

Introducing Jesus

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[0 : 00] Can we turn then to John chapter 1 verse 19. So Chris and Katie and myself and Maria were on a conference, a very good conference, run by the network of churches that we belong to, the Fellowship of Independent Evangelical Churches.

And that's taken up most of this week. So for that reason, we are not continuing the series in 1 Kings. We're going to just take a little gentle stroll this morning through these first couple of chapters of John's gospel.

I would like to introduce Jesus to you. This is what John is saying in these first chapters of his book. He is going to tell us about Jesus. And that's what we're going to look at this morning. And we could be asking this question.

Who is Jesus? What are we told about him? And what response are we to make? Because all these descriptions of Jesus, all that we learn, each and every one is like a jigsaw puzzle with a curvy bit on the end.

[1 : 21] And we're like another jigsaw piece with another curvy bit. And if we're to fit together, we have to respond in a certain way. And so you could be asking that question as we go through.

But in fact, in John's gospel, he's already posed questions right at the beginning. You know, the rule of beginning anything is beginning in an easy way.

Well, John doesn't do that. He begins in the most difficult way possible. In the beginning was the Word. The Word was with God. The Word was God. He was with God in the beginning. What on earth are you talking about, John?

He's asking questions. And he asked the questions. And now he's beginning to supply the answers. Who was it? Who was in the beginning? How was everything made?

Who or what provides light to all humankind? Who or what provides life to all humankind?

[2 : 23] How can we become children of God? Where can we see the glory of God? All these are questions that his introductory prologue poses.

And he's beginning to give us the answers. He says, the answer to all these questions is actually found in Jesus. And he's going to take the rest of his gospel to fully unpack all of that.

But even though it's rather difficult, he does get your attention, doesn't he? Look at the hugest. Look at the hugeness of these questions. What is the beginning of the world?

How was everything made? Where does human understanding and identity come from? What provides life in our universe?

How can we be children of God? Where do we find the glory of God? And the answer is Jesus in each case. And John now takes us through a week of revelation.

[3 : 31] A wonderful week of revelation. I'll show you the days in just one moment. But let me say that in this chapter and a bit that Julia read, loads of things are said which are wonderful, which would make you say, wow.

Now, I don't think they understood half of what they said in here. I think it becomes clear that most people, including the disciples, misunderstand and it takes them a long time to catch up with what it all means.

But it is a wonderful revelation. So that's what we're going to walk through this morning. Let me show you the days, if I may. Verse 19, let's assume that that's the first day of his week.

And then he says in verse 29, the next day. So that's day number two. And verse 35, he says the next day. So that's day number three. Verse 39 says they spent that day with him.

So we presume that one day is finished. And then the next thing that happens is the following day. So we've gone from day three to day four in verse 39. Day five begins in verse 43, the next day.

[4 : 49] Day six, there is no day six. There isn't a day six. Day seven is in chapter two, verse one.

On the third day, a wedding took place in Cana of Galilee. And you might well have read these passages. They're very familiar. And you might have thought, why does it say on the third day there was a wedding in Galilee?

And here's the answer. Because if you add all those up, they very conveniently and rather neatly form seven days. Seven days of wonderful revelation.

The final day is a wedding and a feast. Does it remind you of anything? And this wedding is preceded by a rainbow, multicolored, a cluster of titles, descriptions of Jesus Christ.

And I could ask this question. Do you know of any other books that begin with seven days?

Genesis. Yeah. And I think John is sort of quietly echoing the beginning of the Bible.

[6:00] That begins with seven days, doesn't it? Seven days of creation. These are seven days of revelation. Revelation. So, I simply want to go through this with a fairly light touch.

Day one. This was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, I am not the Christ.

And they asked him, who are you? Are you Elijah? He said, I am not. Are you the prophet? He said, I am no. No. They said, who are you? Give us an answer to take back to those who sent us.

What do you say about yourself? John replied in the words of Isaiah the prophet, I am the voice of one calling in the desert. Make straight the paths. Make straight the way for the Lord.

Now, some Pharisees who had been sent questioned him. Why then do you baptize if you are not the Christ, not Elijah, nor the prophet? I baptize with water, John replied, but among you stands one you do not know.

[7:02] He is the one who comes after me, the thongs of whose sandals I am not worthy to untie.

Day one. Characteristic here is John saying, I am not something.

I am not. That's the characteristic here. It's John the Baptist. I'm not the savior. I'm not Elijah.

I'm not the prophet. I'm not the Christ. And this is his testimony. I can't save you. I can't be your guru.

I can't be your idol. I can't be your God. But someone's coming after me who can. John's saying, I am not the savior, but Jesus is.

And this tantalizing expression, verse 27, the one who comes after me, he is so great that I'm not worthy to do up his shoelaces.

[8:06] That's how great he is. Breathtakingly great. And we learn from this that there's a right aspect of testimony which says not.

Right aspect of Christian ministry which says not. I cannot solve all your problems. Preachers cannot solve all your problems. Pastors cannot solve all your problems.

Jesus is the one who does that. And our job, your job and my job, is to say to people, look at him. Don't look at me.

Look at him. And it's great to realize that Jesus is far, far greater than any human teacher, prophet, guru.

The thongs of his sandals we're not worthy to untie. Let's go to day two. Verse 29. The next day John saw Jesus coming towards him and said, look.

[9:10] The lamb of God who takes away the sin of the world. This is the one I meant when I said a man comes after me who has surpassed me because he was before me.

I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel. It's about Jesus. He is the something of God who takes away the sin of the world.

What's the blank? Lamb. Lamb. And why lamb? Why not hamster? You say there's the hamster of God.

Why does it say lamb? There's a particular importance to lamb. We all know it. Somebody tell us what it is. Exodus. Yes. We have to go back to the Old Testament to find why a lamb is significant.

And what sort of significance does a lamb have in biblical thinking? Even part of the lamb. If you're in it under the ground of the lamb, you put it on the door.

[10:14] That's right. So what they did with the lamb was they killed the lamb. And they did something with the blood. They painted the blood on the door. And in Exodus, when the destroying angel came to each house, was going to destroy the eldest son.

And the angel of the Lord saw the blood. He said, oh, right. A death has already occurred. A substitutionary death. Someone else has died.

I don't need to have another death. That person will live. The lamb has died already and passed over and went to the next house and so on and so on.

It's Passover. It's to do with the Passover lamb. And you see what John is saying? The lamb of God. He's going to die.

So that we should live. He will die instead of people. His death. His blood.

[11:15] Will be their salvation. Behold the lamb of God. Who takes away the sin of Israel. Because that's what the Passover lamb did.

But he doesn't say that, does he? He says the lamb who takes away the sin of the world. So it's not just for Jewish people. But also for European people.

Japanese people. Korean people. African people. Caribbean people. All of us. The lamb of God who takes away the sin of the world. And John goes on to say, verse 33.

I saw the spirit come down from heaven as a dove and remain on him. I would not have known him except that the one who sent me to baptize with water told me.

The man on whom you see the spirit come down and remain is he who will baptize with the spirit. I have seen and I testify that this is the son of God.

[12:14] See loads of things being said there. He's the one on whom the spirit. What's the blank there? The spirit. What does it say about the spirit and Jesus?

Verse 32. Remain. It's a very favorite John word. Sometimes translated rest or abide. But it says the spirit comes down and remains on Jesus.

The spirit is permanently in partnership with Jesus. The one on whom the spirit remains. And something else.

He will do. So here's the one on whom the spirit remains. And there's another relationship between Jesus and the spirit. Which is in verse 33.

He will something with the spirit. Baptize. Yes. So to baptize in this sense is what you do with a lot of water.

[13:17] You can dip people into it. You can slosh it over them. You can pour it on them. Sort of irrigating. Pouring out. Soaking. Bathing.

And the Old Testament has long looked forward to the day when the spirit of God will be poured out.

And in the Old Testament it is the Lord who pours out his spirit. Because only God can pour out God. And here is this breathtaking claim.

That this man on whom the spirit rests is the one who pours out the spirit. Is your life all dried up and dehydrated and dead?

Because what you need is the water of God. The water of life. To drink. To be bathed in.

[14:19] And there's one person who can give that. And that's Jesus. You know. All you are thirsty. Come to me and drink. I give you living water. That's where it's all going to go from here.

So this claim is made. This statement is made. And we just pass on. He is the something of God. We've done lamb. So it's not lamb. Son.

He is the son of God. What a claim to make. He is the son of God. He is in that relationship with God. Father and son.

Son. And not quite in the way that Christians do. Because Christians are adopted children. If I can put it that way. But this is the natural born son of God.

That's what he's meaning here. So here is this claim. It just goes straight on through. But here is an amazing thing for us to realize. That he is the son by the spirit.

[15:20] The man of the spirit. The poor out of the spirit. The sacrifice for sins. He's all those things. All those things together. That's who Jesus is.

Day three. This is a day which begins with. Well no it doesn't begin. It includes a question. Verse 35. The next day John was there again with two of his disciples.

When he saw Jesus passing by. He said. Look. Look. The lamb of God. Good advice. Look. At Jesus.

He doesn't say. Get yourselves better. He doesn't say. Sort yourselves out. Doesn't say. Turn over a new leaf. He says. Look. At the lamb of God. When the two disciples heard him say this.

They followed Jesus. Turning around. Jesus saw them following. And he asked this question. NIV says. So the Bible in front of you probably says. What do you want? More literate says.

[16:21] What do you seek? Jesus is great for asking questions. Really penetrating questions. Here's a good question. What do you seek?

What are you looking for? What are you looking for in life? What do you seek?

Good question isn't it? What do you seek? What is the most important thing to you? At this moment. Heart of hearts. What do you want? So you might say.

Well I'd really like to find a partner in life. That's really what my life is about. You might be saying. I'd really like to gain financial security. I'd really like to have my passport.

The security of that. Job. That's really what my life is about. I don't know. You fill in the blank yourself. But Jesus actually is looking for a deeper answer than that.

[17:23] Isn't he? What are you really looking for? Are you looking for the answer to those big questions? Why are we here?

How did it all begin? What's the reason for it all? How can I know God? How can I be a child of God? Jesus is asking you.

Well I can answer those questions says Jesus. Those are the things I think you should be seeking. But what do you seek? Could there be a better question? They said.

Verse 38. Rabbi. And John does a couple of. Actually does three translations here. Rabbi. Which means teacher. Rabbi being Hebrew.

Teacher. Translated into Greek. He's a teacher. How would you respond to a teacher? What's the correct response? If we think of a jigsaw piece. And another jigsaw piece.

[18:22] That's the teacher. What's the next bit that links up to it? What would be the correct word for that person? Student. Yeah. If Jesus is a teacher.

Then if we're to fit with him. We have to become students. We have to become listeners. And learners. And followers. And all these other things. Have a similar sort of answer.

And they say. Where do you abide? Where are you? Where are you staying? More literally. Where do you abide?

That's a good question. Teacher. Where can I find you? Where can I get to that point? Where I can get lessons from you?

I can sit at your feet and listen. Where you can teach into my life. Put me straight. Put me right. Where can I find you? Of course the writer of the gospel.

[19:17] Is really saying. Well you'll find Jesus. In the rest of the book. So do read on. But in the words of the answer here. Verse 39. Come and you will see.

So you come. Says Jesus. You come to me. In particular. Come with me through the rest of this book. And you'll see. That's a very great promise.

Isn't it? You know how so many advertisements. You think. Oh that would be great if that were true. You know. If Sillit Bang really did remove. All the stains around my sink.

With barely a wipe. You know. Etc. And you think. Go and buy some. I'll try it. Little disappointing.

Can I say that Jesus makes this advertisement. He says. You come. And you will see. And he does not disappoint. He means it when he says that.

[20:17] And the rest of the book bears that out. And every Christian testimony. Of every real Christian bears that out too. There isn't. There is no such thing as a Christian.

Who comes to Jesus. And ends up being disappointed with him. Is there? Come. And you will see. Says Jesus. So.

They went. And saw where he was staying. And spent that day with him. It was. About the tenth hour. There's the invitation. Of Jesus. Come. And you will see.

Let's go to day four. Day four. Verse 40. Andrew. Simon Peter's brother. Was one of the two. Who heard what John had said. And who had followed Jesus.

The first thing Andrew did. Was to find his brother Simon. And tell him. We have found the Messiah. That is the Christ. And he brought him to Jesus. Jesus looked at him.

[21:15] And said. You are Simon's son of John. You will be called Cephas. Which when translated. Is Peter. You notice the two translations. Messiah translated as Christ. And Cephas translated as Peter.

So. Andrew. Is the first character here. He brings. His. Brother. To Jesus.

That's a great example. It is not possible for us. To save our friends and family. It's just not possible. We're not the Christ. We're not the prophet.

Jesus is those things. But we can. Do something to bring them. And what Andrew did. Was I presume. He just said. Come on mate. Come on. Got to meet this guy. It's possible to do that. Worth praying for. Isn't it. So maybe. You can think of. People in your family. That you would just love.

[22 : 17] To be able to say. Come on. Come with me. And meet Jesus. Jesus. You might have tried it. They might have. Been reluctant. They might have. Accepted.

But that's. You know. The standard way. For people to meet Jesus. Is to some. For somebody to say. Come on. And encourage somebody. Maybe that's something.

That. You could be doing. Maybe that's something. That you could be praying about. It is not possible. To save our friends. But it's possible. To bring them to someone.

Who can save them. And here. Jesus is called. The Messiah. The Christ. And here. Jesus gives. Simon. A new name.

You are Simon. Son of John. You will be called. Cephas. Which. When translated. Is Peter. It's a. Word to do with rock.

[23 : 12] You know. Rocky. You are Simon. But now. We are going to call you. Rocky. So I thought. Perhaps as an experiment. I could go around. And give you all new names.

And I think you would say. What a cheek. You know. I am called. You know. My name is Ross. I don't want you to call me. Anything else. It would be a real cheek.

For me to go around. And say. You know. Your name is Anya. I am now going to call you.

Something else. But Jesus. Does do that. He says.

That's your name. But I am going to call you. Something else. I am going to give you. A new name. It's a rather remarkable thing. Isn't it? Maybe your old name.

Was. Fickle. Undependable. But now I am going to call you. Rock. And stability. Security. Maybe your old name.

[24 : 09] Was. Filled with anxiety. But now I am going to give you. A new name. Security in the Lord. Maybe your old name. Was. Rather. I don't know.

Ugly. And tatty. But your new name. Is beautiful. In the Lord. See what I mean. Jesus gives people. New names. I don't know what name. You used to have.

And I don't know what name. Jesus has given you. But. It's a thing about Jesus. That he can do that. A remarkable thing. What a glory.

To have a new name. He makes us a promise. To believers. I give you a new name. I make you new. Make you somebody. That you didn't used to be. And whereas.

For us to try and do anything like that. Would be a real cheek. But for Jesus. It's exactly who he is. And what he does. Day five. We now got to verse 43.

[25 : 07] Jesus decided to leave for Galilee. Finding Philip. He said to him. Follow me. Characteristic thing. Come to me. Follow me. Come and see. Come and see. Come and see the king of love.

See the. Purple robe. And crown of thorns he wears. Come and see. Follow me. Come to me. We come to him. As living stones. And are built up.

As a temple. It's a characteristic thing. We're doing it this morning. Coming to him. And he says to Philip. Follow me. Philip like Andrew and Peter. Was from the town of Bethsaida.

Philip found Nathaniel. And told him. We have found the one. Moses wrote about in the law. And also about whom. The prophets also wrote. Jesus of Nazareth. The son of Joseph. Philip. So Jesus calls to Philip.

Follow me. And Philip goes to Nathaniel. And says. Same way as the other guy did. Bringing you along. Commending Jesus. To his friend. We found the one.

[26 : 05] About whom. Moses wrote in the law. And the prophets. Which is an amazing thing to say. Do you know anybody at all.

About whom a book has been written. I'm just trying to think. Do I know anybody. In any sense. About whom. I know some people. About whom newspaper articles. Were written.

So. Some of us know. Andy Winter. And. There was an article. About him in the Argus. That's the nearest thing. I've got. To anybody. About whom a book is written. But.

What. What is said about Jesus. Is. Here's a book. It's called the Bible. It's got. A long. Long. Section. The first section.

Which. Christians call the Old Testament. The Bible written in Hebrew. It's written over. Hundreds and hundreds of years. By lots of different. People. That contains. Stuff going back to Moses.
[27 : 02] The law. And it contains all the rest of it. And. The claim is. That's about one person. It's all about Jesus. What a thing to say.

We found the one. Who is. The subject. Of the entire Bible. It's all about him. But Nathaniel. Being rather shrewd. Picks up on the fact. That Jesus is from Nazareth. Jesus of Nazareth. He's the one about whom the Bible is written. Hold on. Nazareth. That can't be right. Nazareth is from up north. How can the saviour be from up north? You know. He'd be from Guildford at least. But not up north in Nazareth. Can anything good come from there? Says Nathaniel. You know. There's no prophecies about Nazareth. It's not a very famous place. They don't even speak properly up there.
[28 : 04] And. You notice. It's always possible to object to Jesus. And maybe you're sitting there thinking. Oh well. He hasn't told us about. You know. Supposed to be lots of extra bits written on the Bible.

The Bible isn't supposed to be reliable. Science has disproved. The Bible. Lots of objections. Objections aren't a new thing. They're right there in the Bible. It can't be Jesus. He's from Nazareth. And the way that this objection is dealt with. Is not by saying. Oh well let me tell you about Nazareth. Nazareth is a very fine town really. And the accent isn't all that bad. But what he says is. Let's not get tied up with the problem. You look at the solution. Because Jesus himself. As you look at him. And find out more about him. He himself is the one that produces faith. And overcomes the obstacles. The Jesus who walks off the pages of scripture.
[29 : 01] Is so clear. And so strong. And so true. And so authentic. And so convincing. That. You say.

Well. He's not the problem. I must have misunderstood Nazareth. You know. Come and see. He says. And. So. Nathaniel comes to see. And Jesus saw Nathaniel approaching. And he says this. Here is a true Israelite. In whom there is nothing false. Now there's a little set of jokes going on here. About. The name. Israel. Israel is the. The name that was subsequently given to Jacob. Jacob. Jacob was renamed Israel. Jacob means deceiver. Or false one. Grasper. When he was born. He. He grasped. His twins.
[29 : 55] Foot. And he got. He had this name. False one. And Jacob was also the one. What a very interesting story. Very interesting character. He left home.

And. He was. Kipping down for the night. In a place called Bethel. Rested his head on a. Stone for a pillow. Which always seems to me to be. Strange. Thing to do. Because stones aren't very like a pillow. But anyway. That's what he did. And he dreamed that night. Of. That he was in the very place. Where heaven and earth meet each other. And there was a ladder. Or a staircase. Going up to heaven. Between. Him. At Bethel. And the Lord God. And angels were going up and down. On this staircase. He'd found the very place. Where heaven and earth meet. Now Jesus. Is referring to this. When he says of Nathaniel. Here is a true. Israelite. In whom there is nothing.
[30 : 52] False. So he's not a Jacob. He's an Israel. And Nathaniel. Doesn't pick up on that. At the moment. How do you know me? And Jesus answered. I saw you when you were still under the fig tree.

Before Philip called you. I saw. There are one or two. Occasions. Where Jesus shows a sort of supernatural knowledge. Of somebody. It's not always. It would be very difficult. For Jesus. To have ordinary conversations. With people. If he always. Had. Or utilized. Or had access to supernatural knowledge. All the time. But here it says. I saw you. While you were still under the fig tree. And Nathaniel is deeply impressed. And he says. Rabbi. Teacher. You are the son of God. You are the king of Israel. And wherein. Doth Christ execute the office of a priest. Of a king. He executes the office of a king. By subduing us. Defending us. Ruling us. And defending us from.
[31 : 49] All his and our enemies. Well. He didn't know that that was going to be written. But that's. What he's. That's the territory that he's in. You are the king of Israel. And Jesus says to him.

You believe because I told you. I saw you under the fig tree. There was that sort of supernatural insight thing. And you say. That's given you faith. Well let me tell you. You're going to see a lot more.

Follow through this. Gospel of John. There's a whole lot more. You're going to see. Angels. Ascending and descending. Like the Jacob ladder thing.

But they're not. Landing on a stone. Or somebody. Going to sleep under a stone. It won't be a dream. Says Jesus. You'll see. I'm the staircase.

I'm the ladder. I'm the stairway to heaven. Says Jesus. I'm the place. Where. God comes down. [32 : 47] And. If you want to go up. You have to come to me. I tell you the truth. You shall see heaven open. Verse 51. And the angels of God. Ascending and descending.

On. The son of man. Another title for Jesus. Day six. Nothing happens. It's like a report in the. Times isn't it. Earthquake. Not many killed. Day six. Nothing. Nothing. And in.

In. In the story of the Bible. All the best things happen. On the third day. Don't they? Can you think of. A wonderful thing that happened.

Not on the. Next day. But on the third day. I can. I can think of. The resurrection. Which happened on the third day. And.

[33 : 44] Perhaps that's what John is. Echoing here. But nothing happens on the. Saturday. On the. Nothing happens on the. The. Six days.

Day seven. And day seven. Is a wedding. Chapter two. Verse one. It's a wedding. It's going to be a banquet. It's going to be.

Wine. There's going to be. Food. There's going to be. A beautiful bride. There's going to be. A wonderful bride groom. There's going to be. You know. All that people had longed for.

Happening. All that people are prepared for. For months and years. You can think of weddings.

Can't you? Wonderful occasions. This is a wedding. The bride groom. Meets his bride. Verse three. The wine was gone. And Jesus mother said to him. They have no wine. I just love that. I do. They have no wine. It's just like saying.

[34 : 45] The light bulb on the landing. Has gone out. Okay. Ah. I see. You mean change the light bulb.

Don't you? Jesus mother says to him. They have. They have no wine. Jesus. Ah. I know what you're saying. Mum. Um. Um. But I don't want to get involved in this.

Why not? Because my time has not yet come. It is not yet the time. Says Jesus. For bringing out the new wine. There will be a day.

There will be a wedding. There will be a banquet. When I. Jesus. Bring out the new wine. But it's not today. Time is not yet. My time has not yet come.

Actually he does help. But I think his mind is fixed on something that's in the future. A greater wedding. Uh. When the bride and the bridegroom meet.

[35 : 43] And there is a. A banquet. And a feast. Wonderful. All. Dreams fulfilled. All hopes. Um. Brought to their.

Fulfillment. But not yet. But Jesus does provide the wine. And there isn't time to go into this story. It's a rather wonderful story.

And well worth telling. More. Slowly. But. He provides the wine. But he does it in a hidden way. He doesn't make a big song and dance about it.

It's to do with the filling up the water jars. Verse 7. Jesus said to the servants. Fill the jars with water. So they filled them to the brim. He said. Now draw some out. Take it to the master of the banquet.

And they did so. And the master of the banquet. Tasted the water that had been turned into wine. He did not realize where it had come from. Though the servants who had drawn the water knew. Well they knew. But the other people didn't.

[36 : 38] He called the bridegroom aside and said. Everyone brings out the choice wine first. And the cheaper wine after the guests have had too much to drink. But you saved the best till now. How true. The best was not earlier.

The best is now. You know. This is. The best has been saved till now. Because Jesus is now. Isn't he? So Jesus provides the wine in a hidden way.

And it's said in verse 11. This. The number one of his miraculous signs. Jesus performed in Cana of Galilee. He thus revealed his glory.

And his disciples put their faith in him. Curious thing. Isn't it? Because most people didn't know what had happened. Most people misunderstood.

But some people saw. Jesus turned water into wine. He revealed his glory.

[37 : 37] What is glory? He's the one who turns water into wine. What does that mean then? Well I think it's looking ahead. He does that now. But he's. He's looking to a.

A banquet in the world to come. He's looking for when the bride. That is the church. Meets her saviour Jesus Christ. And there will be no more sorrow or sighing.

All those things will be taken away. There will be no more death. No pain. There will be the wedding feast. Of the lamb and his bride.

And there will be wine. Which Jesus has made. He revealed his glory. And his disciples put their faith in him. So as you are just listening to this.

And you. We've done this very very quickly. But you get a sense of. Anything there. Or did you say. Well that's fairly boring. I. Didn't make much sense to me at all. Or do you say. That's.

[38 : 35] Actually the most fantastic thing. I've ever heard. I've heard it before. I'm hearing it again. But it is just totally brilliant. This Jesus. Look at all he is.

Look at the. The wonderful different ways. In which he relates to us. And invites us to know him better. That is just. The most glorious thing. I've ever heard. Do you know.

It's better. Than if I. Got my. Financial security. Better than that. It's better. Than. You know. If my. Health situation. Could be sorted out. It's just glorious. Do you. See glory here. Do you like.

The disciples. Put your faith in him. Or perhaps. You're really. I'd like to come. And see. I'd like to come. And see more. And. Would you.

[39 : 32] Be one of the people. Who says. I'm going to follow you Lord. I'm looking forward. To that great day. When you won't. Be saying. My time. Has not yet come.

But. All is finished. Do you remember. The time. When Jesus. Did say that. It is finished. Done it. I've made.

The feast. I've. Made. The future. Certain. And he said that. When he died on the cross. Didn't he. Are you prepared. To follow him. Till that final wedding day comes.