 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.” (Revelation 20:11-25)

But, if we have repented of our sins and accepted the Lord Jesus Christ as our only Savior and Lord, and asked Him to come into our life and save us from our sins, then our sins are forgiven at that very moment, and Eternal Life is ours, forever! When we die with Jesus as our Lord and Savior, we are guaranteed Eternal Life and a wonderful future of joy and peace.

¶O: God will destroy the Old Heaven and Earth and create a New Heaven and a New Earth

U And I saw a new Heaven and a new earth:

C for the first Heaven and the first earth were passed away;

C and there was no more sea.

O^{21:2}And I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

O^{21:3}And I heard a great voice out of Heaven saying, “Behold, the Tabernacle of God is with men; and he will dwell with them, and they shall be his people; and God himself shall be with them, *and be their God.*”^{21:4}And God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying; neither shall there be any more pain: for the former things have passed away.”

¶O: God the Father will bless his children and punish his enemies

O^{21:5}And he that sat upon the throne said, “Behold, I make all things new.”

O And he said to me, “Write: for these words are true and faithful.”

C^{21:6}And he said to me, “It is finished; I am Alpha and Omega, the Beginning and the End.

C I will give to him that is thirsty of the fountain of the water of Life freely.^{21:7}He that overcomes shall inherit all things; and I will be his God, and he shall be my son.

U^{21:8}But the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and witches, and idolaters, and all liars, shall have their part in the Lake burning with fire and brimstone, which is the second death.” (Revelation 21:1-8)

Are you saved, my friend? Do not harden your heart! Repent of your sins, and put your trust in Jesus Christ, and Him alone, to save you.

“Therefore the Redeemed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away.” Isaiah 51:11

Study #41: Jesus encouraged those who believed on Him to continue in his Word

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.5: The people blasphemed Jesus Christ

SU Introduction: The Jews tried to snare Jesus with the Law of Moses, but failed

¶I: Jesus was teaching in the Temple when they brought an adulterer to Him to be stoned (8:1 - 6)
¶I: Jesus had mercy on the woman and commanded her to sin no more (8:7 - 11)

SC Body: Most of the Jews were blind to who Jesus really was

¶IU: Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (8:12 - 27)
¶IC: Jesus encouraged those who believed on Him to continue in his Word (8:28 - 42)
¶IC: Jesus condemned those who rejected his Word as children of the devil (8:43 - 59)
¶IO: Jesus gave sight to a man that was born blind (9:1 - 17)
¶IO: The blind man was expelled from the synagogue for defending Jesus (9:18 - 34)

SC Conclusion: The many false shepherds and the one Good Shepherd

¶IC: The elect sheep of God did not follow the many false shepherds (9:35 - 10:6)
¶IC: Jesus is the one Good Shepherd who gave his life for the sheep (10:7 - 21)

¶IC: Jesus encouraged those who believed on Him to continue in his Word

U^{8:28}Then Jesus said to them, “When you have lifted up the Son of man, then you shall know that I AM; and *that* I do nothing of myself; but as my Father has taught me, I speak these things.”^{8:29}And he that sent me is with me; the Father has not left me alone: for I always do those things that please him.”

C^{8:30}As he spoke these words, many believed on him. ^{8:31}Then Jesus said to those Jews who believed on him, “If you continue in my Word, *then* are you truly my disciples; ^{8:32}and you shall know the truth, and the truth shall make you free.”

C^{8:33}They answered him, “We are Abraham’s seed; and were never in bondage to any man. How do you say, ‘You shall be made free?’”^{8:34}Jesus answered them, “Truly, truly, I say to you: *whosoever* practices sin is the slave of sin. ^{8:35}And the slave does not remain in the house forever; *but* the Son remains forever; ^{8:36}therefore if the Son shall make you free, you shall be truly free.

O^{8:37}I know that you are Abraham’s seed; but you seek to kill me, because my Word has no place in you. ^{8:38}I speak that which I have seen with my Father; and you do that which you have seen with your father.”^{8:39}They answered and said to him, “Abraham is our father.” Jesus says to them, “If you were Abraham’s children, you would do the works of Abraham. ^{8:40}But now you seek to kill me, a man that has told you the truth, which I have heard of God; Abraham did not do this. ^{8:41}You do the deeds of your father.”

O Then they said to him, “We were not born of fornication; we have one Father, *even* God.”^{8:42}Jesus said to them, “If God were your Father, you would love me: for I proceeded forth and came from God; neither did I come of myself, but he sent me.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 2 of the Body Section:

- U Jesus proclaimed his sinless perfection
- C Those continue in the Word of Jesus are truly saved
- C Those who are truly saved are free from the slavery of sin

- O Merely being a descendant of Abraham did not make a Jew a child of Abraham
- O A true child of God will love Jesus Christ, because He came from the one true God

Jesus was in the lion’s den, while He was in the Temple of Herod, with the scribes, Pharisees, chief priests, Herodians, and others who hated his guts and wanted nothing more than to see Jesus dead.

There were also some there who heard his Word and believed on Him, as this paragraph illustrates. But it is difficult to tell from the text whether the words “those Jews who believed on him” meant that they were truly saved, or whether they were merely “believing” in a very shallow way, so that they were not truly saved yet. In my opinion, these Jews who “believed on Him” were not truly saved. I believe that their faith was in Jesus as a prophet, or as a good man, or as something other than the Christ of God.

Jesus (because He is God) could see the souls of those who were listening to Him, and could immediately tell the truth about their faith, or the lack thereof. He warned these Jews who “believed on Him”: “If you continue in my Word, then you are truly my disciples.”

If you are a born-again Christian for a long time, you have probably known some people who “accept Jesus as their Savior”, but then go right back into their old lives of sin, as if nothing had happened to them. Or, they may continue coming to church for a while, but when they begin receiving persecution for their faith from the Lost, they begin backsliding into their old lives once again.

This was exactly what Jesus was talking about in his parable of the Sower and the Seed:

“Hear therefore the parable of the sower: when anyone hears the Word of the Kingdom, and does not understand it, then the Wicked one comes, and catches away that which was sown in his heart: this is he who received seed by the wayside.

But he that received the seed into stony places, the same is he that hears the Word, and immediately receives it with joy; yet he has no root within himself, but is only temporary: for when tribulation or persecution arises because of the Word, instantly he falls away.

He also that received seed among the thorns is he that hears the Word; and the care of this world, and the deceitfulness of riches, chokes the Word, and he produces no fruit.

But he that received seed into the good ground is he that hears the Word, and understands it, who also bears fruit, and brings forth: some a hundredfold, some sixty, some thirty.” Matthew 13:18-23

I believe that the Jews who “believed on Him” were in the second group of people who received the Seed of the Gospel: “But he that received the seed into stony places, the same is he that hears the Word, and immediately receives it with joy; yet he has no root within himself, but is only temporary.”

We are not saved by good works, and cannot be saved by good works.

“For by grace you have been permanently saved through faith; and that faith is not out of yourselves: it is the gift of God; 2:9not of our own works, lest any man should boast” Ephesians 2:8-9

“not by works of righteousness which we have done, but according to his mercy he has saved us; by the washing of regeneration, and renewing of the Holy Spirit” Titus 3:5

But, the works that we do after we have prayed a prayer to receive Jesus Christ as our personal Savior reveal whether we have been truly saved, or whether our repentance and faith in Jesus was not sincere and genuine:

“Little children, let no man deceive you; he that works righteousness is righteous, even as Jesus is righteous. He that continually sins is of the devil: for the devil sins from the beginning. The Son of God was manifested for this purpose, that he might destroy the works of the devil. Whosoever is born of God does not practice sin: for his Seed remains in him; and he cannot practice sin, because he is born of God. In this the children of God and the children of the devil are revealed: *whosoever* does not do righteous works is not of God; neither he that does not love his Christian brother: for this is the message that you heard from the beginning, that we should love one another. Not as Cain, who was of that Evil one, and killed his brother. And why did he kill him? Because his own works were evil, and his brother’s were righteous.” I John 3:7-12

These Jews who “believed on Him” were either a separate group of individuals in the crowd of people facing Jesus, or were agreeing with those who wanted to kill Him. The text does not make clear what their true situation was.

But the important point here is that Jesus pointed to their works as evidence that these people were not the true children of God. Their works of wanting to see Jesus dead was clear evidence that they were not “the true children of Abraham”, who loved God, and foresaw the future Day when Christ would come, and he rejoiced in it.

Here is how we can tell whether someone who claims to be a Christian is a real Christian or not:

- 1) Can this person tell lies day after day without it bothering him/her?
- 2) Does this person practice heart sins day after day such as cursing, profanity, hatred toward others, and it doesn’t bother them?
- 3) Does this person practice sexual sins day after day such as fornication, adultery; and it doesn’t bother them?

You see, this is the same thing that the Apostle John was saying: “In this the children of God and the children of the devil are revealed: *whosoever* does not do righteous works is not of God.”

A true child of God cannot use profanity without being convicted by the Holy Spirit that they have sinned against God. A true child of God cannot tell a lie without being convicted that they have sinned against God. A true child of God cannot commit fornication without being convicted that they have sinned against God.

“For consider him that endured such contradiction of sinners against himself, lest you are wearied and faint in your minds. You have not yet resisted unto blood, striving against sin. And you have forgotten the exhortation which speaks to you as to children, “My son, despise not the discipline of [Jehovah], nor faint when you are rebuked by him: for whom [Jehovah] loves he disciplines, and scourges every son whom he receives.” If you endure discipline, God deals with you as with sons: for what son is he whom the father does not discipline? But if you are without discipline, whereof all are partakers, then you are illegitimate, and not truly sons of God.” Hebrews 12:3-8

Do you tell lies, and it doesn’t bother you? You are not saved, according to the Word of God. Do you curse and use profanity, and it doesn’t bother you as being sin? You are not saved, according to the Word of God. Are you living in sin with someone without marriage, and it doesn’t bother you as being sin? You are not saved, according to the Word of God.

The evidence that someone is not saved is not a single sin; but a continual practicing of sin without repentance and change in their life. I think you understand what I mean. Someone who claims to be a Christian, but they live in sin day after day with a person of the opposite sex; or they smoke, curse, blaspheme, drinks liquor, etc; and they never seem to realize or care that what they are doing is hateful in the sight of a Holy God! This is a clear sign of a person who does not know the Holy One of God, Jesus Christ!

We cannot be saved by our works; only Jesus can save us, because of his Finished Work on the cross of Calvary almost 2,000 years ago. Once we are truly saved, we are always saved.

Christians can and unfortunately we do sin; but if we are saved, the Holy Spirit will convict us in our hearts that we have sinned; and make us so miserable that we have to repent and get right with God, or we continue to suffer God’s chastisement, like David:

“O Jehovah, rebuke me not in your wrath; neither discipline me in your hot displeasure: for your arrows stick fast in me, and your hand presses me sore. There is no soundness in my flesh because of your anger; neither is there any rest in my bones because of my sin: for my iniquities have gone over my head; as a heavy burden they are too heavy for me.” Psalm 38:1-4

Here is the Bible answer for you, if you are truly saved:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:8-9

How about you? If you have not been truly saved, Jesus is waiting to receive you, forgive you, and save you, if you repent of your sins, and ask Him to forgive you and come into your life. He died for you, was buried for 3 days, and arose from the dead in victory. He wants to give you Eternal Life. Here is the Bible answer for you:

"that if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised him from the dead, you shall be saved: for with the heart man believes into righteousness; and with the mouth confession is made into salvation: for the Scripture says, "Whosoever believes on him shall not be ashamed!" For there is no difference between the Jew and the Gentile: for the same Lord over all is rich unto all that call upon him: for it is written, "whosoever shall call upon the Name of the Lord shall be saved." Romans 10:9-13

If you have already been saved, Jesus is always there, waiting to cleanse you from your sins when you call upon Him. He is your Lord and Savior, and loves you very much. We don’t have to be a slave of sin, as Jesus said: “Whosoever practices sin is the slave of sin. And the slave does not remain in the house forever; but the Son remains forever; therefore if the Son shall make you free, you shall be truly free.”

Study #42: Jesus condemned those who rejected his Word as children of the devil

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Chapter 1.5: The people blasphemed Jesus Christ

SU Introduction: The Jews tried to snare Jesus with the Law of Moses, but failed

¶IU: Jesus was teaching in the Temple when they brought an adulterer to Him to be stoned (8:1 - 6)
¶IO: Jesus had mercy on the woman and commanded her to sin no more (8:7 - 11)

SC Body: Most of the Jews were blind to who Jesus really was

¶IU: Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (8:12 - 27)
¶IC: Jesus encouraged those who believed on Him to continue in his Word (8:28 - 42)
¶IC: Jesus condemned those who rejected his Word as children of the devil (8:43 - 59)
¶IO: Jesus gave sight to a man that was born blind (9:1 - 17)
¶IO: The blind man was expelled from the synagogue for defending Jesus (9:18 - 34)

SC Conclusion: The many false shepherds and the one Good Shepherd

¶IC: The elect sheep of God did not follow the many false shepherds (9:35 - 10:6)
¶IC: Jesus is the one Good Shepherd who gave his life for the sheep (10:7 - 21)

Comment: We continue our study of Chapter 1.5 in the Gospel of John with the third paragraph of the Body Section:

¶IC: Jesus condemned those who rejected his Word as children of the devil (John 8:43 - 59)

U^{8:43}Why do you not understand my speech? *Even* because you cannot hear my Word. ^{8:44}You are of *your* father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and did not remain in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it. ^{8:45}And because I tell *you* the truth, you do not believe me. ^{8:46}Which of you convicts me of sin? And if I say the truth, why do you not believe me? ^{8:47}He that is of God hears God's words; therefore you do not hear *them*, because you are not of God."

C^{8:48}Then the Jews answered, and said to him, "Do we not say well that you are a Samaritan, and have a demon?" ^{8:49}Jesus answered, "I have no demon; but I honor my Father, and you do dishonor me. ^{8:50}And I do not seek my own glory; there is one that seeks and judges. ^{8:51}Truly, truly, I say to you, if a man keeps my saying, he shall never see death."

C^{8:52}Then the Jews said to him, "Now we know that you have a demon. Abraham is dead, and the Prophets; and you say, 'If a man keeps my saying, he shall never taste of death.' ^{8:53}Are you greater than our father Abraham, who is dead? And the Prophets are dead. Whom do you make yourself?" ^{8:54}Jesus answered, "If I honor myself, my honor is nothing. It is my Father that honors me; of whom you say, that he is your God. ^{8:55}Yet you have not known him, but I know him; and if I should say, 'I do not know him,' I shall be a liar like you. But I know him, and keep his saying. ^{8:56}Your father Abraham rejoiced to see my day; and he saw *it*, and was glad."

O^{8:57}Then the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?" ^{8:58}Jesus said to them, "Truly, truly, I say to you: Before Abraham was, I AM."

O^{8:59}Then they took up stones to cast at him; but Jesus hid himself, and went out of the Temple, going through their midst; and so passed by.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 3 of the Body Section:

- U Jesus said that his enemies were the children of the devil
- C His enemies claimed that Jesus was a Samaritan and had a demon
- C His enemies claimed that they knew Jesus had a demon
- O Jesus claimed to be the great I AM who existed before Abraham
- O His enemies tried to stone Jesus, but He hid himself

In this paragraph, the Lord Jesus doubled down on his previous statements about the evil character of his enemies: **"Jesus said to them, "If God were your Father, you would love me: for I proceeded forth and came from God; neither did I come of myself, but he sent me." (8:42)**

Now the Lord really unloaded on them with the raw, unvarnished truth:

"You are of your father the devil, and the lusts of your father you will do." (8:44)

"and if I should say, 'I do not know him,' I shall be a liar like you." (8:55)

Wow! This is a lot different view of the Lord Jesus Christ than you often hear from some liberals who call themselves "Christians".

What does this text tell us about Jesus? The Lord Jesus always tells the truth, in love. Jesus loved these Jews very much, because He Himself (in his flesh) was a Jew. These were his people and his nation. Some of them believed in Him, but the vast majority, especially the leaders of the Jews in the Temple in Jerusalem, had rejected Him, no matter how many miracles He did before them. These enemies of his were at that moment in his face, saying that He had a demon, and implying that He had been born because of fornication by his mother. Those are very ugly accusations. How did Jesus respond? With the Truth, the whole Truth, and nothing but the Truth.

When Jesus spoke with those who were sincerely seeking the Truth, He was very kind and gentle. But when facing those who wanted Him dead, He unleashed extremely harsh but truthful words, such as those in 8:44 and 8:55.

"But woe to you, scribes and Pharisees, hypocrites! For you shut up the Kingdom of Heaven against men. For you do not go in yourselves, nor do you allow them that are trying to enter to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses; and for a pretense make long prayer; therefore you shall receive the greater damnation. Woe to you, scribes and Pharisees, hypocrites! For you travel sea and land to make one convert; and when he is made, you make him twofold more the child of Hell than yourselves!" (Matthew 23:13-15)

Jesus IS the Truth: "I am the Way, the Truth, and the Life: no man comes to the Father, except through me" (John 14:6). Therefore, since Jesus is the truth, we can always expect Jesus to tell the truth, always. We can find his words of truth and Eternal Life recorded for us in his precious Word, the Holy Bible.

I want to focus also on the last statement of Jesus: "Truly, truly, I say to you: Before Abraham was, I AM."

Jesus is God; of that truth, there can be no doubt. But when we talk about the Deity of Christ, we must also remind ourselves of the Deity of the Father, and the Deity of the Holy Spirit; in other words, the Holy Trinity of God.

There is only one God, but there are three Persons in this "Godhead": each of which is equally omnipotent, equally omniscient, and equally omnipresent.

"for there are three that bear witness in Heaven: the Father, the Word, and the Holy Spirit; and these three are one; and there are three that bear witness in earth: the Spirit, the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he has testified of his Son." 1 John 5:7-9

The Bible reveals that there were many appearances of the "Angel of Jehovah" to Israel during the Old Covenant. Here are a few examples:

"And Jacob was left alone; and a man wrestled there with him until the break of day. ^{32:25}And when he saw that he did not prevail against him, he touched the socket of his hip; and the socket of Jacob's hip was out of joint, as he wrestled with him. ^{32:26}And he said, "Let me go, for the day is breaking." And he said, "I will not let you go, unless you bless me." ^{32:27}And he said to him, "What is your name?" And he said, "Jacob." ^{32:28}And he said, "Your name shall no longer be called Jacob, but Israel: for as a prince you have power with God and with men, and have prevailed." ^{32:29}And Jacob asked him, and said, "Please, tell me your name." And he said, "Why is it that you ask after my Name?" And he blessed him there. ^{32:30}And Jacob called the name of the place "Peniel": for he said, "I have seen God face to face, and my life is preserved." (Genesis 32:24-30)

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked; and, behold, there stood a man over before him with his sword drawn in his hand. And Joshua went to him, and said to him, "Are you for us, or for our adversaries?" ^{5:14}And he said, "No; but as Captain of the army of Jehovah have I now come." And Joshua fell on his face to the earth, and worshiped, and said to him, "What does my lord say to his servant?" ^{5:15}And the Captain of Jehovah's army said to Joshua, "Remove your shoe from your foot: for the place that you stand on is holy." And Joshua did so. Now Jericho was strictly shut up because of the children of Israel: none went out, and none came in. ^{6:2}And Jehovah said to Joshua, "See, I have given into your hand Jericho, and its king, and the mighty men of valor." (Joshua 5:13-15)

And an angel of Jehovah came, and sat under an oak which was in Ophrah, that pertained to Joash the Abi-ezrite; and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. ^{6:12}And the angel of Jehovah appeared to him, and said to him, "Jehovah is with you, you mighty man of valor"...And when Gideon perceived that he was an angel of Jehovah, Gideon said, "Alas, O Lord Jehovah! For because I have seen an angel of Jehovah face to face." ^{6:23}And Jehovah said to him, "Peace to you; fear not: you shall not die." (Judges 6:11-12, 22-23)

Notice that in each case, the Prophets of God recognized that they had met Jehovah their God face to face in some manner:

"for he said, "I have seen God face to face, and my life is preserved" (Genesis 32:30).

"And the Captain of Jehovah's army said to Joshua, "Remove your shoe from your foot: for the place that you stand on is holy." And Joshua did so." (Joshua 5:15a)

"And when Gideon perceived that he was an angel of Jehovah, Gideon said, "Alas, O Lord Jehovah! For because I have seen an angel of Jehovah face to face." (Judges 6:22)

It is very important to understand that "angel" is an English translation for the word "messenger". In other words, "messenger of Jehovah" is a more literal rendering of the original language of the Bible than "angel; which obviously means that these "messengers" were not angels of God. They were a certain special Person who had been sent from God, who spoke the words of God, and was addressed as "Jehovah". Who else could that be but the Word of God (John 1:1-3) who incarnated as the Lord Jesus Christ, and who also had appeared to mankind before his Incarnation as the Messenger of Jehovah?

You see, mankind is sinful and dirty; and God is holy and pure. So we need a Mediator between us and the Most High God, if we want to have a personal relationship with the Most High God. That one and only perfect Mediator is Jesus Christ, who is both God and Man in one Person.

"And Jehovah said to Moses, "I will do this thing also that you have spoken: for you have found grace in my sight, and I know you by name." And he said, "Please, show me your glory." And he said, "I will make all my goodness pass before you, and I will proclaim before you the Name of Jehovah. And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." And he said, "You cannot see my face: for no man shall see me, and live." And Jehovah said, "Behold, there is a place by me, and you shall stand upon a rock. And it shall come to pass, while my glory passes by, that I will put you in a cleft of the rock, and cover you with my hand while I pass by. And I will take away my hand, and you shall see my back parts, but my face shall not be seen." (Exodus 33:17-23)

"No man has seen God at any time; the Only Begotten Son, who is in the bosom of the Father, he has declared him." (John 1:18)

"for there is only one God, and one Mediator between God and men: the Man Christ Jesus; who gave himself a ransom for all mankind, to be testified in due time." (1 Timothy 2:5-6)

That last quotation from 1 Timothy is very, very important, my friends. "For there is only ONE God, and ONE Mediator between God and men: the Man Christ Jesus..."

Under the Old Covenant, there were many appearances of this Messenger of Jehovah to mankind; but the Bible says that there is only ONE Mediator between God and men, so that Messenger who was mediating between God and men must have been the pre-incarnate Word of God (Christ), and Him alone.

Since the Bible says clearly that there is only one Mediator between God and men, and that Mediator is Jesus, that means that Mary, the mother of the humanity of Jesus could not be a Mediator as well.

In the Bible, we have been invited to go directly to God through Jesus Christ:

"Seeing then that we have a great High Priest that has passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Therefore let us come boldly to the Throne of Grace, that we may obtain mercy; and find grace to help in time of need." Hebrews 4:13-16

We cannot see God the Father as He truly is, and in our sinful state here on Earth, because we would be instantly consumed by his holiness. Jesus Christ is the second Person of the Trinity, who came to Earth on numerous occasions under the Old Covenant as the Messenger of Jehovah, and later came to Earth as the child of the Holy Spirit and the virgin Mary. Later, He died on the cross for our sins, and arose from the grave the 3rd day; and returned to Heaven to await the Time of his Return to claim his Kingdom.

In conclusion, it is true that Jesus Christ is the great "I AM", who appeared to Moses in the burning bush; but it is also true that God the Father is the great "I AM", and God the Holy Spirit is the great "I AM", because all three Persons are equally God, and are perfectly united into one Godhead, or one God. This is what the Bible reveals to us.

If we distort the Bible to say that only Jesus is God, and the Holy Spirit is only some kind of "force", and that when God the Father spoke, it was really Jesus who was speaking to Himself, then we are preaching a different "gospel", and preaching a different "christ", which is not found in the Scriptures.

Beware, my friends, of those who preach the "Jesus only" Gospel! Satan is very clever and wants to confuse you with false teachings. His favorite tactic is to string together several texts from the Bible to come up with a new false teaching about Christ. The Mormons have done this, as well as the Jehovah's Witnesses (so-called); and literally thousands of smaller cults over the last 1,900+ years.

The one true God Jehovah is a Triune God, composed of three Divine Persons: Father, Son, and Holy Spirit:

"for there are three that bear witness in Heaven: the Father, the Word, and the Holy Spirit; and these three are one; and there are three that bear witness in earth: the Spirit, the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he has testified of his Son." 1 John 5:7-9

"And Jesus came and spoke to them, saying, "All authority was given to me in Heaven and upon earth. Therefore go, and train disciples out of all nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." (Matthew 28:18-20)

"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen." (2 Corinthians 13:14)

Study #43: Jesus gave sight to a man born blind

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¶I: Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (8:12 - 27)
¶C: Jesus encouraged those who believed on Him to continue in his Word (8:28 - 42)
¶C: Jesus condemned those who rejected his Word as children of the devil (8:43 - 59)
¶O: Jesus gave sight to a man that was born blind (9:1 - 17)
¶I: The blind man was expelled from the synagogue for defending Jesus (9:18 - 34)

SC Conclusion: The many false shepherds and the one Good Shepherd

¶C: The elect sheep of God did not follow the many false shepherds (9:35 - 10:6)
¶C: Jesus is the one Good Shepherd who gave his life for the sheep (10:7 - 21)

¶I: Jesus gave sight to a man that was born blind

^{9:1}And as *Jesus* passed by, he saw a man who was blind from birth; ^{9:2}and his disciples asked him, saying, "Master, who sinned, this man, or his parents, that he was born blind?" ^{9:3}Jesus answered, "Neither has this man sinned, nor his parents; but that the works of God should be made manifest in him. ^{9:4}I must work the works of him that sent me, while it is day; the night is coming, when no man can work. ^{9:5}As long as I am in the world, I am the Light of the world." ^{9:6}When he had said this, he spat on the ground, and made clay with the spit; and he anointed the eyes of the blind man with the clay. ^{9:7}And he said to him, "Go, wash in the pool of Siloam" (which is translated, "Sent").

^{9:8}Therefore he went his way; and he washed, and came seeing. ^{9:9}Therefore the neighbors, and they who before had seen him that he was blind, said, "Is not this he that sat and begged?" ^{9:10}Some said, "This is he"; others said, "He is like him." But he said, "It is I." ^{9:11}Therefore they said to him, "How were your eyes opened?" ^{9:12}He answered and said, "A man that is called Jesus made clay, and anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash.' And I went and washed; and I received sight."

^{9:13}Then they said to him, "Where is he?" He said, "I do not know."

^{9:14}They brought to the Pharisees him that previously was blind. ^{9:15}And it was the Sabbath day when Jesus made the clay, and opened his eyes. ^{9:16}Then again the Pharisees also asked him how he had received his sight. He said to them, "He put clay upon my eyes; and I washed, and now see." ^{9:17}Therefore said some of the Pharisees, "This man is not of God, because he does not observe the Sabbath day." Others said, "How can a man that is a sinner do such miracles?" And there was a division among them.

^{9:18}They say to the blind man again, "What do you say of him, that he has opened your eyes?" He said, "He is a Prophet."

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 4 of the Body Section:

- U Jesus restored sight to a man born blind**
- C The man's neighbors asked him how his eyes were opened**
- C The man's neighbors asked him where Jesus was**
- O The Pharisees were divided among themselves over the miracles of Jesus**
- O The formerly blind man believed strongly that Jesus was a Prophet of God**

Beyond the amazing miracle of healing a man that had been blind for his entire existence on Earth, we have an amazing miracle in the Bible text itself: the Golden Ratio design of the Bible.

I want you to notice that the text conforms itself to this pattern of UCCOO: one unique, two complementary, and two opposite. A design which is drawn from the Fibonacci sequence of numbers; from which is derived the Golden Ratio. I will explain how this works after the next paragraph.

In the first sub-paragraph, Jesus performed his miracle on the blind man.

In the second sub-paragraph, the neighbors saw the formerly blind man, and asked him how this was possible, and he told them what Jesus had done.

In the third sub-paragraph, the neighbors asked the formerly blind man again where Jesus was, and he did not know.

Who is the chief "actor" or "actors" in each sub-paragraph, in order? Jesus, the neighbors, and the neighbors. The common actor in each one is the blind man, but in the first sub-paragraph, he is blind; in the second and third, he can see.

In the second and third subparagraph also, the neighbors asked the man a different question in each one: "How were your eyes opened?" and "Where is he?" Thus, these subparagraphs are like two sides of the same coin: clearly separated by the text itself into two subparagraphs. Do you see the one unique, two complementary pattern here? It should be obvious.

Now the last two subparagraphs are "different", but still belong as a group with the first three, because of the common actor, the formerly blind man; and the action (which is a continuation of the previous action). These two subparagraphs have new actors: the Pharisees. In subparagraph 4, they are divided in their opinion of Jesus; but in subparagraph 5, the formerly blind man is firm in his belief that Jesus was a Prophet of God. So these two subparagraphs are opposed to each other in their contents and their themes. Thus, this entire paragraph has a UCCOO design on the subparagraph level within it.

Let's look at the last paragraph in the Body Section:

¶I: The man was expelled from the synagogue for defending Jesus (9:18 - 34)

^{9:18}But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight; ^{9:19}and they asked them, saying, "Is this your son, who you say was born blind? How then does he now see?" ^{9:20}His parents answered them and said, "We know that this is our son, and that he was born blind; ^{9:21}but by what means he now sees, we do not know; or who has opened his eyes, we do not know. He is an adult; ask him. He shall speak for himself."

^{9:22}His parents spoke these words, because they were afraid of the Jews: for the Jews had already agreed, that if any man confessed that he was Christ, he would be expelled from the synagogue; ^{9:23}therefore his parents said, "He is an adult; ask him."

^{9:24}Then again they called the man that was blind, and said to him, "Give God the praise; we know that this man is a sinner." ^{9:25}He answered and said, "Whether he is a sinner or not, I do not know. One thing I do know, that, whereas I was blind, now I see."

^{9:26}Then they said to him again, "What did he do to you? How did he open your eyes?" ^{9:27}He answered them, "I have told you already, and you did not listen. Why do you want to hear it again? Will you also be his disciples?"

^{9:28}Then they reviled him, and said, "You are his disciple; but we are Moses' disciples!" ^{9:29}We know that God spoke to Moses; but as for this man, we do not know where he is from." ^{9:30}The man answered and said to them, "Why herein is a marvelous thing, that you do not know where he is from; and yet he has opened my eyes. ^{9:31}Now we know that God does not hear sinners; but if any man is a worshiper of God, and is doing his will, him he hears. ^{9:32}Since the world began was it ever heard that any man opened the eyes of one that was born blind?" ^{9:33}If this man were not of God, he could do nothing." ^{9:34}They answered and said to him, "You were altogether born in sins, and do you teach us?" And they excommunicated him.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 5 of the Body Section:

- O The man's parents deferred any question about the healing of their son to him**
- O The Apostle John explained that they did this, because they were afraid of the Jews' threat to expel anyone from the synagogue who confessed Christ**
- C The formerly blind man refused to call Jesus a sinner**
- C The formerly blind man ridiculed the Jews for asking him the same question as before**
- U The man tried to use reason to teach the Jews about Jesus, but they expelled him from the synagogue instead**

These five subparagraphs (which make up a whole paragraph) are different from the first paragraph we just studied, because in the first paragraph, the Pharisees did not believe that the man had been born blind. In this paragraph, it begins with their investigation of the man's parents, who are terrified of the power of the Pharisees (called "the Jews" in this paragraph) to cast them out of the Temple and/or synagogue (perhaps the same thing, since they were in Jerusalem).

The first subparagraph is the interrogation of his parents by "the Jews" (the Pharisees in the previous paragraph). The second subparagraph is the reasons given by the Apostle John (the human author of the Gospel) for their fear of "the Jews". These two subparagraphs have common actors, but opposite contents and themes.

After the interrogation of his parents, now the "Jews" believed that the man was born blind, so they attempted to intimidate him into saying that Jesus was a sinner. But he refuses to bow to them and simply tells them what he knows: once I was blind, but now I see. That is the third subparagraph.

Then "the Jews" ask him again how Jesus opened his eyes, and this time he responds with mockery: "Why do you want to hear it again? Will you also be his disciples?" Hilarious! This is the fourth subparagraph. The third and fourth subparagraphs complement each other. In both cases, "the Jews" are still being nice to the man; but their questions are different.

Then He tried to use reason to defend Jesus from the unbelief of "the Jews" (the Pharisees), and this led to his excommunication from the Temple/the synagogue. This is the fifth subparagraph. In this subparagraph, "the Jews" are hostile to the man, because they had just been humiliated by him; and it ends with them excommunicating him from the synagogue. Thus it is unique in this group of five subparagraphs.

Using the same techniques used in the previous paragraph with determining the actors and actions in each text, the Golden Ratio design of the subparagraphs should be easy to determine: it is OOCUU, the opposite pattern from the UCCOO pattern in the previous paragraph.

So the internal Golden Ratio design of these two paragraphs (with five subparagraphs each) is UCCOO - OOCUU. Their themes and content oppose each other; and the internal Golden Ratio patterns of their subparagraph groups also oppose each other.

¶I: Jesus gave sight to a man that was born blind (9:1 - 17)

U
C
C
O
O

¶I: The man was expelled from the synagogue for defending Jesus (9:18 - 34)

O
O
C
C
U

Do you also see how the themes of the paragraphs oppose each other? In the first, Jesus gave sight to the blind man; in the second, the seeing man defended Jesus.

Now some of you are no doubt asking, "What is this UCCOO all about?" Where did that come from?" The answer requires another study to explain in detail, and you can find the explanation at this link: <http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioStudies.html>. This website works best with a large smartphone or a tablet/PC.

Here is the short explanation: The pattern of "UCCOO" is based on the Fibonacci Sequence of numbers: 1, 2, 3, 5, 8, 13, 21, 34 etc.... The Fibonacci Sequence is a special number series in mathematics. You can derive the Golden Ratio from these numbers by dividing the next number in the series by the one before it. For example 2/1, 3/2, 5/3, 8/5 etc. When you do this with the entire series, you will find that the result of each division (or ratio) is an irrational number which begins like this: 1.618... and never ends. This is the Golden Ratio.

The first five numbers in this series are the ones that are important for the Bible:

1 is a Unique number among all numbers, because it is the addition of zero (or nothing) plus itself (1): 0 + 1 = 1.

The next two Fibonacci numbers 2 and 3 "complement" each other, because 1+1 = 2, and 1+2 = 3: both 2 and 3 share the same first addend (1), so they are like two sides of the same coin.

But the Fibonacci numbers 5 and 8 are "different", because not only are they separated from 1, 2, and 3; but their addends are opposed to each other: 2+3 = 5, but 3+5 = 8. 3 is the last addend for 5, but 3 is the first addend for 8; which shows that they are opposed to each other.

The characteristics of the Fibonacci numbers of 1, 2, 3, 5, and 8 (from which are derived the Golden Ratio) are UCCOO: one Unique, two Complementary, and two Opposite.

Amazingly, this same Golden Ratio design is found on every page of the Holy Bible. I have published numerous studies on my website which prove this. Go to the page link above to see all of the latest studies.

Do a Google search of "the Golden Ratio", and you will find many websites which explain the principles; and a very few which apply this ratio to the Bible, but not at all like I just demonstrated. My website is the only one to do a detailed examination and organization of the Bible by way of the Golden Ratio design, because God called me to do this.

Unless your pastor is following these studies, he does not know about the Golden Ratio design of the Bible, because I only discovered this design in the Bible in about 2004; and not many people know about it, even today.

These detailed studies of the Bible that you are reading now will take a lot of time to complete. I expect several more years of work. If you really want to understand the Bible, you must follow these studies, because it not only explains the Bible thoroughly and completely; but it shows you how God is the true Author of the Holy Scriptures: it is definitely not the work of sinful man!

You also need the assistance of the Holy Spirit of God to understand the Bible. If you are not saved, you must repent and believe on Jesus Christ and accept Him as your personal Savior and Lord! Then God will give you Eternal Life through his Son, and He can teach you the Word of God one on one!

Study #44: The many false shepherds and the one Good Shepherd

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or

http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Chapter 1.5: The people blasphemed Jesus Christ

§U Introduction: The Jews tried to snare Jesus with the Law of Moses, but failed

¶I0: Jesus was teaching in the Temple when they brought an adulterer to Him to be stoned (8:1 - 6)

¶I0: Jesus had mercy on the woman and commanded her to sin no more (8:7 - 11)

§C Body: Most of the Jews were blind to who Jesus really was

¶IU: Jesus warned the Jews that they would die in their sins if they did not believe that He was the I AM (8:12 - 27)

¶IC: Jesus encouraged those who believed on Him to continue in his Word (8:28 - 42)

¶IC: Jesus condemned those who rejected his Word as children of the devil (8:43 - 59)

¶I0: Jesus gave sight to a man that was born blind (9:1 - 17)

¶I0: The blind man was expelled from the synagogue for defending Jesus (9:18 - 34)

§C Conclusion: The many false shepherds and the one Good Shepherd

¶IC: The elect sheep of God did not follow the many false shepherds (9:35 - 10:6)

¶IC: Jesus is the one Good Shepherd who gave his life for the sheep (10:7 - 21)

§C Conclusion: The many false shepherds and the one Good Shepherd

¶IC: The elect sheep of God did not follow the many false shepherds

O^{9:35}Jesus heard that they had excommunicated him; and when he had found him, he said to him, "Do you believe on the Son of God?"^{9:36}He answered and said, "Who is he, Lord, that I might believe on him?"^{9:37}And Jesus said to him, "You have both seen him, and it is he that talks with you."^{9:38}And he said, "Lord, I believe." And he worshiped him.

O^{9:39}And Jesus said, "For judgment have I come into this world, that they who see not might see; and that they who see might be made blind."^{9:40}And some of the Pharisees who were with him heard these words, and said to him, "Are we also blind?"^{9:41}Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see'; therefore your sin remains.

C^{10:1-7}Truly, truly, I say to you, he that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber.

C^{10:2}But he that enters in by the door, is the *true* shepherd of the sheep.^{10:3}To him the gatekeeper opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out.^{10:4}And when he puts forth his own sheep, he goes before them; and the sheep follow him: for they know his voice.^{10:5}And they will not follow a stranger, but will flee from him: for they do not know the voice of strangers."

U^{10:6}Jesus spoke this parable to them; but they did not understand what things they were which he spoke to them.

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 1 of the Conclusion Section:

- O Jesus revealed Himself to the formerly blind man and he believed
- O The Pharisees remained blind to the truth of Jesus Christ

C He that does not enter by the door, but climbs up some other way, the same is a thief and a robber

C He that enters by the door is the true Shepherd of the sheep

U The Pharisees did not understand the parable

The formerly blind man was not saved until Jesus finally revealed Himself to him as the Son of God. And when this happened, the man immediately said, "Lord, I believe." And he worshiped Jesus.

What a contrast to the blind Pharisees! They could see with their physical eyes, but were blind with their hearts to the truth of Jesus Christ:

"Brethren, my heart's desire and prayer to God for Israel, is that they might be saved: for I bear them witness that they have a zeal of God, but not according to knowledge: for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." (Romans 10:1-3)

"What then? Israel has not obtained that which he seeks for; but the election has obtained it. And the rest were blinded until this day; according as it is written, "God has given them the spirit of slumber: eyes that they might not see, and ears that they might not hear." And David says, "Let their table be made a snare, a trap, a stumblingblock, and a retribution to them; let their eyes be darkened, that they may not see, and bow down their back always." (Romans 11:7-10)

But not all Israelites were lost, including today:

"I say then: Has God cast away his people? Certainly not: for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away his people which he foreknew. Do you not know what the Scripture says of Elijah? How he makes intercession to God against Israel, saying, "Lord, they have slain your Prophets, and undermined your altars; and I am left alone, and they seek my life." But what is the answer of God to him? "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:1-5)

Jesus said, "Truly, truly, I say to you, he that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber" (10:1). He also said, " Truly, truly, I say to you, I am the Door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them" (10:7-8).

Who was Jesus referring to with the saying: "all that ever came before me are thieves and robbers"? Buddha, Confucius, all of the Hindu gods of India, Zoroaster, and countless other false religions and false prophets. All of these false gods and prophets were "thieves and robbers". Why? Because they preached a false message that led their followers away from the truth of God as found in the Holy Scriptures, which led to their eternal punishment in Hell. Effectively, these false prophet stole the truth from their followers, and replaced it with lies, resulting in their eternal destruction.

In the context of this Chapter, that includes the Pharisees, the Sadducees, the Herodians, the chief priests, the scribes, the lawyers, who made up the leadership of Israel in that day. They were false shepherds leading the people to their mutual destruction.

This is also true for all who have come after Jesus Christ, including Mohammed, and the countless false prophets who have proclaimed themselves "christ" or "god" in every nation on Earth.

"And Jesus answered and said to them, "Take heed that no man deceives you: for many shall come in my Name, saying, 'I am Christ'; and shall deceive many." (Matthew 24:4-5)

This may be hard for some of you to hear. I understand! What you need to understand is that the Bible teaches that the God of the Bible is the one true God, and there is no other:

"But Jehovah is the true God; he is the Living God, and an Everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to endure his indignation." (Jeremiah 10:10)

"And we know that we are of God, and the whole world lies in wickedness. And we know that the Son of God has come, and has 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 [Jesus] is the true God, and Eternal Life." (1 John 5:19-20)

"Jesus says to him, "I am the Way, the Truth, and the Life: no man comes to the Father, except through me." (John 14:6)

The Holy Bible teaches that there is only one true God, Jehovah, and all others are false; there is only one true Way of Salvation, repentance and faith alone in Jesus Christ, and all others are false; there is only one true religion, Bible Christianity, and all others are false. These are not popular things to say, but they must be said, because this is what the Bible teaches.

If you try to get to Heaven some way other than through the Lord Jesus Christ, and Him alone, you will fail.

Jesus said, "Enter in at the strait gate: for wide is the gate and broad is the way that leads to destruction, and many there are who go in there: for confined is the gate and narrow is the Way which leads to Eternal Life, and few there are that find it." (Matthew 7:13-14)

Think carefully about what Jesus said: "Many" are on the road that leads to Eternal Destruction, but "few" are able to find the Way to Eternal Life through Jesus. Apply this to the population of the world: this means that most people in the world are on the road to Eternal Destruction in Hell and later in the Lake of Fire, and only a few are going to be saved! Compare this with the often-expressed notion of many who believe that everyone goes to Heaven except for Hitler or only the worst criminals. This popular belief is not what the Bible teaches.

No, my friends, it is either accept the Jesus Christ of the Bible as your personal Savior or it will be Hell after you die: that is your choice. I have made my choice for the Lord Jesus Christ more than 35 years ago; how about you?

¶IC: Jesus is the one Good Shepherd who gave his life for the sheep

O^{10:7}Then Jesus said to them again, "Truly, truly, I say to you, I am the Door of the sheep.^{10:8}All that ever came before me are thieves and robbers; but the sheep did not hear them.

O^{10:9}I am the Door: by me if any man enters in, he shall be saved; and shall go in and out, and find pasture.^{10:10}The thief does not come, but for to steal, to kill, and to destroy. I have come that they might have Life, and that they might have it more abundantly.

C^{10:11}I am the Good Shepherd: the Good Shepherd gives his life for the sheep.^{10:12}But he that is a hired man, and not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees; and the wolf catches them, and scatters the sheep.^{10:13}The hired man flees, because he is a hired man, and does not care for the sheep.

C^{10:14}I am the Good Shepherd, and know my *sheep*, and am known of mine.^{10:15}As the Father knows me, even so I know the Father; and I lay down my life for the sheep.^{10:16}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.^{10:17}Therefore my Father loves me, because I lay down my life, that I might take it again.^{10:18}No man takes 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."

U^{10:19}Therefore there was a division again among the Jews for these sayings;^{10:20}and many of them said, "He has a demon, and is crazy. Why do you listen to him?"^{10:21}Others said, "These are not the words of him that has a demon. Can a demon open the eyes of the blind?"

Comment: The Golden Ratio design of the sub-paragraphs for paragraph 2 of the Conclusion Section:

- O All who came before the Door of the sheep were thieves and robbers
- O The Door of the sheep provides salvation, spiritual food and abundant life

C The Good Shepherd gives his life for the sheep

C The Good Shepherd knows his sheep

U The Jews were divided over these sayings

These are wonderful words for every child of God to read: "I have come that they might have Life, and that they might have it more abundantly." Amen!

I have spoken about election in previous studies. My belief is that God elects some to be saved, many can be saved if they will respond to the call of the Gospel, and some are chosen to be lost. It is not either/or; it is will be, maybe, and never; and only God knows who is in which category, so we must preach the Gospel to all, and let God sort it out.

Jesus is the Good Shepherd who cares for his sheep: He died for us, He prays for us, and He will one day raise us from the dead to enter his Kingdom and receive his glory, if we were born-again by faith in Him at some point in our lives.

Notice that the first paragraph of the Conclusion Section is more about the false shepherds than about Christ, because Jesus did not yet identify Himself as the true Shepherd until the second Paragraph (10:11, 10:14). The elect of God (the sheep) did not follow Confucius, Buddha, the gods of India, the gods of the native Americans, the gods of the Central and South Americans, and etc. They fled from their voice, because God had chosen them to believe in Christ and be saved at some point in their lives.

The second paragraph is about the true Shepherd, the Good Shepherd: Jesus Christ. The two paragraph themes are like two sides of the same coin, and their internal subparagraph Golden Ratio patterns go in the same direction: OOCU-OOCU; hence these two paragraphs complement each other.

This is the same Golden Ratio design found in every Conclusion Section in every part of the Bible, except for certain special exceptions, such as the Psalms, Hebrew Acrostics, and very small documents such as Jude, 2 and 3 John, and several other similar-sized documents. However, in most cases, this is the standard Conclusion design for most documents in the Bible.

If you do not yet understand the Golden Ratio design of the Bible, I suggest that you visit my website and read/download the Introduction to the Golden Ratio design of the Bible at this link: <http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioStudies.html>

STUDY #45: INTRODUCTION TO PART 2 OF THE GOSPEL OF JOHN

For best understanding, you need to read at least the Introduction to the Golden Ratio design of the Bible document before moving on to more advanced studies.

<http://www.phibible.org/Downloads/GoldenRatioBible.pdf> or

http://www.phibible.org/info/GoldenRatioBibleStudies/GoldenRatioBibleIntro/GR_Intro_Page_1.html

Book 4.3: Jesus Christ preached the Gospel to individual Jews (John)

C Part 1: Jesus Christ revealed himself as the Way of Eternal Life to Israel

U Chapter 1.1: Jesus Christ is the Word of God who became the Lamb of God

C Chapter 1.2: Jesus Christ is the True Savior of the world

C Chapter 1.3: Jesus Christ is the True Bread of God

O Chapter 1.4: The people were divided over Jesus Christ

O Chapter 1.5: The people blasphemed Jesus Christ

C Part 2: Jesus Christ revealed himself as the Center of Life to his disciples

U Chapter 2.1: The Jews rejected the many miracles of Jesus Christ

C Chapter 2.2: Jesus Christ is the Way, the Truth, and the Life

C Chapter 2.3: Jesus Christ is the True Vine of Life

O Chapter 2.4: The King of the Jews was crucified

O Chapter 2.5: The Lord of Life was raised from the dead

We are now half-way through our detailed study of the Gospel of John! If you have missed the earlier studies, you can find them on my website at this link:

http://www.phibible.org/info/GoldenRatioBibleStudies/English/GoldenRatio_JohnMain.html. The pages at that link work best on a tablet or larger sized computer.

Let's recall some important points from Part 1 of the Gospel of John. I am using something other than the themes for each Chapter for illustration purposes. I am using 27 A.D. as the date for the beginning of Jesus' ministry, although we cannot be certain of the actual date.

U Chapter 1.1: The Incarnation and beginning of Jesus' ministry (May 27 A.D.)

C Chapter 1.2: The passing of John's ministry to Jesus, time unknown (~28 A.D.?)

C Chapter 1.3: The Passover, about one year left until the crucifixion (~May 29 A.D.)

O Chapter 1.4: The Feast of Tabernacles (~August 29 A.D.)

O Chapter 1.5: The Feast of Dedication/Hanukkah (December 29 A.D.)

This is very helpful to see that the Gospel of John skips over much of the Life of Christ, and focuses only on special dates, mostly in the last year of Jesus' earthly life.

Part 2 of the Gospel of John, therefore, is focused on special events during the last 4 months or so of Jesus' life. In fact, Chapter 2.1 begins with the raising of Lazarus from the dead, which occurred only about a week before the crucifixion, so that means that John (under the inspiration of the Holy Spirit) jumped from Hannukeh in late December to late April.

It also illustrates a point which needs to be stressed: the Gospels are not intended as biographies of the Life of Jesus Christ: they were intended by God the Holy Spirit (the true Author of the Scriptures) to be special "snapshots" of the Unique, multi-faceted Person of the Son of God. Each Gospel has something special to say about Jesus Christ, and each Gospel is aimed at a different group of people:

O **Matthew->The Messiah of Israel explained to the Jews;**

O **Luke->The Life of Christ explained to Christians;**

C **John->Jesus is a witness to individuals.**

C **Mark->Jesus is a witness to masses of people (aka as an Evangelist [the Prophet of God]);**

U **Acts->The Apostles are both individual witnesses and mass evangelists.**

Do you see how the Golden Ratio design works on the level of the Books? Each Gospel is a Book. I can only explain this briefly here, for those of you just tuning in:

There are 3 types of documents in the Bible:

1) Whole Books (The Law of Moses, the Gospels, Samuel, Kings, Chronicles, Jeremiah, Isaiah, Ezekiel: 16 in all)

2) 1/2 Books that combine into a Whole Book or are 1/2 of a logical Whole Book (Joshua & Judges, Daniel & Zechariah, Hebrews & Romans, 1 & 2 Corinthians, Job & Proverbs, and Revelation: 11 in all)

3) 1/10 Books (35 documents that combine into Whole Books or Parts [1/2 of a Book]). For example, the Minor Prophets are ten writings that logically combine into a Whole Book.

4) Psalms: a special document that subdivides into Volumes, Books, and Chapters.

To summarize: there are a total of 63 documents in the Bible, made up of 3 different types: Whole Books, 1/2 Books, and 1/10 Books.

Samuel, Kings, and Chronicles were originally undivided in the Hebrew text, but the Greek translation of the Hebrew Bible (aka the Septuagint) arbitrarily divided these Books into 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles. So many people believe that there are 66 documents in the Bible, but this is not true. 63 is the correct number in the Traditional Bible Canon.

When these are organized according to the Golden Ratio design, the true number of "Books" is exactly 40, the total number of "Chapters" is 400. For Bible students, those numbers should ring a bell for you.

The number 40:

The Flood of Noah: 40 days and nights (Genesis 7:12)

Moses spent 40 years in the wilderness (Acts 7:30)

Moses was in Mount Sinai with Jehovah 40 days and 40 nights (Exodus 34:28)

Moses sent spies into Canaan for 40 days (Numbers 13:25)

Israel spent 40 years in the desert (Numbers 14:33)

David was King of Israel for 40 years (2 Samuel 5:4)

Absalom was 40 years old when he attempted to overthrow David as king (2 Samuel 15:7)

The Lord commanded the prophet Ezekiel to lay on His right side for 40 days to symbolize Judah's sins (Ezekiel 4:6).

The temptation of Jesus by Satan: 40 days and nights (Matthew 4:2)

Jesus was seen by the Apostles for 40 days (Acts 1:3)

Israel was destroyed about 40 years after the crucifixion and resurrection of Jesus in 70 A.D.

There are 40 Books in the Bible.

The number 400:

Israel spent 400 years in Egypt (Genesis 15:13)

Abraham bought the cave of Machpelah for 400 shekels of silver, where he and Sarah, Isaac, and Jacob were all buried.

About 400 men gathered themselves to David in his exile (1 Samuel 22:2)

There were about 400 years from the invasion of Canaan by Israel until the reign of David.

There were about 400 years from the reign of David until the Exile to Babylon.

There were about 400 years of "silence" from God, from the last Prophet of Israel (Malachi) until the preaching of John the Baptist

There are 400 Chapters in the Bible.

Does God use "important numbers" in the Bible? Yes. We call it Numerology.

However, we need to be very careful and stay close to the Bible when studying the science of numbers and their meaning. Many false religions use Numerology as well, because Satan loves to co-opt the Bible and pervert it into something evil. For example, Buddhism teaches the "8-fold path", which is a path to Hell and not to Heaven, because it teaches salvation by works. No one can be saved by doing good works, so anytime that you see numerology being used by other religions, you know that it is of the devil, and is not of God. Only the numerology of the Bible is true and valid, because the Author of the Bible is true and trustworthy. Satan is not true nor trustworthy.

The Golden Ratio design of the Bible is another example of the true God using numbers in his Word. It is by no means the only example, as we have seen.

The total number of Bible documents is 63, which is 9 x 7: both of these numbers are good numbers: 9 is the last single digit, so it symbolizes finality, or completeness. 7 is a "perfect" number in the Bible, so the Holy Bible is perfection times completeness. Thus, the Numerology of the Bible teaches us that there are no other documents from God: only the Traditional Bible Canon!

The pseudapigrapha and the Apocrypha are not genuine Scripture, and are not of God. How do I know this? If I add the pseudapigrapha and the Apocrypha to the Traditional Bible Canon, I don't have perfection times completion anymore; but I do have confusion, which is not of God.

Not only that, but the Traditional Bible Canon fits perfectly into the Golden Ratio design; so if I try to add more documents to the Bible such as the pseudapigrapha or the Apocrypha, there is no room to place them!

This is why it is so important to learn and comprehend the Golden Ratio design of the Bible, from top to bottom. It witnesses in a perfect way that the Traditional Bible Canon is the only Perfect Revelation of the Perfect God to mankind: there are no other Scriptures, but the Traditional Bible Canon; and the infallible Golden Ratio design proves it.

I don't have room in this study to show the full Golden Ratio design of the Bible, but you can find it at this link on my website (ok for smartphones):

http://www.phibible.org/Bible_Pages/StandardEnglish/KBVMain.html

HOW TO BE SAVED, AND KNOW IT

First, you must know that you are lost, BEFORE you can be saved.

Have you ever told a lie? What do you call someone who tells lies? A liar. Are you a liar?

The Bible says, “You shall not bear false witness” (Exodus 20:16)

Have you ever stolen something, or taken something without paying for it? What do you call someone who steals? A thief. Are you a thief?

The Bible says, “You shall not steal.” (Exodus 20:15)

Have you ever lusted after a person that you are not married to? Jesus said that if you lust in your heart after a woman/man you are not married to, you are an adulterer. Are you guilty of adultery in your heart?

The Bible says, “You shall not commit adultery” (Exodus 20:14).

Have you ever used profane language? How about blasphemy? Have you ever used God’s Holy Name in vain? Or used the Holy Name of Jesus in vain?

The Bible says “You shall not take the Name of Jehovah your God in vain: for Jehovah will not hold him guiltless that takes his Name in vain.” (Exodus 20:7)

Let’s be honest. There is not a person who has ever lived who has not been guilty of one or all of these sins. Even if you didn’t actually steal something, you wanted to. The Bible calls that covetousness, which is a sin. Or if you only wanted to commit adultery or fornication (sex outside of marriage) or homosexuality (sex with another person of your sex), and didn’t actually do it, that is also sin, because God looks on our hearts and judges us by what is in there, not just by our actions.

“For Jehovah sees not as man sees: for man looks on the outward appearance, but Jehovah looks on the heart.” 1 Samuel 16:7

“for I know the things that come into your mind, every one of them.” Ezekiel 11:5

You see, we think of ourselves as pretty good in our own sight. We judge ourselves by what everyone else does. “I’m not so bad. I don’t rob banks, or kill anyone. And I work hard for a living and try to be a good human being. And just look at the hypocrites over there. I’m much better than they are.”

The problem with this line of thinking is that God looks at us in a completely different way. He doesn’t judge us by comparing us with other people. He judges us by the Law that He has given in his Word, the Holy Bible.

“You shall not bear false witness” (Exodus 20:16)

“You shall not steal.” (Exodus 20:15)

“You shall not commit adultery” (Exodus 20:14)

“You shall not take the Name of Jehovah your God in vain: for Jehovah will not hold him guiltless that takes his Name in vain.” (Exodus 20:7)

And many others, too many to list here.

“Now we know that whatsoever things the Law says, it says to them who are under the Law, so that every mouth may be shut, and all the world may become guilty before God” (Romans 3:19)

Do you agree with God, that you have broken his Law and sinned against Him? Then read on.

So why do we sin?

We sin against God, because we were born that way:

“Therefore, as by one man, that is, Adam, sin entered into the world, and death through his sin; and so death passed upon all men, because all have sinned.” (Romans 5:12)

This is our problem when we come into this world: we are born into a state of being unable to know our Creator.

Sin is like a giant gulf or canyon between us and God. We cannot know our Creator because we have a BARRIER between us and Him, and that barrier is our sin.

“Behold, Jehovah’s hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hidden his face from you, so that he will not hear” Isaiah 59:1, 2

It is like a giant wall between us and our Creator God. It is also like a giant CANYON or a “great gulf fixed” between us and God that cannot be crossed, unless God Himself helps you across it. Why is sin like a wall or a canyon between us and God? Because God hates sin of any kind, even the slightest sin is offensive to his holiness.

(1 Peter 1:16) “it is written, “You be holy: for I am Holy.””

And, because we are separated from God by our sin, when we die, we cannot enter into God’s presence in Heaven, because God hates our sin. God loves us very much, but he hates our sin, so since our sins have not been forgiven, He must put us some place other than Heaven, and that place is called Hell.

“.the rich man also died, and was buried; and in Hell he lifted up his eyes, being in extreme pain...” Luke 16:22-23

How can we cross this “great gulf” or canyon between us and God?

We cannot cross this great gulf because we are sinners, but God can and did, and that is what the GOSPEL of Jesus is all about.

Jesus came down from Heaven almost 2,000 years ago, so that He might be born of a Virgin, live a perfect sinless life, and then die on a cross for the sins of all mankind, and that includes you and me, my friend. Then after 3 days, Jesus rose up from the dead, and returned back to Heaven, awaiting the Day when He will return in Judgment upon this world and to claim his rightful Kingdom over all mankind.

Here is the Gospel (the **GOOD NEWS**):

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up on the cross, that whosoever believes in him should not perish, but have Eternal Life. For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have Everlasting Life.” (John 3:14-16)

“For there is no difference between the Jew and the Gentile: for the same Lord over all is rich unto all that call upon him: for it is written, “whosoever shall call upon the Name of the Lord shall be saved.” (Romans 10:12-13)

Jesus came down from Heaven to cross that great gulf or canyon between us and God. He died on the cross to pay for our sins, so that our sins can be forgiven by his Father.

No one else has ever done this, nor could they do it: not Mohammed, not Mary, not Peter nor any of his Apostles, not Buddha, not Krishna, nor any other person who has ever lived. The reason is that all of them were sinners. Mary was also a sinner.

The Bible says, “And Mary said, “My soul magnifies the Lord, and my spirit has rejoiced in God my Savior.” (Luke 1:46-47)

Mary called the Lord her “Savior”, meaning that she had sinned like all others and needed to be saved. You cannot be saved by a sinner; only by One who is perfect and without sin; and that One is the Lord Jesus Christ.

A sinner cannot save me, nor forgive my sins or your sins. Jesus Christ was the only Person who ever lived who was perfect in every way, and He died on the cross for our sins, so that we can be forgiven by his Father.

We must repent in order to be saved; BUT, we can only be saved, if we repent of our sins AND receive Jesus Christ as our Savior. Both are necessary.

What is repentance? It is agreeing with God that we are sinners, and being sorry for it. We must admit to God that He is right and we are wrong; otherwise, we cannot be saved.

Mark 1:14-15: “Now after John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God; and saying, “The time has been fulfilled, and the Kingdom of God is near! Repent, and believe the Gospel!””

Jesus said, “I tell you, no; but, unless you repent, you shall all likewise perish.”” Luke 13:5

Can I do something so that I can earn God’s forgiveness?

What if I do something to earn God’s forgiveness, like helping an old lady across the street, or giving out money to the poor, or being a good person, or doing penance or being baptized in water?

This is very, very important to understand: you CANNOT earn forgiveness from God by “doing something”; you can only be forgiven **through** what Jesus has already done FOR YOU. In other words, Jesus died on the cross so that you might be forgiven by receiving Him as your personal Savior.

Jesus said, “I am the Way, the Truth, and the Life; no man comes to the Father, but by Me.” (John 14:6)

If you try to earn God’s forgiveness by “doing something” like being baptized, doing penance, or something else, THIS WILL NOT WORK! God will not accept your works as payment for your sins, because you are a sinner. This makes everything that you do unclean in his sight. Jesus was the only person who ever lived who NEVER sinned; therefore God only accepts the works of Jesus as payment for your sins; and specifically, the work of Jesus on the cross which paid for your sins in full.

How to be saved and know it

First, you must believe that Jesus Christ is everything that the Bible claims Him to be:

- 1) Jesus is the only begotten Son of God**
- 2) Jesus became a perfect, sinless man so that He might die on the cross for our sins, born of a virgin**
- 3) Jesus died on the cross in our place and took our Hell for us as our Substitute sacrifice for sin**
- 4) Jesus rose bodily from the dead the 3rd day as evidence that his sacrifice was complete and perfect**

Second, you must pray and accept Jesus as your Savior from sin and Hell. Here is a sample prayer that you can use to be saved:

“Lord Jesus, I believe all that the Bible says about you. I’m sorry for my sins against you, and ask that you forgive me from my sins, and come into my heart and be my Lord and Savior from sin and Hell. I reject all other gods as false and receive you alone as my Lord and Savior. Thank you for saving me and forgiving me. In Jesus’ Holy and Precious Name, Amen.”

When you pray and ask the Lord Jesus to save you with a sincere heart, God will hear you and save you.

This is the promise of God: “Whosoever shall call upon the Name of the Lord shall be saved” Romans 10:13

When you do this with all of your heart and really mean business with God, God will forgive you all of your sins and come into your life as Savior and Lord of your life and soul. Then, you will truly have Eternal Life. That means that when your body dies, your spirit will pass into God’s presence, and you will dwell with Him forever and ever, instead of going to the awful place called Hell. It also means that here on earth, your life will be transformed day by day into the image of Jesus Christ, AS YOU DAILY WALK WITH HIM in obedience to the Word of God and in fellowship with other Bible-believing Christians in a local Assembly (church), so that you might be taught the basics of the Christian life more perfectly.

And here is how you can find a good, Bible-preaching church to join and serve the Lord with. Pray and ask God to guide you to a specific church, because He knows best where you should go:

“Dear Lord, please guide me and help me to find a Bible-believing, Bible-preaching church where I can be baptized, serve you, and do your will. In Jesus’ Name, amen.”

If you need assistance locating a solid, Bible-preaching Assembly in your area, I encourage you to contact JHS Publishing by email (editor@phibible.org) . I will do everything I can to help you in your new walk with our wonderful Lord and Savior Jesus Christ!