

## Gospel of John - episode 7

### Chapter 3 part 2

Welcome to our sharing on Saint John's Gospel. We are continuing in chapter 3 with the dialogue between Jesus and Nicodemus. We have Jesus trying to tell Nicodemus he needs to rise to the level of above, so that he can be born of water and the Spirit, but it is completely incomprehensible to Nicodemus. He is thinking that the only way you can be born into the people of God is by Circumcision. I want to pick up in verse 11. Jesus said to Nicodemus, "I tell you most solemnly.... now this is twice he has said this to Nicodemus in this conversation.... "We speak about what we know".

Nicodemus had come to him at the beginning of this dialogue saying, **We know** - meaning the Sanhedrin, and he was leaning on his ecclesiastical authority in saying that. But Jesus is coming back to him with this very surprising response. And I need to warn you we have to read it on two different time scales. "We speak only about what we know and witness only to what we have seen, and yet, you people reject our evidence". Now I said there's two timescales here: one is Jesus, speaking to Nicodemus at the beginning of his ministry, and the other is John's church dealing with the opposition coming from the chosen people at the time when the church is evangelizing the Middle East, and going out into other countries.

The church picks up from where Jesus actually left off. But, of course, if you use the word 'evidence', then you are talking about a courtroom session, aren't you? Now I told you before, but I will remind you again in case you have forgotten, that the first half of John's Gospel is the trial of the Beloved Son. He was tried before the people of Israel and some will accept, and some will reject his evidence. He was tried before the leaders of Israel – that is the Sanhedrin. And they reject him absolutely, persecute, and eventually kill him. Lastly he is tried before the world powers represented by Pilate, in his Passion.

However, in the second half of the Gospel where the beloved disciples are all in the image of Jesus, Jesus prepares them for the fact that when they go out into the pagan Roman Empire that they will also be on trial for the whole of their lives. They will be on trial before the leaders of Israel first because we know from the Acts of the Apostles that they were persecuted by the Sanhedrin. Afterwards, many dispersed into other countries. Once they dispersed into the Roman Empire.... **they** were on trial before the Roman emperors and of course, thousands of them gave their lives in martyrdom. As the church goes on in time the disciples of Jesus are bearing witness and on trial before the pagan world wherever they go.

Because of this they need the witness of the Spirit with them all the time, and they need to be teaching the Word of Jesus and guided by the same Spirit - and doing his works as well. Nicodemus needs to realize - as John and his church do realize that Jesus is the Unique Witness that has come from God. I want to pick this up. "If you do not believe me" Jesus said, "when I speak to you about things of this world – that is the destiny of the human race and so on – "how would you be able to understand if I speak to you about Heavenly matters"? That includes all the mysteries of the Kingdom of God and of the 'above' level, and all that concerns the New Era that Jesus wants to inaugurate.

Then verse 13 says, “no one has gone up to Heaven except the one who came down from Heaven”.

Now to understand this this you must go to the time of John and his church, because this testimony here is given at the end of first century when Jesus has already ascended to Heaven. And, of course, his Ascension into Heaven proved **his descent from Heaven in the Incarnation**. So, it's not until the whole cycle is complete that the church can bear this very strong witness that John is actually giving to us here. At the time of Jesus these words would have been incomprehensible to Nicodemus because nobody had ascended to Heaven yet. So, ‘no one has gone up to Heaven except the one who has come down from Heaven, the Son of Man who is in Heaven’. Now notice **the Son of Man** again. That is the fulfilment of Daniel's prophecy in chapter 7:13-14.

I will remind you of that where Daniel said, “I saw coming on the clouds of Heaven one like a Son of Man. He came to the one of great age, and was led into his presence. On him was conferred sovereignty, glory, and kingship. And men of all peoples, nations, and languages became his servants. His sovereignty is an eternal sovereignty, which shall never pass away, and his empire will never be destroyed”. Now the reason why I'm saying this is because these verses come from the time of John's church. Jesus is already ascended into Heaven. He has already been given his sovereignty.

He is already ruling the Kingdom that will last forever. And that's why I give you the reminder of Daniel because when you go back to Daniel it's all in the future. When you come to John chapter 3 it's in the past. Jesus has already descended in the Incarnation and ascended back to God in the Ascension after his glorious Resurrection as well. But then we are reminded in the next verse that before Jesus would ascend into Heaven He had to become the Suffering Servant of God.

Verse 13: “And the Son of Man must be lifted up”. Now this expression ‘lifted up’ is actually very interesting. Just as Moses lifted up the serpent in the desert - now here we are being sent back to Exodus. It's wonderful the way John actually educates you to go back all the time into the foundation texts in the Old Testament. “The Son of Man must be lifted up just as Moses lifted up the serpent in the desert so that everyone who believes may have eternal life in him”. Let's look at this for a moment: When you go back to Numbers chapter 21:4-9, you have Moses leading the people at the very earliest stage of their history, and they're going through the wilderness.

At the particular time we are talking about they went into rebellion against God's Will, and they sinned against God. The book of Exodus tells us that the more they sinned the more they were attacked by serpents. Now you do know that in the books of Genesis and Exodus the serpent is the symbol of the demon. That means they were attacked by evil. Moses was instructed to construct an image. And it's very, very interesting, and it's important if you're talking to Protestant Christians who will say to you, ‘you cannot have images. Images are completely forbidden’. I say to them, ‘but Moses made an image’. The very One who told them they couldn't make images made an image, so you must realize that it is images of God, that was not allowed. They were not allowed to have images of their false Gods and there's still evidence all over the world of the statues and stuff that they made.

What Moses did was he took the tau sign and that tau sign was a symbol of the Messiah. He was told to put the serpent hanging down dead on this sign, and he was to put that up on a standard. When the people looked at this standard they would be healed. That's very interesting. So, is this magic? Or what is actually going on? I always call that tau sign, the pre-Christian crucifix because it was on the cross that the Messiah destroyed the power of the serpent.

There is a very interesting thing told to us in the Book of Wisdom chapter 16:67..... and this is what you read: "Whoever looked at the bronze serpent was saved, **not by what they looked at**". In other words, there was no magic – "but by you, Lord, the Universal Saviour". That's why I call the bronze serpent the pre-Christian crucifix, because you know that God is outside of time and space. Everything that God does is eternal..... And so, the cross of Jesus had two arms, one reaching to the past and the other reaching to the future, and the other base of the cross reaching down into the depths of human degradation..... so that cross is the most extraordinary symbol.

It encompassed past, present, and future as everything that God does represents the whole thing. These people in the past who needed healing and forgiveness - they got it from the Cross of Christ in the future. Listen to it again! This is from the Book of Wisdom. This isn't the New Testament. "Whoever looked at this bronze serpent was saved, not by what they looked at, but by you, Lord, the Universal Saviour"; I think that's fantastic! But as far as Nicodemus and the Sanhedrin are concerned, the idea that Jesus would save us through the Cross was completely unacceptable.

The image of being lifted up on the Cross Before being lifted up into glory in the in the Resurrection, and before being lifted up into the final glory of the Ascension - to them that was incomprehensible. And the reason why it was incomprehensible was that the Book of Deuteronomy said, "cursed be any man who hangs on a tree". It's very interesting. Saint Paul explains to us in 1 Corinthians ch.1:23, "we preach a crucified Christ, which is a stumbling block to the Jews". They would not accept the Cross. As far as the Sanhedrin was concerned the Cross itself was as much a symbol of the curse of sin as the serpent was. That's why they taunted Jesus right up to the moment of his death. They would absolutely not accept that he could redeem this sign and that he could redeem everything and that he himself **became a curse** to release us from the curse of sin. They wouldn't accept that at all. Because of this they are going to oppose him right up to the very end. They are just not going to give him a chance at all. And it's even a more inexplicable revelation when Jesus explains why he will do it. Why he will allow himself to be humiliated - as Psalm 22 tells us - like an earthworm?

John 3:16: - one of the most well known and loved statements in the entire bible. "God loved the world so much that he gave His Only Son so that anyone – everyone - who believes in him may not be lost, but may have eternal life. For God sent his son into the world not to condemn the world, but that through him, the world might be saved". Now if Nicodemus was in trouble before, he's in twice the trouble now! The world is the cosmos.... the unbelieving world. It's that part of humanity that's living in rebellion against God. It is that part of humanity that wants to say that God doesn't exist. They want to write books about it and get famous saying 'God is dead' or 'God doesn't exist' or 'God never existed' or there are multiple Gods or whatever they want to say. John tells us that **God loved** that sinful, sinning, rebelling, denying world so much, that he gave this world **His Only Son**. This is terribly important.

Now the emphasis on His Only Son brings you back to Genesis 22:1-19, where you have Abraham taking his son, His Only Son, whom he loved.... and in obedience to the Lord, he took him to Mount Moriah. And there he put his son on the altar ready to sacrifice him to God thinking that **that** was the ultimate sacrifice that he could make.... because all of God's promises were lodged in Isaac. We are told in the book of Genesis that God was so moved by this offering of Abraham - because in giving Isaac he was giving his entire life. He was giving everything, because if Isaac died, Abraham was dead and his whole future was dead, and all the promises were dead. Everything was gone.

Everything he had been promised about a future history was gone. So, in laying Isaac on the altar Abraham laid his entire future and the future of his people - all his descendants. They were all on that altar. What God did was he replaced Isaac with a ram and that began all their sacrificial offerings to God. But that this incident actually foreshadowed that the Father in Heaven would send His Only Son from Heaven to earth..... and that he would not only take him to Calvary - which was only about one third of a mile - as the bird flies - from Mount Moriah. And it was 2000 years approximately in time between the offering of Isaac and the sacrifice of the Lamb, Jesus.

And the Father **actually did it** so that the world would not be condemned. You see, if we have no Saviour and our sins offend an infinite being, then even if you spent your entire eternity in hell you still cannot pay him back because you are finite, and he is infinite. It's not possible. Therefore, what He did was that he sent His Only Son who was Divine as well as human so that his sacrifice would have the divine infinite aspect, and therefore, that our Redemption would be accomplished, and that the meaning behind the whole of Redemption was God's infinite love. But, of course, they should have known this from Jeremiah 31:3 that God said to him, "I have loved you with an everlasting love, and my love is constant". My love doesn't go up and down like the weather. **'My love is constant'**. But when they actually meet this love they can't cope with it. You know? I don't know if you have ever met somebody who is very, very holy. It can be very uncomfortable because the level of love that they are living at shows up your selfishness. The level of humility that they are at shows up your pride. The level of giving that they are at shows up your selfishness and your egotism and all the rest. So, it can be very uncomfortable.

Hence, all of this sin coming into contact with Jesus - who was Incarnate Love and Divine Love - that made them very uncomfortable. So, when Jesus said he wanted to raise them to his level, they couldn't take it at all. They absolutely just couldn't take it. And they also couldn't take that being saved was going to be so easy that you put your faith in him and he will do everything for you! They had spent 1500 years approximately offering countless thousands of sacrifices since the time of Moses, and they never got forgiveness because they knew that forgiveness would come with the Messiah. They had to try and live out this 613 rules for the Sabbath day alone.... everything was so burdensome. Everything was so heavy.

Then all of a sudden it looks as if everything's going to be so easy! As far as they were concerned, it was very suspicious.... very suspicious. They expected that since there was corruption in the priesthood and there was an awful lot of sinfulness in the land, they expected that God would come to them in judgement. And so, I just need to remind you that when God comes to us, when He visits us human beings, He either comes in mercy or judgment.... and if you examine the scriptures, what he does is he comes in mercy first. He gives you His Love, His forgiveness, His grace, everything. But He expects you to respond.... and then there is judgment at the other end. If you have responded and you have entered into the grace that He wants you to do, there's no judgment **for you**. But we have to take responsibility for the consequences of our actions. We're going to read that just now. First of all, "for God sent his son into the world not to condemn the world, but that through him, the world might be saved. No one who believes in him will be condemned".

Now we're in a courtroom scene: We are talking about evidence: we are talking about witnesses: are talking about a judge, and therefore, there is condemnation. So, if Jesus is talking about condemnation, we have to look at this courtroom scene a bit differently to what you might think. On

the outside, Jesus is on trial before the Sanhedrin and before the people of Israel, and he will be condemned by them. But what's actually going on the higher level is that God has visited **them**, And He is offering them all His gifts and graces and salvation.... and if they don't respond they will have to face the judgment.

Now listen to what judgment is actually based on. "No one who believes in him will be condemned, but whoever refuses to believe is condemned already". Now why would you be condemned already if you refuse to believe? Because Forgiveness only comes through the Messiah. So, you have condemned yourself to the lower level of the Old Covenant, which was okay Before Jesus came; it is not okay now because God is doing a new thing. If you don't cooperate with God's new thing you are leaving yourself at this lower level. Therefore, whoever refuses to believe is condemned already because he has refused to believe in **The Name** (HA SHEM – God's Name). Now in the bible, 'in the name' means in the person - in the person of God's Only Son. So, you can have no higher authority than God the Father, God the Son, and God the Holy Spirit. And since God, the Son, is on the earth, to refuse to accept him is to refuse God.

Jesus is going to tell us as he goes along, "the Father and I are one". So, if the Father and I are one, and we reject Jesus, then we are rejecting the Father as well. So, "on these grounds is sentence pronounced. That though the light has come into the world, men have shown that they prefer darkness to the light. And indeed, everybody who does wrong hates the light and avoids it for fear that his actions should be exposed. But the man who lives by the light comes out into the light so that it's plainly seen that his actions are done in God". This is tremendously important. Before we come to Jesus, if you go right back to Adam and Eve at the very beginning, they were free to make a decision to say no to God, but they were told to shoulder the responsibility for their decision.

Here in chapter 3, in John, we are being told that we, too, must shoulder the responsibility for the decision to either accept Jesus or reject him... and we have got to say that to the world also. We have already been told in chapter 1:5 that 'Jesus is the light'. Hence, you are told here in chapter 3 that rejecting Jesus is rejecting the light. We have already been told that the Father and Son are working in tandem, and that the Kingdom of God gives us light and life, grace and glory, so, in saying 'no' to Jesus, we are saying 'no' to all of that, because Jesus alone can give it to us. Outside of all of that, what you have is darkness, sin, worldliness, this lower level, and the influence of the demonic as well. So, in chapter 3, we're already being told - through Nicodemus and the challenges given to the Sanhedrin – that you either go forward with God, or go back into disintegration.

But anyone who has studied chemistry knows that even the elements either go forward into something more complex or go back into disintegration. Nothing can stay the way it is. We are either going forward or going back. There's no such a thing as sitting on the fence. In life, it's extremely dangerous to sit on the fence. Those who choose Jesus are choosing life. They are choosing the Kingdom of God.

And so, we have this marvellous thing, that the lesser thing in the Old Testament must give way to the greater in the New Testament. And I will share that with you when we come to the next episode where we are now going to go into the final testimony that John the Baptist gives to Jesus of Nazareth and it's a very wonderful thing. The sadness is that you have the very definite feeling in chapter 3 that Nicodemus hasn't made any progress and that the Sanhedrin have not made any progress. And if you have come to that conclusion, you are right! What John wants that you and I -

the people who are reading the text - and the people who are listening to this word, that we will reach out for the light and we will say yes to the Lord, and we will allow him to transform us and lift us up from this lower level to this higher level. Thank you for listening.

### **INTERVAL**

Welcome to our sharing on Saint John's Gospel. I now want to give you the final testimony of John the Baptist to Jesus and it is here in the second half of chapter 3. It's a very wonderful moment. We see John the Baptist at the highest summit of his life and it is really beautiful. "After this Jesus went with his disciples into the Judean countryside and stayed there for a while, and he baptized". Of course, Jesus wasn't actually baptizing himself. It would always be the disciples who baptized. But everybody asks is this Christian Baptism? And the answer is no.

You won't get the Christian era until after the Death and Resurrection of Jesus because that is when he inaugurates the Kingdom. This is all the preparation time so this particular Baptism is a continuation of what John the Baptist was doing. In other words, preparing the people for the Kingdom of God. At the same time John, the Baptist was baptizing at Aenon near Salim, where there was plenty of water and people were **going there** to be baptized. Jesus is in the Judean countryside on the west side of Israel, and John the Baptist was on the east side of Israel, at the river Jordan. They are actually quite a distance away from each other when this is happening.... then John adds that this was before John the Baptist was put into prison.

John isn't going to tell you the rest the story of John the Baptist; you have got to go to the Synoptics for that because John won't repeat what is in the Synoptics. He doesn't have to. He has been asked to write a **different kind** of Gospel, but he just reminds you that this happened before then. Then some of John the Baptist's disciples opened a discussion with the Jew about purification: they went to John and they said, "rabbi, the man who was with you on the far side of the Jordan" - that was when John pointed Jesus out as the lamb of God. "The man who for whom you bore witness, he is baptizing now, and everybody's going to him". This is very, very interesting.

Here we are at the beginning of the Gospel, and John the Baptist's disciples are saying, everybody's going after Jesus. When we get down towards chapters 8-12 you're going to have the Sanhedrin saying, "everybody's going after them going after him". We've got to do something about this, but this was John the Baptist's great moment. He said only what a saint and a wise man could say. He said, "a man can lay claim only to what is given him from above". This is brilliant.... absolutely brilliant!

John the Baptist knows who he is: He is the voice in the wilderness. He was the one who came to prepare Israel, whereas Jesus is the Messiah. He's already pointed him out. Jesus is the one from above. John is from below. John has already said, "I'm not the Messiah. I'm not the prophet...." Jesus is all that John is not. So, John says, "Look! I can only lay claim to what was given to me. He can lay claim to what was given to him". That's a sign of a very mature person. Somebody at a very early stage is egotistical and wants everything for themselves and is jealous of somebody else doing well. But somebody who has reached the summit of his own life, and has spent his life doing God's will and serving God.... he can look with joy at somebody else doing well. A man can lay claim only to

what is given him from above. So, John the Baptist was the very one who acknowledged that Jesus was the one who came from God and therefore had God's authority. And then he said to his disciples, "you yourselves can bear me out, but I said, I am not the Christ. I am the one who was sent in front of him". And then he made this wonderful revelation, which I hope I've prepared you for. "The bride is only for the bridegroom and yet the bridegroom's friend – that is John the Baptist - stands there and listens and is glad when he hears the bridegroom's voice. The same joy I feel and is now complete". So, John the Baptist is saying, 'I prepared the bride in so far as I could to meet her bridegroom. The bride of course is the people of God. I tried to prepare you to go to hear Saint Paul using that language as well In his letters; I prepared you, he says to the Corinthians, "as a bride for her husband". And that's for the New Covenant, the spiritual marriage with God. So, the bride **is only** for the bridegroom. Therefore, John is saying that the claim Jesus can make is that the whole people of God belongs to him because He is the Bridegroom, just as the Father was the Bridegroom of Israel. Now the Son is the Bridegroom of this new people of God.

And if everybody's running to him, that's absolutely fantastic because it means that the new Kingdom has already started. John says - as his friend - as we would say in Ireland, as the best man at the wedding - I'm absolutely delighted. I'm delighted that this marriage is taking place. He says, 'my joy is complete'. So, as soon as Jesus would pick up his ministry John says, it's now time for me to bow out. He now says something really wonderful: "He must grow greater, and I must grow smaller". That is something that you can take out of this chapter even if you took nothing else out of it!

That the Lord must grow greater in all of our lives, and we must grow smaller. And the smaller we go, the more he can actually work. And the bigger our ego is, the less he can do anything. And so, here you have in John the Baptist, the Old Testament quietly and humbly surrendering to the New Testament. You know from the Synoptic Gospels that Jesus said that John the Baptist was the greatest born of woman at that time. And so, to have this greatest of the prophets and the precursor to the Messiah say that 'we surrender, and we let everything go'. Everything that was prepared in the Old Testament is all preparation for this. Everything that the prophets have said is all preparation for this.

We surrender. We let it go. But, of course, the Sanhedrin are not going to be of that frame of mind at all. There are actually 3 musts in chapter 3. One is verse 7. The sinner must be born again of water and the spirit. To accomplish that, Verse 14, the Saviour must be lifted up on the Cross before being lifted up into glory. And the third one is that the believer is the one who must really surrender to God working in their lives and become smaller and smaller in humility so that God can be glorified.

It's a lovely thing to have the what I call 'the 3 musts' in John 3. So, John says, "He must grow greater and I must grow smaller. He who comes from above is above all others". The other way to say that is **he is supreme**. Therefore, there is no comparison with any other human being. We have dealt with that now all in chapter 1. You see, when John gives you something like this in chapter 3, he is presuming you remember everything you've been told in chapter 1 and in chapter 2 so that what is written here you say, 'yeah. I know that'.

We have been well prepared for this. Since Jesus has come from God, he is the Son of God. He is the supreme one, and no human being can be compared with him. He is above all others. He is the supreme one. And, of course, we will learn in the end that he is the Sovereign Lord of Heaven and earth as well. He who is born of the earth is earthly himself and speaks in an earthly way.

John says, 'I'm down here. I belong to the Old Covenant, and so I belong to this **earthly** Covenant. And I speak the language of the earthly Covenant'. Now when you go into the Synoptic Gospels they present John as a person who hasn't picked up the culture that's in the big cities, that he was kind of rough and ready, and that he was quite strong with the people, and he would demand and all the rest of it. The demands he was making were Old Testament demands, and, of course, he was threatening judgment on them, and he was saying that, judgment was about to come to the house of Israel. That is why they were expecting Jesus to come in judgment, not in mercy. That is why some of the people were confused when Jesus came in mercy and not in judgment. But all of that now is in Matthew's Gospel.

So, he says, I'm of the earth, earthly. And I belong to the Circumcision - this physical operation. What he is doing is Heavenly, and he's going to give you a New Birth. You can see the way this completes what Jesus said to Nicodemus? He's going to give you a New Birth, and you're going to be born of the spirit, and you're going to be a child of God. And it doesn't matter whether you're a child of Abraham if you're a child of God. It doesn't matter what country you come from or what generation you live in. It doesn't matter anything about your social circumstances or your political circumstances. If you've been born of God, you're a child of God, and that's that.

So, he who comes from Heaven bears witness to the things that he has seen and heard. Well, that is what Jesus actually said to Nicodemus when Nicodemus said, 'We know' from the Sanhedrin that you have to be a prophet because of this, that, and the other. And Jesus said in verse 11, 'We speak only about what we know, and witness only to what we have seen'. So, there is Jesus saying, 'I have been with the Father, and I have seen God. I have seen God's plans. I know God's heart. I know exactly what God wants to do. I bear witness to that' - which He will continue to do as he goes through the Gospel.

And then John the Baptist, being a saint, would recognize this. He who comes from Heaven bears witness to the things that he has seen and heard. And therefore, Jesus knows the truth, the whole truth. And he would say that later in John 14:6 that "I am the way, the truth, and the life". And he says, it's true even if his testimony is not accepted. So, the testimony that Jesus is about to give as we go along will not be accepted by the Sanhedrin, but that doesn't mean **it's not true testimony**.

This is verse 33. "Though all who do accept the testimony of Jesus are attesting to the truthfulness of God himself". Since Jesus is the truth, Jesus is Wisdom Incarnate. Jesus is the very expression of God in our midst; when we accept that, we are accepting the truthfulness of God himself. Since he whom God has sent speaks God's own words. This is a tremendously important statement in the New Testament. You won't find it like this anywhere else. To speak God's own words means that Jesus is the expression of the Father. Jesus is the very expression of the Trinity.

Now if there was loads of time, which there isn't, you could go back to the Book of Genesis. There, you are told that when God opened his mouth, the Word went forth and expressed Creation for him. Everything came into being once that Word was expressed. And here, the Word **is being expressed** in our midst, and it produces the most incredible signs.... **He speaks God's own words**. So, we can commit our lives to his words because they are God's own words. And then John says that "God gives him the spirit without reserve": this is wonderful. John the Baptist had seen the Spirit coming to rest on Jesus in his Baptism.



John the evangelist doesn't tell us about the Baptism of Jesus because it has been done by the Synoptics. But he only tells us about the sign that he actually saw. Now the Spirit can come to rest on Jesus without reserve because he is divine and human. And because Jesus is one of the Trinity, the Father, the Son and the spirit.... so, of course, the Spirit can rest on him and be there without any reserve. The Spirit can only come into us in a very small way because our capacity is very limited, and we are not all that open. But he was completely open to the Spirit, and he could hold the Spirit in fullness. It's really incredible.

So, I remind you again of Colossians 2:9, "the fullness of the Godhead bodily dwelt in him", so, God gives him the Spirit without reserve. Therefore, Jesus is the one who is the giver of the Holy Spirit. And that's what John the Baptist had said earlier in chapter 1, 'that the one on whom the Spirit rests, he is the one who's going to baptize or saturate us in the Holy Spirit'.

Then verse 35, "the Father loves the son". You are going to hear this a number of times as we go through the Gospel. Of course, the Father loves the Son, but we use the expression, 'I love you' because you can love a person anyway, but you can have a particular love for them for doing such and such an extraordinary thing. You will hear Jesus saying, "the Father loves me **because** I will lay down my life". In other words, He has a very particular love because of this **apart from** the love he has for me. So, we're going to hear this particular love that the Father has for the Son - it's very interesting. 'The Father loves me because I will do his will. I will Teach what He wants me to teach and so on'. Because of this eternal, infinite, absolute, unlimited, unconditional love that the Father has for the Son, He has entrusted everything to him.

Now any one of these lines that I'm commenting on right now needs an entire commentary by itself because The Father entrusted the whole of creation to the Son, and He entrusted the whole of Redemption to the son. He has entrusted the whole of humanity and all our future to the Son. Everything is 'through Jesus with him and in him'. Everything. Everything. **He is it.** There is nobody outside of Jesus. It is inexplicable to me that anybody would turn to any other religion for any reason when Jesus is the presence of God in our midst. 'You **alone** are the Holy One; you alone are the Lord. You alone are the most high, Jesus Christ'. The church says it beautifully. So, the Father has entrusted everything to him. So, let's make this particular for you and me. My entire being, my Redemption, my salvation, my eternal glory, my eternal happiness, everything is lodged in Jesus. Everything. I would be a complete fool not to have a relationship with Jesus!

He's entrusted everything to him. **Our judgment** will come from him as well. And the one who will judge us on the last day is the person **who paid** for our Redemption. So, if I stand before him, having resisted him absolutely, and said no to all his graces, I won't have a prayer because he's the very one who actually paid for my salvation! "Anyone who believes in the Son has eternal life". You don't have to wait the last day to get eternal life. You get it immediately. And anyone who refuses to believe in the Son will never see life.

So, in choosing Jesus and in entering into relationship with him – or rejecting Him - we are either choosing eternal life or eternal death. We're either choosing light or choosing darkness. We are either choosing life or choosing death. John is very clear about it. And the reason why the people who refuse to believe in the Son will never see life is that "the anger of God remains on them". This is very interesting. The anger of God means you are still under God's judgment. The whole of the Old

Testament said they had to wait for a Messiah to get forgiveness, and therefore, salvation, because forgiveness is the key to healing.

Forgiveness is the key to happiness, and forgiveness is the key to Heaven. All of us who have joined Jesus and have become part of this wonderful community of his - every single one of us - are given an opportunity to use that key for other people. We are all given an opportunity to forgive other people, and therefore, to use the key to Heaven. It's really terribly important. And if we refuse to use this key we are left outside. If I have a key to my front door and I don't use it, I'm left outside. But I can't blame anybody because **I have the key!** If I don't use it, it's my own responsibility.

So here we have this wonderful testimony that has been given by John the Baptist; only a saint could give it. And, of course, it's not just John the Baptist! It's also John the Evangelist! Two great saints. John the Evangelist knew Jesus and Mary better than all of the other apostles because John spent so much time with Mary, so, he has this deep, deep, understanding of all the issues that are here. So, when we look back at the whole of chapter 3, what John is saying to you and me is make sure that you have been born of water and the Spirit!

Make sure that you have opened up to Christ. Make sure that you have accepted his Word. Make sure that you are in relationship with him. If Anybody listening to this program is not in that position for God's sake, get down on your knees and say, 'Jesus, come to me NOW! Show me. Bring me into this new life'. He will put you in contact with people who will help you, and he will also come to you himself. I want to stop there because I have finished, chapter 3.