

# The Book of Jehovah Favoured



## INTRODUCTION

The Book of Jehovah-Favoured is so captioned, according with the meaning of the name of its Writer, John. John is the English translation of the Hebrew: Joannes, that is Jochanan pronounced yo-khaw- nawn` .

The book is a commentary on the fourth and last book of the synoptic gospel, John, in the New Testament compiling the chapters under one theme, Hebrew: 'Sheh'-bah,' 'Shib-aw' which is the number: 7 and means: 'The Sacred Full One,' as an appellation of God. It also infers perfection and completeness. The Chapters are likewise organised, though not specific, but in a general sense under: 7 subjects to underscore the salient comment, John 1:16, 'and of His fullness have we all received and grace for grace'

Hence, this work is an attempt to reveal God's signature style in the works of Jesus whose life reveals His Glory, Hebrew: pronounced, kaw-bode` which means honour, splendour, copiousness or fullness, and weight. Therefore, by His life and work God confirmed that Jesus, Hebrew: pronounced, Yeshua is the Messiah, 'The Anointed' and 'Jehovah-Favoured,' being His only begotten son.

It's not by chance that this common thread runs through and through the Chapters, but the Spirit wilily reveals His ways for the diligent students to glean and capture His Wisdom and Character.

I first began studying the book, about two years or so ago, after a conversation between myself and an Elder and a friend in the lobby at Church, where the Elder expressed an interest in seeing someone present a discourse on an entire book of the Bible, rather than a chapter or group of verses. I owe everything I know on the Seven-ed Reed or Measuring Rod to: the understanding I received from chapter 2 of the book of John.

Since, I began this study I have gone on to re-write an initial work, which I did on the book of Ruth, Grace's Friend, that work is being reviewed and edited for publication. I have started another work, captioned: 'The Preacher' soon to be completed. I have not drawn the measuring rod's line in a universal way over the verses of John, as I was not impressed to do so but as I am minded I have revealed, the under the surface messages concealed in the names of places, persons or things using a technique which I have dubbed name-logy. I have given an example for my readers to contemplate of John Chapter 4, in one case, I measured it with the reed under the caption: 'The Journey of Faith with the Seventh Man to the Seventh Hour;' and in another without the reed under two captions: 'The Watchful (Samaritan) Woman: 'Come and See, The Seventh Man' and 'The Seventh Hour Answer to Prayer.'

I have used the e-sword electronic tool to glean the meaning of the Hebrew and Greek words and those pronunciations rather than spelling are recorded herein.

I do hope that everyone who reads will be blessed and inspired to remain faithful, diligently serving our Lord and Master, Jesus Christ.

I am your Servant in Christ,

S.C.R.I.B.E 21

April 19, 2008.

## FOREWORD

If you want to be thoroughly blessed by this work, then you must absorb by committing to memory the verses of each section while reading and reviewing them. You will find that the beautiful messages will just jump out at you.

I have not disclosed all the under tone messages as I believe God's words are to be best understood by those who are favoured to have audience with Him, that is having His eyes over them and His ears inclined unto their prayers. There are, however, sufficient pointers to reveal these thoughts, when you search you will best remember what you have found and better able to share them with others.

Pay keen attention as Sheh-bah, The Sacred Full ONE flows or streams (Light, Words, Works and Water) as the Yaw-raw, Yaw-raw and reveals His Glory to those who are Jehovah-Favoured, in His signature style of '7' as the author of 'the First Seven Days,' 'the Seven-fold Spiritual Rebirth,' and 'the Seventh Man,' providing 'the Seventh Hour Answer to Prayer,' and the Healer of 'the Sabbath (Seventh) Day,' eat of His 'Seven Portion Meal or Passover,' and understand the works of 'the Seven Rays of the Son of God,' and participate in his commission with 'the Seven Men in a Boat and the last Big Catch of 'Seventeen Schools of (1+2+3+4+5+6+7+8+9+ 10+11+12+13+14+15+16 +17=) 153 Fishes' and then dine with him at his table.

This work is finished, except for John 21 and 7, but I have decided to 'wet' the appetite of my readers by publishing it in its current state until completed, please be guided accordingly. In researching John 21, I have been led to Acts 1 and 2, Revelation 19 and Genesis 32 to glean completely

what I must bring to bear in this expose. I have learned so much about the Heritage of Jacob, The Sup planter, the secret of ‘standing in the presence of God’ yet being upon earth that it will take a life time to write, that which I must condense in a few lines. I am in awe of what I see. But I must keep you my readers digging into Truth’s Treasure. Therefore, I have decided to release ‘Jehovah Favoured’ 21 days after the launch of [www.biblesermonsbythepreacher.com](http://www.biblesermonsbythepreacher.com). I will endeavour to finish the work and upload the same, at which time I will consider hiding truths of gold, sapphire, rubies, and pearl for the sincere seeker to find throughout the website.

For the chapters that have been measured by the ‘reed’ or ‘rod’ you must employ the progressive reading technique of reading the verses in increments of ‘7’ and see if you grasp, comprehensively, the statute or precept of focus.

May Y’hovah bless you as you read!

## DEDICATED

This book is dedicated to the memory of Grace-Anne, delightful, pleasant, splendid, winsome, cheerful, excellent spirit, Hebrew pronounced: ýaw-tab; favour, kindness, pity, properly to bend or stoop to an inferior, Hebrew pronounced: khane. She is our genesis: first daughter, the answer to our prayers.

The efficacy of her work on the heart is seen in the actions of the converted soul, a friend: Ruth or Hannah. Grace's 'Day Spring Blessings,' pronounces all her friends: 'Princes and Princesses' for eternity, when not only one but all of the hands of the clock will be lost, never, to return to human time, for now we dwell in eternity with God and His Ministers.

I owe it all to Grace, whose remark: 'I have difficulty remembering it' led me to look and learn the hidden mystery of Psalm 19 and also, to understand 'the Reed' of Revelation 11 which are presented as an eclipse or parallel to John 2. Whose cry of travail by night; led me to exchange mine for her fiery bed and saw, two weeks before, the coming of Ivan the terrible, in 2004.

‘Ivan,’ is an illustration to us Jamaicans of God’s Gift, of how He can spare us from the fiery wrath to come, if we would just cry out to him in repentance for help.

(Ivan: Newer form of the old [Slavic](#) name *Ioan*, which was derived from Greek *Ioannes* (see [JOHN](#)). John: English form of *Iohannes*, the Latin form of the Greek name [Ιωαννης](#) (*Ioannes*), itself derived from the Hebrew name [יוחנן](#) (*Yochanan*) meaning "YAHWEH is gracious")

Who was smitten, life almost taken by an evil woman, but preserved by the ‘Seen One’.

May the Lord of the Harvest, Y’hovah cause your work to bring forth myriad of souls unto eternity.

I call her Naomi.

We thank thee O God for your grace and favour.

Love Dad

May 9, 2008.

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(1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17=) 153 Fishes

(Finished - November 4, 2010)

**John 7: Dueteros (Recount or Memorial or Last.):** Seven Days’ Feast of Tabernacles (Finished - December 2, 2010)



## **The Name of God: ‘The Word (Work) Sheh-bah or Seven folded’**

The book of Jehovah-Favoured begins in Chapter 1, by its writer, John, making the reference: ‘In the beginning’ taking back his readers to where it first started on earth’s stage at Creation, Genesis 1. He uses creation’s language to subtly register in the subconscious that the subject being discussed refers not only to the basis or means but the objects or things created in this ‘First Week’ or ‘First Seven.’ (The book is to be understood only by God’s chosen or Jehovah-Favoured.) He, John, in so doing, gives credibility to the Genesis account. He continues: ‘was The Word (Work),’ the past tense suggest that He existed before coming to Earth in John’s day; the definite article suggest the specificity of person identified and the title or appellation is a recollection of how all things were made: ‘by the Word of the Lord were the heavens made and the host thereof by the breath of his mouth for he spoke and it was done, he commanded and it stood fast,’ Psalm 33. This appellation, Title or Name, a mark of individuality or memorial infers honour (glory), authority and character, and also speaks to the expressed thought of God’s mind and His Work; hence it infers the Name Emmanuel, which is God with us. **The Word (Work)** reveals the thoughts of God on the subject exposed; therefore, when the conditions are met He is bound to honour what he so commits. The Word (Work) ‘was with God’ suggests past association and co-habitation as ‘He sat with His Father on His Throne, which speaks to His awesomeness and Glory: power, authority and dominion; ‘was God’ speaks to His Deity ship, deserving of all worship; adoration and praise. The expression or title, his mark of individuality or memorial that infers honour (glory), authority and character, that adequately captures the essence of all this is: ‘**The Word of God,**’ he functions by the flow of audible echoes or sounds through the atmosphere.

The repeat: ‘the same in the beginning was with God’ is for emphasis to direct the thoughts to the place of co-habitation: ‘Heaven is my throne, earth is my footstool,’ Isaiah 66:1, as the lofty or high place which also speaks to His nature and character: ‘as the Heavens are above the Earth so are my ways and my thoughts above yours and as the rain and the snow comes down from the Heavens and waters the Earth and causes it to bud, to give seed to the Sower and bread to the eater; so shall my Words which goes out of my mouth it shall not return unto me void but shall accomplish that which I please and prosper whereto I sent it,’ Isaiah 55: 9-11. This is the same depiction that is found in Revelation 22: 1-2, where John says and I saw a

## **The Name of God: 'The Word (Work) Sheh-bah or Seven folded'**

pure river of water of life proceeding out of the throne of God and the Lamb, in the midst of the street of it and on either side of the river is the tree of life. The expression or title that adequately captures the essence of all this is: **'The Word is Spirit,'** he functions as the flow of falling rain or water.

'All things were made by him and without him was not anything made that was made.' **The Word (Work) is the Alpha and Omega, the Beginning and the End of all things: First and the Last,** he is numbered 21, **the Author and Finisher, and everything in between.** There is nothing outside or beyond His scope or dominion in all the languages of the Cosmos or Universe. He made all things; all things begun and ends with him and exists for His pleasure. He functions as every letter in the alphabet of things and events throughout the cosmos of eternity. He is the Author and Finisher of all its Library of Books. Turning The Word of God, which is, Spirit and the Alpha and Omega and everything in between inside out reveals its power of Life as manifested when man was first lit he wore that robe of light that enshrined all his body and countenance and shone as brilliantly as all the heavenly hosts (Daniel 12) that was called out by their names on the fourth day of creation. Hence the title: **'The Word (Work) of Life.'** He flows as audible tones, as rain and water as an author to give and sustain life. If His words are not obeyed all life will cease, therefore, he gave us His Word to live by.

Can two walk together, except they agree? No! Even so, no more can darkness comprehend 'The Light' so as man fallen into utter darkness that he could not understand His Maker. But was blinded by **'The Word (Work) of Light,'** He flows as light to blind the stubborn and reveal the way to the penitent and lowly in spirit.

As an example and witness of the identity of God: 'The Word (Work)' there was 'a man,' **son of man,** 'sent from God,' **son of God,** who bore His image, as when man was first created, hence his name, (or Hebrew pronounced shame, which means mark of individuality or memorial, an appellation, or title which infers honour (glory), authority and character) John, which means Jehovah-Favoured. This is a living witness of 'The Word (Work),' which is now both Human, or Flesh and Divine, Spirit. **The Word** would now co-habit with human or in the flesh and function **as Son of Man and Son of God.** Who function as the Hebrew pronounced 'the Kaw-raw'

which means ‘call out,’ ‘announce, publish or name’ or infers the noun: the Preacher. This John the Baptist; typified of the Second Adam, Yeshua, which spoke to the first Adam or First Levi, he is numbered 19.

The same came for a witness, to bear witness of the Light; that all men through him might believe. Jesus referred to ‘John as more than a Prophet’ and we get an understanding from the previous and the current paragraph what He was alluding to. John’s life was not only to preach Jesus but to be as ‘**The Living Witness**’ or ‘**The Word (Work) Incarnate**’ as the Light, Jesus, to which he bore testimony, it was in this regard that Jesus referred to him as: ‘greater than a prophet and of all the men born to woman there was none as great as John,’ Matthew 11:11. John was baptized from his mother’s womb with the Holy Ghost, Luke 1: 15-17. And his testimony would influence all men to believe on His (Yeshua’s) Name (John 1: 12), the substance or the meaning of His Name, ‘The Seven folded Word (Work).’ That in believing and calling upon His Name (Acts 2: 21, Romans 10: 31) they would become as He is in the Image of God. Therefore, ‘The Word (Work) is The Living Witness’ that man can live holy lives acceptable unto God.

Conclusion:

**The Word** ruled with the Father on The Throne as God in Heaven, being **the Spirit** of all spirits, the expressed thought of His mind, **The Creator** of all things, **The Life-giver** and sustainers of all living beings, **The Light** which dispels all darkness and brings order making His circuit from one end of the Heaven to the other end and nothing is hid from His power, therefore, He is the incarnate being the **Son of Man and Son of God** and **The Living Witness**. The Word is Hebrew pronounced Yeshua, whom we call Jesus. He flows as **Sound, Water or Rain, Author of all, Life, Light, Preacher, and the Living Witness**. This is the meaning of His Name. For these reasons He is able to save or redeem his people to the utmost, if only they believe and call on His Name.

## **The (Sheh-bah or Seven folded) Spirit's Witness**

John was sent by God to bear witness, in the Spirit and power of Elijah (God of Y'hovah), Luke 1: 17 of **THE LIGHT**. He was not that Light. All his works, a living testimony, was wrought in the name of Jehovah to give witness to the coming of **THE LIGHT**. By calling upon The Name of God, John wrought every work bearing witness of The Light. In other words by the Name of God every work streamed or flowed forth bearing Witness of the Light. The same means by which Yeshua wrought every work in the flesh: 'The works I do in my Father's Name bear witness of me,' John 10:25. Yea, **the Spirit of the Lord** (Hebrew pronounced Y'hovah) honoured every call on His Name, Isaiah 11:2.

That is **THE TRUE LIGHT** that lighted every man that comes into the world. He is able to do so for in him is **LIFE** being the lofty Deity or Spirit. Notice also the point, that The True Light, Yeshua, gives life. Truth manifested also in John's life and Jesus referred to him as a burning and shining light whose light you rejoiced in for a time, John 5: 35, he was baptised like the Messiah by the '**Spirit of knowledge,**' Isaiah 11: 2: For this cause said Jesus I came into the World to bear witness unto The Truth. Every one that is of the Truth hears my voice, John 18: 37.

He was in the world. And he made the world and the world knew him not. John, being the forerunner prepared the people to receive the Messiah or 'Anointed One' but though he made advances, the rulers of the people by and large rejected him. Being born of the **Spirit (of the fear of the Lord** (Y'hovah), Isaiah 11:2, he is numbered 16, put him in direct opposition to the darkness of the time. And it comprehended him not.

He came 'out of Heaven' to his own and his own received him not. The Nation of Israel by and large rejected Yeshua as the one Anointed by the **Spirit of Wisdom**, Isaiah 11:2, because they believe not on His Name. Their faith would be their salvation but they rejected the Holy One of Israel.

But as many that received Him; to them gave He power to become sons of God even to them that believe on His Name. Their Faith in His name appropriated the life giving power in Him and results in the New Birth and the union of man and the Devine, hence son of man and son of God. His

grace and the **Spirit of understanding**, Isaiah 11:2, made possible this work.

Which were born not of blood, nor the will of the flesh, nor the will of man but of God? Thus God has numbered and sealed His people. Sanctify them through your truth your word is Truth. By the **Spirit of counsel**, Isaiah 11:2, are we all brought into God's truth.

By this same process The Word of God, The Eternal Spirit: The Alpha and Omega The Word of Life, The Word of Light, became the incarnate: son of man, son of God, and lastly or 'sheh-bah,' by the **Spirit of might**, Isaiah 11:2, The Living Witness: 'And the Word was made flesh and came dwelt among us and we beheld His Glory (the glory as of the only begotten of the Father) full of Grace and Truth.

Conclusion:

**But as many that received Him, even to them that believe 'and call' on His Name; to them gave He 'power' (Sevenfold Spirit) to become sons of God.**

## **The (Sheh-bah or Seven folded) Birth or Beginning and Pre-eminence**

John, Jehovah-Favoured, 'bare witness' or testified and 'cried' or call out aloud or preached, saying: This is he of whom I spoke; He that comes 'after me.' John being the for-runner (Mal 4; 5, Luke 1: 16-17) 'is preferred before me' that is **Pre-eminent** for he was 'before me,' **First** or ever existed. John the Baptist, The Preacher viewed the fulfilment of all his sermons when he saw Yeshua, anointed 'Messiah' at His Baptism: He that sent me to baptise with water said unto me upon whom you see the Holy Ghost descend and remain He it is that Baptise with the Holy Ghost, John 1: 33, for John knew him not. He is **First or Pre-eminent, the Genesis or Alpha**, because he ever existed and John gave testimony of this.

And of 'His fullness' or glory, he being the 'Sheh-bah,' **the Sacred Full One or Seven, Perfect**, the Spirit of all living, have we all received, being baptized with the Seven-folded Spirit, see previous section, and 'grace for grace,' meaning, for our delight in him, His Divine's influence upon our heart and has wrought conversion in our lives and gratitude. His ministry is pre-eminent again because of this baptism with his fullness.

For, the law was given by Moses but **grace and truth** came by Jesus. Paul writing put it this way: for what the law could not do because it was weak in the flesh, God sending his son in the likeness of sinful flesh and for sin, condemned sin in the flesh that the righteousness (grace and truth) of the law might be fulfilled in us, those who walk after the Spirit and not after the flesh, Romans 8: 3-4, thus was made possible the re-birth or Genesis of grace and truth or righteousness. The law was unto our condemnation but Jesus was for our justification, unto holiness unto righteous living. Hence this **birth has pre-eminence** over the former, for in the born again the Divine influence upon the heart is reflected in the life of the believer in the righteous acts that testify of their salvation.

No man has seen God at any time; the only begotten Son who is in the bosom of the Father, He has 'declared,' or 'call-out aloud' him. Jesus' association and co-habitation or 'bosom' relationship with the Father gives **credence and Pre-eminence to his preaching**, or 'calling out' for he above all would best know him whom He represent.

And this is **'the record of John'** when the Jews sent Priests and Levites from Jerusalem to ask him: Who are you? The witness of John was considered to have pre-eminence because, it was firstly under-pined by righteous or holy living as one joined or attached to God, which speaks to the credibility of him being a good witness. He bore evidence of Jesus ministry. Secondly, John's whole life was dedicated to preaching 'the Messiah,' a ministry he would later become a martyr for. Holy living by John and his courage provide the best or **pre-eminent evidence** that his message of Yeshua being 'the Messiah' is truth.

## **The (Sheh-bah or Seven folded) Birth or Beginning and Pre-eminence**

And he confessed, and denied not, but confessed: **I am not ‘the Christ,’** or Messiah, the Anointed. Yeshua, ‘the Anointed’ has the **Pre-eminence because he is baptized, anointed or sealed with the seven-folded Spirit without measure,** for God give not the Spirit by measure unto him, John 3: 34.

And they asked him, what then? Are you Elijah? And he said I am not. Are you ‘that Prophet’? And he answered, no! John was not Elijah, but he was sent in the Spirit and power of Elijah, Luke 1: 17 and Jesus confirmed it by saying, and if you will receive it this is Elijah, which was for to come, Matthew 11: 14. By the Spirit and power of Elijah John started a revival and a reformation, which recounted the Holiness of God and turned the hearts of many unto the Lord, typifying **the rest or salvation** that ‘Messiah’ offers: Come unto me all you that labour and are heavy laden and I will give you rest, Matthew 11: 28. This also is superlative or pre-eminent.

Conclusion:

The ministry of ‘The Messiah,’ Hebrew pronounced Yeshua whom we call Jesus is pre-eminent and second to none, not to Moses no neither to John the Baptist. He being the Alpha or ‘First,’ the Beginning or Genesis and the ‘Sheh-bah’ or ‘**Seven**’ **points of Pre-eminence** are illustrated in the foregoing.



## ‘Sheh-bah’ or Seven-folded Faith

Then said they unto him: ‘**Who are you?**’ that we might give an answer unto them that sent us. John admitted previously that he was neither the Christ, nor Elijah nor that Prophet, but the emissaries of the Jews were not satisfied with that answer they had to bring back a response to the rulers in Jerusalem. So they quizzed him further: ‘What says you of yourself?’ John gave his function in the next verse as the answer; he left the blanks for us to fill in ..... I fill them in as before, as the Hebrew pronounced: **Kaw-raw** Greek pronounced **Bo-ah`-o** which means cry out, aloud, announce, publish which infers the Name or Appellation: **PREACHER**. This is how ‘the Word’ functioned in Genesis 1, as audible echoes or sounds through the atmosphere to realise the objects pronounced, announced, called out aloud or named or preached. Remember: ‘by the Word of the Lord were the heavens made,’ Psalm 33. This was also man’s **first profession** when he ‘named’: Hebrew pronounced ‘kaw-raw’ in Genesis, the animals and whatever names Adam gave them that were their names, Genesis 2: 19. In other words they lived out the meaning of their names in their characters, for example: the serpent, which meant to hiss or cast a spell, did just that with ‘Eve,’ the mother of all living. The captain of 100, the centurion revealed this matter about Yeshua, the Captain of the Lord’s Host, Matthew 8: 8, saying speak ‘the word’ only. The one who speaks ‘the word of faith’ never doubting is called the Preacher. This is the first fold of perfect faith being demonstrated, if you have faith as a grain of a mustard seed you shall say unto this mountain be plucked up and be cast into the midst of the sea, and never doubting but believing it shall be done and nothing shall be impossible unto you, Matthew 17: 20. It is God that honours such seeds sown that it will not ‘fall to the ground,’ 1 Samuel 3: 19.

I am the ‘voice of one crying,’ that is audible echoes or sounds that flows as ‘the breath or Spirit of His mouth,’ Psalm 33, if you understand that the Spirit of a man is heard above his words and that the Spirit of the Lord attends to His words to accomplish what is ‘kaw-raw’ then you will grasp the concept easily. ‘In the wilderness,’ speaks to a desolate or isolated place, like that being ‘without form and void,’ as in Genesis 1. John is given the same work to accomplish as when Jesus, stepped out on the creation’s stage in Genesis 1, with the souls that were as good as dead. By the second-fold the ‘spirit of faith’ was every worked wrought at creation, even so John, according to the word of the Lord by Isaiah, (Jah has saved) the prophet: made ‘straight the way of the Lord’ by the **Spirit of faith**. ‘Having the same

spirit of faith as it is written I have believed, therefore, have I spoken, we have believed therefore, have we spoken,' 2 Corinthians 4: 13

And they that were sent were of the Pharisees, but they were nominal, being in name only, John, being sent from God lived out the substance of their name: 'Pharisee,' for he obeyed the call first, to come apart and be 'separate' (and to declare and show or preach) the meaning of the word Pharisee, touch not the unclean and I will receive you unto myself, 2 Corinthians 6: 17 thus was born or began this **third-fold of faith** in the wilderness where John was brought up: the quiet times spent alone with God in His Word. Yeshua's wilderness temptation of 40 days and 40 nights accomplished the same purpose, by the spirit of faith and the use of the 'sword of the spirit,' the word, the enemy was resisted and had to flee and angels ministered unto him. John's response to the Pharisees was akin to their own profession and they should have been able to relate to his answer.

#### **'Sheh-bah' or Seven-folded Faith**

And they said unto him: Why baptize then, if you are not the Christ, nor Elijah nor that Prophet? As 'the Word,' in the beginning divided or separated the water from the dry land and then made man 'out' of the ground even so man is now made anew by this public 'out cry,' profession or repentance for the remission of sins, baptism. This is preparatory or the forerunner to the next stage, the breathing into the nostrils or the washing of regeneration and renewing of the Holy Spirit. By baptism we are joined into Jesus' death, and like how God raised him from the dead, even so should we walk in the newness of life. As it is written if we confess the Lord Jesus Christ and believe that God raised him from the dead we shall be saved. For with the heart a man believes unto righteousness. And with the mouth confession is made unto salvation, Romans 10: 9-11. 'Out' of the abundance of the heart the mouth speaks, and whosoever shall call upon the name of the Lord shall be saved, Romans 10: 13. **This is the act, the fourth fold of the word of faith** that was preached by John (Romans 10: 8) as evidenced by the opportunity of his Baptismal Services. Remember, faith comes by hearing and hearing by the word of God. And as Paul once again said: 'Having the same spirit of faith as it is written I have believed, therefore, have I spoken, we have believed therefore, have we spoken,' 2 Corinthians 4: 13. This act of faith reaps the reward of LIFE.

John answered them, saying, I baptize you with water: but there is one that stands among you whom you know not. John alludes to the Baptist that

imparts the gift of the Holy Spirit without stating so to create interest and anticipation, He is the one joined unto God and is able to engraft likewise His candidates as branches into the Divine ('The Vine'). By the Spirit, His breath into our nostrils, the union of the human family once again with the Divine is accomplished; this is **the fifth fold of faith**, which speaks to its purpose.

He it is, whose coming after me is preferred before me, whose shoes lace I am not worthy to unloose. John once again **identifies the one sealed** and who is the First or Pre-eminent 'Kaw-raw' or Preacher, having perfect faith. We are called to be like him that is being fully settled in the faith of God; this is the **sixth fold of faith**.

John, Jehovah-favoured, demonstrated to have crossed or Passover to that rest place of the faithful, for all these things were done in 'Bethabara,' meaning the Ferry or Pass-over House, beyond 'Jordan,' being the place that descend to the lower territory or region, a symbol of death and the grave. In other words the **seventh fold or perfect faith**, which results in rest or salvation, is being depicted in the symbols of the names of these places. John the Baptist, The Preacher was being used by the Spirit to state that his mission and that of the Christ would result in salvation, the candidates becoming members of 'The Pass-over House,' Bethabara, this is eternal life, the rest place of the faithful that is beyond death and the grave, Jordan. This is the place where John was baptizing subscribing to Paul's view of: one faith, one baptism and one Lord, Ephesians 4: 5.

Conclusion:

Faith works by love, Galatians 5: 6. Therefore, perfect faith works by perfect love: perfect love casts out all fear, for where there is fear there is torment, 1 John 4; 18. He that fears is not made perfect in love

## **‘Sheh-bah’ or Seven-folded Levi (Son of Man, Son of God) Or Perfect Man**

The ‘**next day,**’ a reference also to the ‘**1<sup>st</sup> Day of His death** as alluded to by John in the title here used,’ John sees Jesus coming unto him and he said, Behold ‘**the Lamb of God!**’ which takes away the sins of the World. Jesus comes in the volume of the book, the Bible, to fulfil the will of God. The High Priest of the ‘Levi’ Priesthood was introduced as (1) the burnt, (2) the meat or gift, (3) peace ((7) which includes thanksgiving, wave and heave), (4) sin, (5) guilt or trespass, (6) restitution, and pass-over and the paschal offerings, which atones, removes all sins and reconciles us back to God. As Levi, one joined or attached to God, and Redeemer, his purpose is to reconcile us and makes us one again with God, in the image of God, as when we were first created. He is the ‘second Adam,’ Levi, Son of man and Son of God who is in the image of God, perfect, without spot, wrinkles or blemish, without sin unto our eternal salvation. The appellation or title that covers all this is ‘**the Lamb of God.**’

This is he of whom I said, after me comes ‘a Man’ that is ‘preferred,’ that is pre-eminent or, the ‘Perfect Man,’ made in the image of God, before me, for he was before me, being first. The **Spirit of a Man is heard above his words,** The Kaw-raw or Preacher had spoken and his words, which are Spirit, are now manifested, Jesus, had come to His footstool, The Tabernacle of the Congregation, to fulfil all righteousness. Hear the words of the Preacher which are Spirit, when you have searched for me with all your hearts then shall you find me. Search the scriptures for they are they, which testify of me and in them you think you have eternal life.

And I knew him not but that He should be made manifest to Israel, ‘he that rules as God’ have I come baptizing with water. **First,** things first, the first step in ‘The Sanctuary, the Tabernacle of the Congregation’ is the Laver for washing with water before Priests put on the Holy Garments. This is fulfilled by water baptism, type had met antitype, and those who believe and would come to God who is in the Most Holy or Holiest of Holies that is in Heaven, **must be born again** of the water and of the Spirit. John the Baptist first administered this step and Jesus came to be baptised of John in the Jordan. And John ‘bare record’ and said, I saw the Spirit descending from heaven like a dove, ‘and lightning, Matthew 3: 16,’ and it abode upon him. The

High Priest of the Sanctuary was here ‘Anointed’ and consecrated Messiah in the midst of all Israel, and having come up ‘out’ of the water, and **praying at the Door of the Tabernacle**, Luke 3: 21, John saw the Spirit descending ‘out’ of heaven, from the Most Holy and the Holy, like a dove and it abode on him. Having put on this Holy Garment He was now ready for His Ministry as High Priest of all the earth. He will now wear it and use it firstly in the 40 days battle in the wilderness.

And I knew him not, but he that sent me to baptize with water the same said unto me: Upon whom you shall see the Spirit descending and remaining, the same is he that baptizes with the Holy Ghost. **Only Levi, the one joined or attached to God imparts the gift of the Holy Ghost.**

And I saw and ‘bare record,’ **to identify the one sealed**, that this is the ‘Son of God,’ born of the Spirit, and numbered son of man, born of a virgin.

‘Again the next day after,’ **an allusion to 2<sup>nd</sup> Day of his Death**, ‘John,’ Jehovah-favoured, stood, revived, active and upright having beheld the Lamb of God, and two of his disciples, being ‘Andrew (v40),’ manly, one in the image of God, and presumably, the writer of these things, John the beloved. On the second day of Jesus Death, **he rested on the Sabbath in the tomb**. Two of John the Baptist’s disciples, Andrew and John the beloved, now joined the group of those, who will behold the Lamb or look into the things that pertains to him and will like John the Baptist declare His Heavenly dwelling place, as the Creator, Redeemer and High Priest of the Sanctuary. They entered this place of rest when they received the testimony of the Preacher, the Kaw-raw, John the Baptist as truth.

Conclusion:

Jesus, the Heavenly High Priest of the House of Levi, those joined or attached to God, set for us who are called to be a holy nation, a peculiar people, a royal priesthood and example and impart unto us the gift of the Spirit for the work of His Ministry, for the perfecting of the saints until we come into the unity of the faith, unto the fullness, unto the measure of the stature of Christ, ‘Messiah’ unto a Perfect Man, that we should no longer be tossed to and fro with every wind of doctrine of deceit by the cunning sleight of crafty men who lie in wait to deceive but speaking the truth in love may grow up in Him in all things.

## **‘Sheh-bah’ or Seven-folded Sealing, Identity Or Perfect Death: Baptism**

And looking upon ‘Jesus,’ he will save his people, as he ‘walked,’ or his life he said: **‘Behold, the Lamb of God!’** This is the second introduction, the first time John, introduced Jesus with this title, in the previous section, the whole discourse teaches us how it is possible to be dead to sins yet alive unto God (now look back over that discourse with this view in mind and the steps should become clearer to you), that is, having beheld the lamb, we must be born again of the water and of the Spirit: one writer says I die daily, yet I live, yet not I, but Christ lives in me. Having become one with him, we must now, having been introduced to his ‘dwelling place,’ His Sanctuary in Time, ‘the Sabbath’ abide in him there like how he rested on the Sabbath in the tomb, (the tomb being that place which we have come to after our baptism or death to sin, that is in Him), the second day of his death, and ‘follow after him,’ by beholding so are we changed, or sealed, or fully settled in His Truth, from glory to glory. One thing have I desired that will I seek after, that I might dwell in the House of the Lord to behold the beauty of the Lord and to inquire into His Temple, Psalm 27. This is the second day of our salvation abiding with Christ in the rest of salvation which begun when we first beheld him and were baptized. As John said it, even so I declare him: **‘Behold, the Lamb of God!’** The message is simple have you **heard?** If we rest with him or abide in Him, then, will we not be sealed with His Father’s name in our foreheads?

And the two disciples heard him speak and they followed Jesus. The Preacher had spoken, these two times: the **Spirit of a man is heard above his words.** In the mouth of two or three witnesses shall every matter be established, these who followed John, the manly one and Jehovah-Favoured, would now follow after Jesus, he will save his people because they heard. After two days shall he revive us: and the third day he shall raise us up, and we shall live in His sight, Hosea 6: 2.

Then Jesus, he will save his people, turned (this is equivalent to Bo-az turning at mid-night and behold a woman was at his feet, see Grace’s Friend), because he also heard them desiring His virtue, and saw them following, I hope that you have discovered so far that this is another living demonstration, and said unto them: what do you seek? And they said Rabbi,

which is being interpreted: Master, where do you ‘dwell’ or live, in other words your dwelling place or Sanctuary? The question is an allusion also to his **first place of dwelling or rest**. Notice also that the one on one meeting with Jesus **first began with an acknowledgement of His Lordship** when he was addressed by them as: Rabbi. Such is it when we come to him he must be acknowledge as Lord. Then shall we know, if we follow unto know the Lord, his going forth is as prepared as the morning, he shall come upon us as the former and the latter rain upon the earth, Hosea 6: 3. Hence we are renewed and born again.

And he said: come and see. And they ‘**heard,**’ came and saw where he dwelt and they abode with him that day for it was about the ‘tenth hour’ of the day. **Such an invitation can only be accepted by faith.** This faith comes by **hearing and hearing** the word of God which begun as a result of the scriptures being searched with all of our hearts. It is by faith that the Sanctuary in Time is entered between the 6<sup>th</sup> and the 1<sup>st</sup> day, it is by faith that Christ or Messiah is put on, ‘the Holy Garment of Spirit,’ that Christ might dwell in the Body temple; it is by faith that we enter into the Heavenly Sanctuary climbing Jacob’s ladder. And it is by faith we abide with Him and He with us. For without faith it is impossible to please God for those that come to Him must believe that He is and that He rewards those who diligently seek Him. They begun the journey by faith when they **heard** John, the Preacher and followed and it will only be completed as it had begun. When we know where Jesus dwells then by faith we have access to him at all times.

And one of the two, which heard John, Jehovah-favoured speak and followed him, was ‘Andrew,’ Man (ly), ‘Simon Peter’s,’ ‘Hearing Piece of Stone (aid) brother.’ Only those **who are in the image of and one with God will hear or obey** and follow after Jesus. My sheep hear my voice and follow me

He first finds his brother ‘Simon,’ Hearing and said unto him we have found the Messiah, that is being interpreted the Christ. The Messiah was **first identified by the vision or Spirit of the Preacher who kaw-raw or announced Him,** and they **heard** and followed. The point of faith, ‘hearing,’ cannot be over emphasized only when you find ‘**hearing**’ your brother only then will any Man be able to go to ‘His dwelling place,’ you may identify The Messiah and His dwelling place but without ‘**hearing**’ it is of no use to you, you can not abide with Him much less enter its precincts.

His grace alone cannot and will not take you, you are saved by grace through **faith, 'hearing,'** not of works it is the gift of God. Thus will every Man be fully settled in His Truth, and identified and sealed as His.

And he brought him to Jesus, and when Jesus beheld him he said unto him: you are 'Simon,' Hearing, son of 'Jonah,' Dove, you shall be called: 'Cephas,' Hollow Stone which is by interpretation a 'Stone.' Three came to dwell with Jesus on the 2<sup>nd</sup> Day, John the Beloved or Jehovah-Favoured, 'Andrew,' or Man (ly), and 'Simon Peter,' whose name Jesus amplifies to endorse the importance of the function, which he, along with the others, was sealed to perform: that is to assist others to believe or be a hearing aid that they may **abide with Christ at his dwelling place or enter into rest with Him.**

Conclusion:

Having begun in Christ, putting on the Garment of the Spirit, being dead to sins and alive unto righteousness, symbolized by the **1<sup>st</sup> Day of His Death** and Baptism being joined to God, let us not sever those ties being foolish, but in wisdom let us rest and abide with him that His words may abide in us because of our 'faith or hearing,' and evidenced by diligent study of His Words, symbolized by the **2<sup>nd</sup> Day of His Death**, His Sabbath rest in the Tomb, that we might be fully settled in His truth and sealed for time and eternity, having our 'lamps filled with the precious oil,' that on the **3<sup>rd</sup> Day of His Death**, He may raise us up as He was raised up by the Glory of Father to live in His sight for evermore.



## **‘Sheh-bah’ or Seven-folded Recount of Holiness, Rest Or Perfect Memorial**

**By the Name of God** Yeshua called Jesus, He will save his people was resurrected, ‘the day following,’ viz. the 3<sup>rd</sup> Day of His Death, and ‘went forth into Galilee,’ the Heathen Circle or Earth and seeking, finds ‘Philip,’ one fond of horses or horse like situations, in other words he likes challenges having no fear, and said ‘follow me.’ If we follow unto know the Lord, then, shall we know, his going forth is as prepared as the morning, he shall come upon us as the former and the latter rain upon the earth, Hosea 6: 3. And the third day he shall raise us up; and we shall live in His sight, Hosea 6: 2.

He who likes challenges having no fear, ‘Philip,’ was of ‘Bethsaida,’ the House of fishing that performs the work of fishers of men, **the Spiritual House** or His Church, ‘the city,’ (or dwelling place with ministering spirits as guard,) of Man, ‘Andrew,’ and He who hears and obey, ‘Peter,’ his brother.

**The genesis, beginning or birth** of He who enjoys a challenge and has no fear, ‘Phillip,’ starts in seeking, and when he ‘finds,’ the Gift of Jah, ‘Nathanael,’ and said, querying with him: ‘we,’ of the Spiritual House have found him whom drawn out of Water, ‘Moses,’ ‘in the Law,’ ‘and the Prophets did write,’ that he will save his people, ‘Jesus,’ of Nazareth. If you know the ‘Gift of God,’ and whom it is that speaks to you then you will have asked of him and He would give you ‘Living Waters,’ John 4:10. Remember spiritual things are spiritually discerned. Only the Spirit of God can reveal the things of God.

Only **by faith** the ‘Gift of Jah,’ ‘Nathanael’s,’ query is answered: ‘can any thing good come out of Nazareth, ‘the Ghetto Bubo Town of Galilee?’ Him who fears not, ‘Phillip,’ gives the invitation to: ‘come,’ or follow ‘and see,’ or know. If we follow on to know the Lord, then shall we know; this is only done by faith.

And when He will save his people, ‘Jesus,’ saw the ‘Gift of Jah,’ ‘Nathanael,’ he described him, the substance of his life; the desire of his heart, saying: ‘Behold, one who rules as God, ‘an Israelite,’ indeed, in whom

there is no 'guile,' or deceit. This was also the desire of Phillip. Those who are **one with God** reflect his image and character and are known by their Lord. The 'Gift of Jah,' is Spirit bears His fruits and has His Gifts being attached to Him.

From whence do you know me? The Spirit asked. Is not the Spirit of the Lord known to Him, He is well able to **identify** His people! He will save his people, 'Jesus,' answered, before, you were 'called,' or prayed for, by Philip, (when in seeking he find you) 'I saw you under the fig tree.'

And the 'Gift of Jah,' Nathanael, the Spirit, answered: 'Rabbi,' that is being interpreted Master or Lord, you are the Son of God and the 'King,' or Ruler of 'Israel,' those who rule as God. None speaking by the Spirit of God can say Yeshua, Jesus is accursed and none can say praise the Lord but by the Spirit of God. Nathanael was able to identify Jesus as the Messiah, because he followed on by faith to know him by His Spirit and hence he **entered into rest** with Him acknowledging Him as His Lord and Saviour.

Conclusion:

The conclusion of the Dueteros, last or omega 'Sheh-bah,' **The Sacred Full One, verses 43 to 49**, is the source from whence all this, the 49 (7 times 7) verses, began, the Hebrew pronounced 'Yaw-raw, Yaw-raw,' which means to flow as water or rain, to point out or teach, the root word for the Hebrew pronounced 'Torah, Torah,' which is translated 'The Law.' This is summed up in the last two verses of John, chapter 1:

- 50 Because I said to you that **I saw you under 'the fig tree,'** you believe this. You shall see 'or know' greater things than this. The 'fig tree' is one of the choice fruit trees that were loved for 'sweetness and goodness' in Israel. It also provided some amount of shade. The analogy here is depicting '**Nathanael, calling upon the Name of God,**' in the symbol of Him being 'under the fig tree,' of goodness, sweetness and shade, the providence of God. He was actually in prayer while he stood under the fig tree 'calling upon the Name of God.' He was practising the tradition, which began in Genesis where it is said: then began men to call upon the name of God. Because, he believed, he understood that he received that which he had prayed for when the exact same thing was pronounced by

Yeshua, 'Jesus,' that he had prayed a moment ago under the fig tree, when he described him and that resonated with Him. Hence He knew Him to be 'The Messiah,' His Lord and Master who gave him the desire of his heart. Abraham, Isaac, and Jacob and Israel had made good use of this practice; David ran unto Goliath calling upon the Name of God and slew him by the 'spirit of his mouth,' before he drew the sling or his sword; and Daniel blessed the Name of God, in chapter 2, after he called and their prayers were answered in the night vision. I know what I am talking about because I called 'Sheh-bah' times and was delivered in Salem from 'three plus' and this is how I know all this that it is true and why I am able to reveal these secrets.

- 51 Truly, truly, hereafter, you shall see heaven open and 'angels,' ministering spirits ascending and descending upon the son of man. Having come into **the realm of faith, which is the realm of 'The Spirit,'** those who have received the gift of God's Spirit will be able to see 'and know' the Heavenly intelligences going about their work of the Kingdom in the same flow of the Spirit or Yaw-raw.

The Yaw-raw, Yaw-raw, speaks to '**the Name of God and His Spirit**' that flows as water or rain. Whereas the communion and foot washing is a memorial of the Lord's death in symbols, salvation, the dueteros or 'omega' is a perfect memorial because we relive Christ sinless life and we come in contact with him in truth and verity that we know Him for ourselves. Ho that men may call upon 'the Name of God!' continuously, His Name is: the Hebrew pronounced, 'Y'hovah which we call Jehovah.

**S.C.R.I.B.E. 21**

## **Six Stone Water-pots and The Wedding Feast (John 2) (Creation Week)**

The Earth is the Lord's and the fullness thereof;  
The World: and they that dwell therein; for He had found it upon the seas  
and established it upon the floods. (Psalm 24:1-2)

By The Word of the Lord were the Heavens made; and the Host of them by  
the Breath of His Mouth. For He spoke and it was done;  
He commanded, and it stood fast. (Psalm 33:6, 9)

The heavens (also the Earth and Sea) are a living scroll inscribed with the  
word of God. This is the 'words with works' of God or His Spirit or simply  
'**www.God.**' This is HIS 'cyberspace' or mailing address. This may also be  
considered as the word written, the word spoken and the living word  
(present continuous or perpetual) or work of God or simply: written, word,  
work: **www.God.** Other interpretations are word with work (present); word  
was work (past) or word without work (dead). The last address is not of  
God. He is found at the other. The point to be made by this is that God is  
alive, always active or at work. Even when He rests there is a work he never  
ceases to do; John speaks to this. Ho, that we will see Him in all His Glory!

Thus were the Heavens and the Earth finished and all the hosts of them.  
And on the Seventh day God ended all his works that he had made; and he  
rested on the Seventh Day from all the work he had made. (Genesis 2: 1-2)

In the beginning was **The Word**; and The Word was **with** God (Works); and  
The Word **was** God. The same in the beginning was **with** God. All things  
were made by him and **without** him was not anything made that was made.  
In him was **Life**, and The Life was **The Light** of man...But as many as  
received him to them gave he power to become the **Sons of God**; even to  
them that **Believe** on his name. And **The Word** was made **flesh** and came  
and dwelt among us and we beheld his glory; the glory as of the only  
begotten of The Father full of **Grace** and **Truth**. (In Him dwelt all fullness.  
Col 1:19). And of His fullness have we all received and grace for grace.  
John 1:1-4, 12, 14, 16.

The Wedding Feast in Cana of Galilee when Jesus turned water into wine  
was the beginning or first of miracles He did and showed forth His Glory,

splendour, abundance or fullness and His disciples believed on Him. This miracle is a typology for His first work, at the beginning, in the first six days, when He created all things and entered into rest on the Seventh Day Sabbath. It also points to His next Wedding Feast, when the redeemed of all ages shall drink the wine anew with Him in His Kingdom. The Six Stone Water-pots and The Wedding Feast is therefore a reference to the first Week at The Beginning, the first Six days and the Seventh Day Sabbath of Creation. This will become more evident as careful attention is placed to the discourse as it unfolds.

On the third day, this is an allusion to 'His resurrection', after His baptism or 'death' in Jordan, He and His family, including His disciples was 'called' or invited to attend The Wedding in Cana of Galilee.

This also points to what would happen after the three days of searching by the fifty strong men for the Prophet Elijah in the life of The Anointed: ('Elisha/Yeshua'). The third day was the time of resurrection; so in type the Prophet had died, buried and was resurrected before his ascension to his Father in Heaven: 'Wilderness tempting' or Samaria: 'Watch Station'?

Jesus' mother and brethren made up His family, but the essence of the family are 'those who does the will of my father in Heaven,' for so he said. The Guests who attended The Wedding represent those who do the will of my Father in Heaven. John spoke to the wedding analogy when he said: 'He that has the Bride is the Bridegroom: but, the friend of the Bridegroom that stands and hears his voice rejoices greatly because of the voice of the Bridegroom.' This, my joy is therefore fulfilled.' John 3: 39. Jesus called all those who obey Him his friends rather than servants. (John 14 & 15.)

Cana, a place in Palestine, is a Hebrew word derived from the root word: 'Qanah' which means reed or rod, to erect or create or by extension to recover or redeem. 'Galilee' is also a Hebrew word which means Heathen Circle. These two words make it very clear that this is where He creates or redeems; the Heathen Circle or Earth. Remember the earth is a Circle. The activities that are done here, therefore, signify that purpose, either creation or redemption. This work also speaks to His Rod, Power or Glory. Therefore, Cana, is the 'Centre' from which He operates, to create or redeem, it validates Him as 'The Messiah' and 'The Creator.'

The need for the miracle was that there was no wine or 'oinos', the Greek word for literal or figurative wine. There was a vacuum for The Doctrine of God. The Mother of the family ('Eve', the mother of all) brought this to Jesus' attention. Jesus' Mother Mary derived from the Hebrew Miriam, which means rebellious is a typology for Eve who rebelled at the start creating this void, the need for perfection: the Doctrine of God to be restored in His Creation.

But the time was not fully come for his death to restore all things but He could permit a living demonstration of His purposes and design. (This occasion is also similar to the typology of the Woman with the issue of Blood who besieged him by Faith, which pointed to the reality of Mary Magdalene after his death doing the same thing. Mary his Mother did the same thing at the start of His Ministry. These women are but types for His Church). This; is the mind of the Spirit. Hence He called His mother, woman. The female made by God was called Woman.

'Woman what have I to do with you? Mine hour is not yet come,' was Jesus' response. The Woman, from the instruction given to the servants at the Wedding, knew of His power to furnish the Feast with "Good Wine." She also identifies the basis by which He accomplishes His works, His Words and Spirit (**words with works**): 'Whatever he bids you that do.' If you understand that when one speaks both His breath and words go forth then you'll know that both work hand in hand.

All the works of God are summed up in the First Seven Days or Week of Creation. There is nothing that he does that is not revealed therein. He filled each day with His fullness or His own-self. He gave His all in every work wrought. Creation identifies Him as the One who is the Lamb slain from the foundation of the Earth. His character is the line written on every page of Creation's novel. 'A Man is known by His fruits or His works;' this is The Great Story that Creation tells. And this is the story that this miracle alludes to.

In six days God created all things. So, there were six stone water-pots (the depository or receptacle of his will or written word) to represent each day. The things formed were to be permanent; hence the pots were 'stone'.

Each pot had 'two or three' firskin of cubic capacity, which speaks to passage of time and the fullness or glory (of The Father, The Son, and The

Holy Ghost) of the things made in each day. The water-pots were after ‘the manner of purification of the Jews’ this speaks to sanctification or cleansing or setting apart for holy use. This principle runs through the entire creation week: ‘God divide the light from the darkness;...firmament to separate the waters from the waters; let the waters below the firmament be gathered into one place and let the earth appear; God made two great lights, the greater light to rule the day and the lesser light to rule the night; different kinds of living things of flora and fauna.’ Each component part of the whole creation has its own utility or purpose and is interdependent on the other component parts. However, they stand as separate and individual days of the week reckoned by the rising and falling or setting of the sun.

### **FIRST DAY:**

‘Fill the water-pots with water’ and they filled them up to the brim. The Water is the symbol for Himself, ‘The Word and The Spirit.’ This will even be more evident when we speak of the root word from which the Hebrew, for law, ‘torah torah’ comes from. ‘That He might sanctify and cleanse it by the washing of water by ‘**The Word,**’ Himself (Ephesians 5:26). ‘The Word’ also speaks to His designs and purposes, the expressed thoughts of His mind (omniscience); that brings order or form (omnipotence) and fullness (omnipresence); light performs this function, and that Word is God: God is Light! This is the fullness of the first pot.

### **SECOND DAY:**

The second pot was filled with the fullness of ‘**The Spirit**’ or ‘**Life**’. In Him was ‘Life’; The Words I speak to you are ‘Spirit’ and they are ‘Life’. (John 1:3, John 6:63). This is the Life that is in The Word yet it’s a separate component part. God is a Spirit and they that worship Him must worship in Spirit and Truth. And He is Lofty as aloft as the Firmament or Heavens: my ways are not your ways; neither your thoughts my thoughts for as the Heavens are higher than the Earth so are my ways higher than your ways and my thoughts than yours. (Isaiah 55:8-9).

### **THIRD DAY:**

**The Light** of ‘The Word’ fills the third pot with its fullness. This light speaks to LIFE, enlightenment and glory that result from a baptism of the Spirit (‘Not by works of righteousness have He saved us but according to His mercy by the washing of regeneration and the renewal of The Holy Spirit.’(Titus 3:5)) of the Lord: knowledge, fear, wisdom, understanding, counsels; and power (Isaiah 11): ‘The whole earth is filled with His Glory.

### **FOURTH DAY:**

**Faith** comes by hearing The Word and this is the fullness of the fourth pot. This is the seed from which faith grows. He writes or inscribes His Word or Doctrine in the Firmament or the Heavens, His instruments for learning are the Sun, (the Planets), the Moon, the Stars and (the clouds); they are for signs, seasons, days and years. Thus we have the Living Scroll revealing His will (The Gospel in signs) and Calendar.

### **FIFTH DAY:**

The fifth pot was filled with The Word of His **Grace** (Acts 14:3, 20:32). As the water fills the Seas so is the abundance of His Grace. As the Seas brought forth abundantly living creatures and fowls so will His Grace bring forth abundantly they that are redeemed.

### **SIXTH DAY:**

The sixth pot had **Truth** to its brim. Sanctify them through your Word, your word is Truth. John 17:17. The Truth is the living manifestations of The Word, all of which is true. These are they like Adam, whom is made in the image of their Maker.

These are the components of ‘The Water’ or ‘The Word’ or ‘The Spirit,’ the fullness of The Six Stone Water-pots or Creation. This is what each day of creation reveals, The Doctrine of the Word or God or His Law. ‘And as the Psalmist says day after day utters or ‘pours out’ speech and night after night shows knowledge’ Psalms 19. **So, does Creation speak?**



Jesus in this first miracle wrought a living manifestation of Psalm 19 and Genesis 1. We will get back to this after we have finish John 2.

### **SEVENTH DAY:**

Jesus' Words (spoken): "Draw (pour) out and bear to the Governor or Ruler of the Feast" and the servants bore it. The Governor or Ruler speaks to the Heavenly Father. Listen now to the pronouncement of 'The Father': "God saw that it was good." As He said in The Beginning even so it is repeated. The Father went to 'The Bridegroom,' which is an allusion to Christ himself and said: 'every man at **the beginning** set forth good wine (living word), and when men have drunken set forth that which is worst, but you have kept 'The Good Wine' until now. 'The Good Wine' is an allusion to 'The Doctrine of God' which was mentioned, earlier in the writing.

**This is 'The Beginning of Miracles', which Jesus did in Cana of Galilee and showed forth His Glory and his Disciples believed on Him.** In other-words: this is The Beginning of Signs or Tokens, which He who will save His people did in the place where He creates or redeems, The Heathen Circle or Earth and showed forth His Power, splendour or copiousness and His followers believed on Him. As it was in The Beginning, even so now it shall be in the end: as it was at Creation even so now it is at redemption. Creation is but a dress rehearsal for Redemption and this theme flows continuously through Christ earthly ministry and His parables and miracles. Therefore, they signify that He is Our Maker and Our Redeemer.

**The day of the Wedding** is but a type for the Seventh Day Sabbath. The **Wedding Service** is the spiritual rite whereby vows are exchanged and two, male and female, becomes ONE in God. Holiness is agreement or ONENESS with God. Only those who are Holy can keep a day, even the Sabbath day holy. So the Sabbath is but a sign that those who keep it holy are sealed and are one with God. **The Wedding Feast** is another aspect of The Wedding and hence the Sabbath. It's a time of celebration of the works of God and a time for communion with God and one another. Those who drank of the wine are **The Guests**. The Guests are those who are of the family of God, those who do the will of The Father in Heaven. To drink means to believe on God and this is signified by a life in compliance or obedience to the will of God. I delight to do thy will. O, Lord my God! Thy law is within my heart. Psalm 40:8.

The fullness of The Six Stone Water-Pots furnished the Feast with ‘Good Wine’ even so the fullness of the six working days will furnish each Sabbath with all that is needed for worship and communion with God. The Lord will teach us His Doctrine each day to prepare us for worship, communion and praise on THE SEVENTH. In-fact, in that the Bridegroom saved the best wine for last, the best doctrine will be taught on the last day, the Sabbath.

**Jesus gave a living demonstration of what His words (written: ‘fill the pots with water’) is able to accomplish, if taken into the heart and believed; it will flow out in the speech (spoken or prayer: ‘draw or pour out and bear to the Governor’) and will bring forth fruits or works (living word: wine). This is how the word of God grows mightily and will prosper. This is the principle of the spirit of faith (2 Corinthians 4:13). Are your ears inclined to listen to him as he speaks? ‘Day after day utter or pour out speech and night after night shows knowledge. There is no speech nor language where their voices are not heard.’**

## PSALM 19 THE TWO WITNESSES

It is written in your law: the testimony of two men (witnesses) is true (John 8:17); I bear witness of myself (Jesus) (v 14, 18); the same works (Father) that I do bear witness of me (John 5: 36; 10:25). In other words, Jesus' words and works (actions) are tantamount to the two witnesses needed to establish His creditability. He spoke of Himself and His Father is the One that did works through him.

His words and works (actions) agreed and spoke to the authenticity of His claim to be the Son of God, Man's Redeemer. But, the Jews believed not (John 10:25). This was the thrust of the First Miracle (Creation) that Jesus did in Cana (the place where he creates or redeems) of Galilee (the Heathen Circle or Earth): 'this was the first miracle that Jesus did and showed forth His GLORY and his disciples believed on Him' (John 2:11).

Similarly, His First Miracle or work at Creation showed forth His Glory and those who believe will know, see, or understand that The Worlds were made or framed by The Word of God. (Hebrews 11:3). This will be their account in their own experiences.

**Psalm 19 is about these Two Witnesses (Jesus and Father), His Words (Glory) and Works or Actions.** All of God's doings are accomplished by His Words (and Spirit) (Isaiah 55) and they are never failing. Psalm 19 speaks to this witness or testimony (record or writing), which, if believed, will make the soul potent to live as the Son of God; for by our words (prayers: spoken) we too will command or order our actions (living word). The first such work is CONVERSION UNTO RIGHTEOUSNESS AND HOLINESS. Then, not only our souls come to life, but, our words or prayers will come ALIVE. (Mark 11: 23-25). This is what it means to rule as God or be of Israel. That is, we speak, and it is done; we command and it comes to pass.

The Spirit, from Creation's textbook, teaches the Soul how to live. This is the 'still small voice' that instructed Eli-jah and Eli-sha in righteousness. You will have to pay diligent and keen attention lest the lessons taught slip by unheeded and unheard.

Psalms 19 has two main divisions, verses 1-6 speak of the Works of God (living), Creation; verses 7-14 speak of the Word of God; His will (written and spoken). These are the 'Two Witnesses' of Psalm 19 and this two-fold principle is replicated through out each line or verse. The Psalmist Words in verses 12-14 are his (prayers or spoken words) expression, spirit of faith, that his desire or will match those of the Lord's. This is our first work to seek the Kingdom of God and his righteousness. When this is done in one's experience then we will be converted into God's Workmanship or Work of Art, a living testimony. This is how the soul gets life. It is by the spirit of faith, that the Words of God has efficacy, to accomplish the works which God promises. This is the reason that Jesus quoted the scripture, saying 'It is written' and then 'The Word' to resist the enemy. **When 'The Word' (Living, Written and spoken) is believed and overflows in the speech (prayer, preaching, singing or praise) the enemy cannot advance but must flee! (Psalm 8: out of the mouth of babes and suckling have thou ordained praise to still the enemy and the avenger).**

This is how the sword of the spirit, The Word of God is to be used, by the spirit of faith. This is how the young men in Ruth 2 exercised this skill in 'harvesting of souls'. The Church must nurture young men in this manner to get ready for the harvest. This is how Jesus was able to control demons that they obeyed him. This is the power, authority and dominion that God gives His Church to tread upon scorpions.

Notice, that in the Psalm similar words or terms are used as in John 2. Remember: Jesus' first Miracle in Cana of Galilee is but a living manifestation of Psalm 19 and Genesis 1.

### **GOD'S WORKS (verses 1-6)**

The Psalm is addressed to the 'Chief Musician', Hebrew: 'naw-tsakh' or the one that glitters from afar or the eminent, or the Superintendent of the Temple Services. If you strive for the mastery or to be 'a star' (perfection or completeness), or to be first, then the Psalm is for you. The Psalm though written by David (Hebrew root word from which his name is derived is: dode, dode) is from 'the Lover or Friend' that sticks closer than a brother (Proverbs 18:24), Jesus.

The Heavens declare or inscribe or write the Glory (splendour, copiousness or abundance or fullness) of God. Notice the plural form for Heaven, that is, **the visible arch**, the sky, in which the clouds move and the **higher ether**, in which the celestial bodies move, the Sun, Planets, Moon, and Stars. And the Firmament shows or tells of his handiwork.

God made the Firmament in Genesis 1 and called it Heaven. So the Heaven and Firmament are synonyms used here in the Psalm. The point though is that these two parts of the one firmament testify of God's Splendour and Fullness or His Glory and Works. And their testimony agrees. God's Glory is described as being declared; by Hebrew 'saw-far' which means: enumerate, count, write or inscribed, because His Glory is revealed by His Words and the power by which they work. This, His Words, adequately captures the essence of His Being. His words are the expressed thoughts of His mind: 'as a man thinks even so is He.'

**Simply put, the Heavens inscribe His Words and the Firmament tells of His Works.** These two parts (Two Witnesses) of the One Firmament agrees in their Testimony. They record the Words and Works of God. 'A Picture is worth a thousand words,' it is said. The Firmament, the Tabernacle for Our Solar System, the Sun, Planets, Moon, Stars and Clouds are God's instruments that paint a Glorious Picture on the great canvas called the skies. They not only paint a picture, but these bodies are a depiction or a living demonstration of The Sanctuary that is in the Third Heaven. This is The Living Scroll called The Firmament outlining the process whereby the Words of God function. How many or who can read correctly the pictures and these depictions from the mind of God?

The wise men from the east, or the eternal path, knew of the birth of the Saviour from a Star, which they followed to Bethlehem. These are they that discern or read the face of the skies. (Matthew 2: 2). When the Son of Righteousness died, the Sun refused to shine for three hours (Matthew 15:33) in broad day light hours, to depict the death of its Maker. After the tribulation as recorded in Matthew 24: 29, the sun was darkened, the moon turned to blood and the stars of heaven fell depicting the death of the children of God and the mourning by The Heavenly Hosts. Revelation 12:1 is a description of a constellation of stars in the heaven. There are other such constellations as described by some under the banner of horoscope, but who discern the truth of these things and know what they mean in the will of God. What does these words or signs, inscribed in the Heavens mean?

The answer is found in how they correlate to the Sanctuary Services activities as outlined in the Levitical Calendar by the dates that God had ordained for these special and holy days in the Pentateuch.

In Genesis 1, the evening and the morning are the words used to describe a day that constitutes a '24 hour' period. In psalm 19 the Hebrew words for these two parts of a day are translated loosely as 'day' and 'night.' 'Day' here means that period between sunrise and sunset, the morning; while 'Night' means that period between sunset and sunrise, the evening. Day unto day (morning after morning) utters (Hebrew nah-bah: which means pour out, flow or utter) speech (o-mer: promise, speech or word), and Night unto Night (evening after evening) shows (khaw-vah: to live, declare or show) knowledge (derived from root: yah-dah: to know or ascertain by seeing).

The evening and morning, two parts of a day, is personified as being God's Two Living Witnesses. The evening lives; to show that one may ascertain or understand by seeing. And from its abundance, the morning pours out or cause to flow or gush or utters God's words or promises. This is also a depiction of faith and love. 'Faith' professes or pours out a word because it believes: we have believed therefore have we spoken (2 Corinthians 4:13), this is the morning. Faith works by love (Galatians 5:6), if you love me Jesus says, keep my commandments (John 14:15), so then, love lives this knowledge that can be ascertained by seeing. These are the two parts of One day that depicts the two dimension of God's Witness, His Church.

Dual words or synonyms are used in verses 3 and 4 to execute the two-fold principle. There is no speech, (o-mer) nor language (daw-bawr) where their voice (kole, kole: sound, spark, thunder or voice) is not heard. And their line (kav, kawv) and words (mileh, milah) is gone out in all the Earth (eh'-rets) and the world (tay-bale). And this Gospel of the Kingdom shall be preached in the entire World and then shall the end come.

Verse 4 continues **in them** have He set a tabernacle (o-hel, root aw-hal: to be clear or shine) for the Sun (sheh-mesh: brilliant, the sun or eastern: the eternal path), the firmament is the tabernacle or dwelling place for the Sun. By implication if the sun depicts The Son, then His dwelling place, the Firmament, depicts The Heavenly Sanctuary.

The duality of words continues in verse 5, this time not of synonyms. The Sun is personified as **The Heavenly Bridegroom** (Son of God) going (rising) out of his chambers (from the east: the eternal path) and rejoices (shine) as a **Strongman** (Son of Man) to run a race and also, setting (falling or dying) in the west. This is the equivalent of the morning and evening sacrifice in the Daily Sanctuary Services. **If the Sun is the Heavenly Bridegroom, then the Moon is his Bride.**

The duality continues in verse 6: His going forth is from **one end** of the Heaven and his circuit **to end of it**. This duality speaks to completeness, perfection and wholeness. Words without works are powerless: faith, which is a profession, without works is dead. This is the principle that the Two Witnesses teach: faith (word spoken) without works is dead just as the body without the spirit is dead. This is also why **'The Word'** had to become **'Flesh'** and this is why man has to become a son of God. This is the Divine's concept. The **going forth from one end and circuit to the end thereof** also speaks to the path or way or the dwelling of The Son (Sun) among the 12 Tribes (stars) of Israel.

Take note of this that nothing is hid from the heat of the Sun. By now you should know whom the sun depicts. The Son of Righteousness, he who said: 'I am the Light of the World.'

In short, from the Two Witnesses of the One Firmament, the Living Scroll or Written Word of God, his work; the Two Witnesses of Each (One) Day pours out or speaks a word and lives that which is ascertained by seeing. How is this possible? Because the Living Word of God, the Sun of God dwells in the Firmament. He rules over the day and His bride rules over the night. Physically, the sun exerts gravitational power over the earth; it's by this power the earth is kept in place in its orbit, spinning as it were in this track. As it goes on this journey or way or path, the picture or messages of the stars, the twelve major sign or constellations, scrolls across the sky revealing their story, or pouring out a word as it were, to those who ascertain by seeing them. This message is understood from the pictures that associate with each constellation and from the names that God gave unto the stars.

The written word of God comes alive by the spirit of faith, this is His Testimony or Work or Witness. The spirit of faith speaks on this wise: I have believed, therefore, have I spoken (utter or pour out). This is the lesson that nature teaches. The Firmament is the written word of God. What time

reveals, day and night, are The Testimony; the word in action, spoken and living. These, day and night, are lesser instruments for learning. They are ruled and reckoned by the Sun, (a lesser extent the Moon) the Living Word of God, which dwells in the Firmament. And the Sun gives its light or power to the Moon to rule over the night. That Christ Jesus (The Son) might dwell in your heart (The Firmament) by faith (morning: pour out a word or), that you might be rooted and grounded in love (evening: to live so that one may ascertain by seeing) (Ephesians 3:17). This is how we become God's Work of Art or Testimony or Witness. Oh that Christ might live within every heart!

The message of The Firmament is one with the message of the Sanctuary. If you understand the meaning of the furniture and the two parts of The Sanctuary, and its Services, then you will know that the principles are one and the same. Thus, I know that its Author is one and the same, God. This message is the same that extends to the Earth. Remember: 'the earth is the Lord's and the fullness thereof.'

This is the Testimony of God's Creation or Work; the key to putting His Words into action.

Follow now carefully and pay attention. The Hebrew yaw-raw, to pour out or flow as water or to rain is above The Firmament.(Genesis 1:7, 7:11) The Firmament or Sanctuary has two parts, the Higher ether or Most Holy Place, and the visible arch or Holy Place. Though, these are the two parts yet it's but One Firmament or Sanctuary.

The Higher Ether or Most Holy Place is depicted as the Dwelling Place of the Most High between the two Cherubim over The Ark of the Covenant where the Shekinah Glory or Consuming Fire appear. The Covenant or Decalogue is the Hebrew Mar-too-reon, which means something evidential, these are the two tables of Stone which was given to Moses written with the finger of God.(Exodus 31:18). These were placed in the Ark, which became known as the Ark of the Covenant.

Our Solar System in the Higher Ether or The Most Holy Place fits such a depiction. The Sun depicts The Shekinah Glory or Consuming Fire that is God. This is an apt representation of the **First Commandment** that introduces God as Lord, states His term of reference and the appropriate conclusion. The other nine Planets make up the Mar-too-reon or something



evidential. The Planets are numbered in ascending order from the centre outwards. Therefore, the last planet, number nine, depicts the **Tenth Commandment**. The Solar system is divided in two, like the two tables of stone, being the 'inner solar-system' constituting the sun and scientists say the next four planets, and the 'outer solar-system' constitutes the other five planets. The third planet called the Earth depicts the **Fourth Commandment**. This also agrees with the intent of God in making The Earth to be a Land of Rest, typified by the Sabbath Commandment.

The **Ninth Planet or Tenth Commandment that speaks to lust** is so very potent to de-stabilizing the other planets because its orbit in its course is at a different angle or degree from all other planets. Thus, if not held in its course by the power of God it can cause the destruction of all the other eight planets including it-self. Such is the power of lust that has brought the death of God's Creation. For all that is in the world are: the lust of the flesh, the lust of the eyes and the pride of life and these are not of the Father but of the world. (1 John 2:16). This is how the enemy sought to destabilize Heaven and Earth.

‘The Book’ which Moses wrote, this is the Penta-teuch, was placed in the side of the Ark. (Deuteronomy 31:26). This is the witness that testified of **the Seed of the Woman** of Abraham. Search the Scriptures for they are they that testify of me and in them you think you have eternal life. (John 5:39). The Sun and the Planets, ‘The Ten Commandments’, are at centre of the Higher Ether or ‘Most Holy Place’ and at the outer side; in the side of the Firmament, are the stars which write the messages in names and pictures pointing to **the Seed of the Woman** of Abraham. This is the inner Sanctuary or Most Holy Place.

The Second part of The Sanctuary, the visible arch or sky, The Holy Place, has One Witness, the Seven Golden Candlesticks or the 'Seven-folded Spirit.' He is the One who intercedes in our behalf with groaning that can not be uttered at the golden altar of incense when we pray, and guide us into all truths by the light He casts over the table of hot shewbread where we commune with God. In The Holy Place or sky He is depicted in Spirit form as 'water vapour' in the cloud of witnesses and the wind which blows or drives the Cloud. (Hebrews 12:1) We who are born into the Kingdom of God are the sons of God; and make up the cloud of witnesses, in us dwells the Spirit of God, which causes us to flow as water or rain, when we are one with God.

The thermal energy or power of the sun is the cause for the wind and the water vapour that forms the clouds. The heat of the sun heats up the land and the sea and causes a build up in the atmospheric pressure causing warm air and vapours to rise to form clouds and to fan cooler air into motion which is called wind. This is a depiction of He who baptizes with the Holy Ghost and fire. (Matthew 3:11). This 'cloud of witnesses,' which is the sons of God, is either negatively or positively charged. Two together agreeing on anything will have the sure consequence of those requests, (Matthew 18:19) this is how the 'cloud of witnesses' speaks with thunder and lightning and rain. These 'cloud of witnesses' is also called sons of thunder. (Mark 3:17)

The third part, The Courtyard, speaks to what will happen on earth, time reckoned by the sun aptly represents this as the rising or birth of the Heavenly Bridegroom (This includes His baptism). Who is from the East or eternal path; The Son of God, who became flesh, shining or rejoicing as a Strongman to run the race of life, and his setting, falling or dying as 'a sinner' in the west or the land that is opposite to eternity, the earth. At the setting of the Sun, The Moon, The Church and The Bride of Jesus, the Son of righteousness rules over the night during the absence of the Heavenly Bridegroom. This unit of time a day, a composite of evening and morning, also depicts aptly the children of God who are called children of light or the children of the day. (1Thessalonians 5:5). Unto the upright there arise light in darkness. (Psalm 112:4) as light of the Moon is given to rule over the night. Though the Son of God no longer walks on the earth as a man, since His death, yet His people have the Power of His Word and His Spirit at their disposal to rule over the children of darkness. And as sure as morning or light follows evening or night so is the certainty of the power by which God's Church rules and the Second Coming of Him who is THE LIGHT OF THE WORLD.

This is the revelation of God's Creation that we are one with Him, 'in Him we live and move and have our being.' (Acts 17:28) And as Jesus says: if any man thirst let him come unto me and drink. He that believes on me, as the scripture says out of his belly or heart shall flow rivers of living water. (John 7:38). Question: where in the scripture is this recorded, search and see if you find it? Ha... Ha...Ha. 'The Heavens write the Word of God...' (Psalm 19) God speaks of things as if they are not but they are. Now pay attention! We are 'The Throne' where God dwells by His Spirit and His Word. This is how

the foregoing links with Revelation 22:1. Know you not that you are the Temple or Sanctuary of the Holy Ghost? (1 Corinthians 6:19).

### **GOD'S WORDS (verses 7-11)**

The dual words and synonyms continue in each verse. These words are paired from verses 7-9: **law** (toraw, toraw: statute or precept especially the Decalogue (mar-too-ree-on: neuter something evidential, a witness or testimony) and the Pentateuch (hoo, he: second form is feminine; means he (she or it); a word that is the embodiment of male and female; torah is from yaw-raw, yaw raw: to flow as water or to rain) **and testimony** (ay-doth: feminine which means witness or testimony), **statutes** (pik-kood, pik-kood: properly appointed, mandate, charge, plural only to refer collectively to the law) **and commandments** (mits-vaw: command whether human or divine, collectively the law, precept or ordinance), **fear** (yiraw: feminine fear, also used infinitive, morally reverence) **and judgement** (mish-pawt: verdict (favourable or unfavourable) *or outcome or act or work*, divine law. They all speak to one and the same thing, the Word of God, in different state, whether it be written (solid: snow), spoken (liquid: rain) or living (Spirit: water vapour), that is to say: in action or work. In each verse 'The Word' is described and its Function or Work identified. A colon separates each description (word) and function (work). This is to say, that which proceeds explains or is the result of that which preceded the colon.

'The Word' is also identified to be that of The Lord (The Self-Existent One who causes or permits). The following descriptions and functions of the Word are identified, respectively: **perfect** (complete), **sure** (permanent, trust or believe), **right** (upright or straight), **pure, clean, true and righteous** (cleanse) then **converting the soul, make wise the simple, rejoicing the heart, enlightening the eyes**. Here we have the quality: the description, and quantity of God's Words: its work. The question now is how is it that the word is able to work in this way in our lives. It has to be **desired or coveted**, verse 10: 'more than gold, more than much fine gold; sweeter than honey and the honeycomb.' The duality of words here identifies God's Word as the Superlative to be desired or coveted above all (food and money). The **value** of such 'a desire or covet' is identified in verse 11 as: 'by them is your **servants warned and keeping of them is great reward.**' This reward is above the value of monetary wealth. It's eternity.

This desire must then be acted upon, only possible, if faith is found in the heart. Faith springs from the abundance of the Word of God in the heart. From this abundance the **mouth speaks, having the spirit of faith**: ‘who, understands his errors (sins: works)? Cleanse me of secrets (thought in word or written upon the heart) faults. Keep back your servant from presumptuous sins; let them not have dominion over me. Then shall I be **upright** and shall be innocent from the great transgression.’

Understand now, therefore, The Law or Word is a transcript of the character of God. This Law or Word speaks to God being an embodiment of the Spirit, neuter, male and female genders. Thus, it is perfect or complete and able to change or transform the Soul or Life. The end result, therefore, is a Wise Woman (feminine) or Church who echoes His Words that wins Souls because they are humble or willing to hear His Words. (The same process also won her first because she trusted or believed The Testimony.) The Law or Word is straight, upright or right as it speaks to the human charter of rights which makes glad the heart, mind or intellect. In this state, that made possible by the Law or Commandments, man is able to realize, in this world, his highest state of enlightenment. The Law is put into action by the fear of the Lord (which is the enmity that God put between the Serpent and the Woman in Genesis); which is strong confidence, his children shall have this refuge. Proverbs 14:26. In other-words, the Law, the Written Word, comes alive, by the spirit of faith or word of faith (2 Corinthians 4:13), this endures forever. Thus, judgement or action or the Work of God’s Words is realized, which is truth, a living manifestation of the Word or cleansing from sin.

#### THE SEVENFOLD DOCTRINE OF THE WORD:

This is also a depiction of the (Sevenfold) Doctrine of ‘The Word’. The Hebrew root word, ‘**Yaw-raw**’ which means: to flow (pour out) as **Water**, or to rain (see **First Day-Six Water pots and The Wedding Feast**). From this the ‘**Torah, Torah**’ or Law is derived which speaks to statutes or precepts especially The Decalogue, Hebrew: ‘**Mar-too-reon**’ which is neuter or sexless or **Spirit** (see **Second Day-Six Water pots and The Wedding Feast**); and The Pentateuch, Hebrew: ‘**Hoo, he**’ which speaks to both genders male and female. Given The Torah, Torah is a derivative; it has this certain characteristic of its source, that is, flows or pours out as Water. The Decalogue is widely accepted as a transcript of God’s Character: ‘my

ways are not your ways, as the Heavens are above the earth so are my ways above yours.’ (Isaiah 55) The Law, both The Decalogue and The Pentateuch in a broad sense speak to the union of The Spirit and The Flesh (male and female). ‘He that believes on me as the scripture says out of his belly shall flow rivers of living waters.’ (John 7:38) The Decalogue is further divided on a similar basis, with its first four precepts speaking to our devotion to God and the last six on our devotion to mankind. This is widely accepted in summary form as ‘to love the Lord God with all our heart, and mind and strength and to love your neighbour as yourself.’ This is the essence of all the Law and all the Prophets. If we have this faith, therefore, the love or works that The Law speaks of will be manifested in our lives. These two divisions are represented by the two parts of The Sanctuary: ‘The Most Holy and The Holy Place,’ which Christ abolished by rending the veil that separates us from God, that we become one or in union with Him. **The Penta-teuch** speaks to the other five books or parts of ‘the Doctrine of the Word.’

**Genesis:**-The first of the five books of the Penta-teuch (Hoo, He: he, she and it, in other words all things created). Greek word which means nativity (figuratively nature), **origin or birth of all things**: “in Him was life and the life was the light of man” John 1. (**See the Third Day of the Six Water pots and The Wedding Feast**). The book also speaks to the **destiny** of all things or consequence as a result of sin, which is death or the grave. Abraham’s family is used in this illustration or depiction.

**Exodus:**-The second of the five books of the Penta-teuch; Greek word Ex-othos, which speaks to: ‘out’. Abraham family cried ‘out’ (Hebrew saw-ak) to God-Exodus 2:23, this is the ‘spirit of faith’ and God heard them and came down to deliver them. (Exodus 3:8) He sent Moses (drawn ‘out’ of water) to call them up ‘out’; Pharaoh and his people sent or expelled them up ‘out’ when judgements were meted on the Land; and they went up ‘out’ of Egypt (Hebrew: mits-ray’-him-Exodus 3:7-upper and Lower Egypt). This is a typology or depiction of salvation and resurrection from the grave or ‘lower Egypt’ for God’s People. Upper Egypt speaks to the physical land of Egypt. To them gave he power to become sons of God to them that **believe** in his name. (John 1) This is **faith** at work: ‘as it is written those who call on Him shall be saved. (Romans 10)-See **the Fourth Day-The Six Water pots and the Wedding Feast**.

**Leviticus:-**The third of the five books of the Penta-teuch, Hebrew root word Levi, which speaks to ‘attach, unite or join.’ A Levite is therefore one of this ‘union’. Moses was also a Levite (Exodus 2). Leviticus therefore, speaks to the doctrine of the union of faith and Grace. Those who are of faith embrace God’s Grace. Jesus’ life was an expose` of God’s Grace and Truth. The service of the Levitical Priesthood is documented herein for all those who are ‘a royal priesthood, a holy nation and a peculiar people’ those who have become ministers of the word of His Grace. God’s Grace is the channel through which all that believes will be saved. )-see **The Fifth Day-The Six Water pots and the Wedding Feast.**

**Numbers:-**The fourth of the five books of the Penta-teuch, Hebrew word mis-pawr` which means to number. All males of the tribes of Israel, except Levi, was numbered; all males from age of twenty and up who are able to go forth to war. Levi was numbered separately and kept the charge of the Tabernacle. Levi pitched immediately around the Tabernacle, then the other tribes on the East, West, North and South. This numbering or poll speaks to identity or separation, function, and ownership. One thing runs constant through out all the tribes: these are they that are separated unto God; they are His, living manifestations of The Word of His Grace and **Truth.-see The Sixth Day of the Six Water pots and The Wedding Feast.**

**Deuteronomy:-**The last of the five books of the Penta-teuch. Greek word deuterios pronounced dyoo-ter-os means ‘second’ and speaks to the second exposition of the Law; which is a ‘recount or recollection’ of the forty years wilderness experience when they were to the East of Jordan. (Deuteronomy 1:1) This recount is a reminder to be holy (separated unto God or oneness with Him) and fulfil the purpose for which the Seventh Day Sabbath is intended: ‘Remember the Sabbath Day to keep it holy.’ (Exodus 20) East of Jordan, Moses recounted in their hearing all that experience of wilderness that their faith fail not for the time was now come for them to go over this Jordan and possess the physical Land or rest. They were to rest in thoughts of the goodness of the Lord for the past forty years how he kept and preserved them lest they should fall after the same pattern of unbelief as their fore parents. They should rest spiritually first before they could inherit the physical rest or land which the Lord had given them.-see **The Seventh Day of “The Six Water pots and The Wedding Feast.”**

David in verses 12-14 put into action by the ‘spirit of faith,’ or the fear of the Lord, for The Word or The Law to work (the functions as identified above)

in his behalf. This is our first work: 'seek you first the kingdom of God and his righteousness and all things shall be added unto you.' God is but a call away as it is said: 'he that believes on him shall not be ashamed.' (Romans 10)

Creation: The Earth and its fullness; The Heavens and the hosts thereof; The Sea and its fullness are all but a revelation of The Law of God or The Word of God. They are modelled after the same pattern or divisions found in the Law. Emphasis is placed here on the Firmament rather than the Earth and the Sea, this is left for another work, but the same lines are found therein also. God's Works, including us, which are a new creation in Christ, are but epistles containing His Words, they stand as 'Witness' that He is 'Alive' and 'Well'. In-fact, the same depiction is found in Heaven, all things flow from The Throne. (Revelation 22:1). By this is evidence provided that all things were made by The Word of God; the supreme and absolute evidence though, is given when by faith we become a channel for God to flow through and speak into being His Will for our lives. By faith we understand that the World was made by the Word of God. (Hebrews 11)

**INTRODUCTION:**

By the Word of the Lord were the heavens made and the hosts thereof by the Breathe of His mouth. For He spoke and it was done. He commanded and it stood fast. **Psalm 33: 6 & 9**. Yes, the words I speak, says Jesus, are Spirit and they are Life. Given we are at the second Chapter of the book of Jehovah favoured, the Book of John, this accords with the measure of the Spirit on the Reed or Measuring Rod, hence captioned: **Spirit and Life**, to capture the means by which the Lord made the heavens and the earth by His words and breathe, which are Spirit and Life.

The First Miracle which Jesus did in Cana in Galilee is an allusion to the First Miracle at Creation and what He wrought at Redemption. **Cana** and its root word means: a reed or rod, to erect or create, and also by extension to buy back or redeem. Cana was in Galilee and **Galilee** means: the heathen circle. Bearing in mind the earth is a circle we understand this reference to it as such. So the composite term **Cana in Galilee** is therefore a reference to **the place where He creates and redeems the heathen circle or earth**.

It is at this place Cana which also means **Reed or Rod** that we have an exposition of the Reed or Rod which John was given in **Revelation 11** and told to arise and measure the Temple and its Worshippers but see that thou measure not the outer courtyard as it is given unto the gentiles who shall tread it down under foot for forty and two months. John the Apostle is the scribe for both the Book of John or Jehovah Favoured and the Book of the Revelation of Jesus Christ and his synoptic writings is the only one that has the record of the First Miracle which Jesus did turning Water into Wine. Thus Creation provides the measure(s) for this Reed or Rod. This Rod is referred to on this website as the Measuring Reed or Rod.

As you read through the second Chapter of John you will see parallel terms or references that matches with what happened in the **First Week or 7 days of Creation and Redemption**. The transformation of water into wine, Greek pronounced: **oinos**, which means wine literally or figuratively is an apt term to describe what happened at Creation and Redemption. If you would recall, at Creation, darkness was on the face of the deep and the Spirit of God moved upon the face of the water as the whole earth was covered in water when it was first made, being without form and void. And then with each day into Creation there was a transformation into what it became after the Creator spoke and it manifested. The objects made by the Creator on each day speak to His doctrine or **oinos**: figurative wine or subject. Each day's subject or measure together forms the Measuring Reed or Rod to be used to understand the Creator and His Words, which are Spirit and Life.

At redemption, Jesus was first baptized in water, being first buried beneath the Jordan floods, and as he came up out or rise from the water, the Spirit descended and abode upon Him thus fulfilling all righteousness. He then progressed to His second baptism, **Matthew 20: 22**, falling



into the ground and perishing as a grain of corn, and then rising again on the third day, **John 12: 24**. So then the watery baptism was transformed into the doctrine of His death, burial and resurrection at His Passover, so there you have it water transformed again into doctrine.

It is not unusual to link the fruits or works of a person to what He or She is: by their fruits shall ye know them, **Matthew 7: 20**. So a man is known by his works and even so is God. And given He made all things by His words and breathe, which are Spirit and they are Life, if we understand the component parts or measure (subject) of what was wrought, the objects, then collectively we will understand the full or complete measure of God and His words in this Measuring Reed or Rod.

The basis of the Miracle was Six Stone Water Pots to furnish the Wedding Feast with Wine in accordance with whatever Jesus bids (His words) the servant they were to obey which parallels the Six Days of Creation and the 7<sup>th</sup> or Sabbath Day's rest: the First Week. The 6 Stone Water Pots were for the purification of the Jews which is a reference to the importance of obedience to these 6 measures to our sanctification and holiness in order that our feast on Sabbath, the 7<sup>th</sup> measure, be furnished with the all important wine or doctrine. So then, in this way it is a progression unto holiness: the Sabbath cannot be kept unless these first 6 steps are taken unto it.

The first Sabbath back in Eden was the first complete day that the newly weds, Adam and Eve (the man and woman), spent together in the Presence of their Creator and His Father and the heavenly hosts. Therefore, the reference to it as a Wedding Feast is quite appropriate. Eve was married to Adam and creation to the Creator and they all had communion and feasted together with their heavenly guests and hosts in the Presence of our Heavenly Father.

The Wedding Feast Day or the Sabbath is a day of communion, feasting on the Word of God, which involves praise and worship of His Holiness (Sheh-bah: the Holy One), and recounting or drinking of the wine or doctrine of the past 6 days. And in this, the other way, it is a review or recount of holiness. These 7 composite measures make up the Measuring Reed or Rod. Let us now allow the drama to unfold in the events (that speaks to the eschatology: its application to His Ministry and His Church) of the First Miracle done by Jesus when He showed forth His glory and His disciples believed on Him.

#### **THE MARRIAGE IN CANA OF GALILEE:**

**V1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:**

The marriage or wedding in Creation and Redemption of the Heathen Circle or Earth for all intents and purposes occurred or was fully realized on the third day Jesus was raised or

resurrected from the grave. This was when the first prophecy was fulfilled: I will put enmity between thee and the woman, between thy seed and her seed. The Seed of the Woman shall bruise thy head and you his heel, **Genesis 3: 15**. And the Creator became also our Redeemer after a break in His life (eternal) of approximately 3 ½ days. He sacrificed 3 ½ days of His Life for fallen man and again took up His Divinity being present once again in the land of the Living.

The Mother of Jesus is in reference to the Woman whose seed He is when He became flesh. So he became the Seed of the Woman: for by woman is man, **1 Corinthians 11: 12**, the Seed, by whom there is life. So then she fulfils also the prophecy of Adam once again in being the Mother of all Living, **Genesis 3: 20**. So the Woman was represented or symbolized at the Marriage by His Mother.

The actual events of the marriage are being reckoned from the time of the third day (which may not be 3 actual consecutive days but three times one after the other when He was seen since His baptism) of the previous or first Chapter (see **John 1: 29**, the 1<sup>st</sup> day: he was baptized by John, the Baptist, v35, the 2<sup>nd</sup> day or time & v43, 3<sup>rd</sup> day or time: he was resurrected going into Galilee) since John the Baptist had met, baptized (reference to or the doctrine of his death, burial and resurrection), and introduced Jesus to his audience when He went into Galilee (heathen circle or earth) met Phillip and Nathanael just in time for them to come to the Wedding along with the other disciples who He had previously gathered. You must understand that Jesus baptism therefore typified or spoke to the doctrine of his death, burial, resurrection and the gathering of His disciples or followers for them along with Him to attend the Wedding Feast of the Lamb. This is the drama being acted out or rehearsed here.

**V8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.**

The Governor or Ruler of the Feast of the Wedding no doubt represents God, the Father, who is a Spirit. Jesus, the Saviour of His people, spoke the words which are spirit and life: draw out and bear unto our Heavenly Father. And servants who include and represent Angels also, who are ministering spirits sent forth to them that are to be heirs of salvation, bare it. So then the Heavenly Father, His Son and the Woman, and the heavenly hosts are all represented at the Wedding.

**V15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;**

At the Feast of Redemption there are also uninvited guests of Adam's fallen generation who the Saviour, our Redeemer, after he had made a scourge of small cords, drives them all out of the Temple, the place of His Presence, as the King or Father of the Bridegroom in the Wedding

Garment parable commanded that the uninvited guest be removed and cast into utter darkness, **Matthew 22: 11-12**. The Saviour also drove out the animals: sheep and oxen and poured out the changers' money and overthrew their tables. The only thing these guests are interested in is the love of money which is the root of all evil, **1 Timothy 6: 10**.

**V22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.**

So by His death he cleanses the Temple and by rising again or coming out of the grave on the third day his disciples or followers will understand and believe as it is written in Scripture which he spake before when it is manifested.

#### **THE GUESTS: THOSE CALLED**

**V2 And both Jesus was called, and his disciples, to the marriage.**

The Spirit and the Bride say come. And let him who hears say come. And let him who is athirst come and take of the water of life freely, **Revelation 22: 17**. Those who are called to the Marriage of Creation and Redemption are called by the Spirit, and the Bride, the Woman, 'the Mother of all living'. The Saviour is the Bridegroom and His followers, the disciples that make up the Church, being by the Woman and who are of the man are all called.

**V9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,**

Where were you when I laid the foundations of the earth when the morning stars sang and the sons of God shouted for joy? **Job 38: 4-7**. Go ye therefore and preach the gospel and whosoever believes and is baptized shall be saved. Hence, the servants and angels know from whence the water became the doctrine. The Ruler of the Feast, Heavenly Father, is portrayed as not being fully involved or aware in this verse. But how can this be?

At Creation we know that God said: let us make man in our image, and after our likeness, so they both were involved then. Yet at redemption we hear the Saviour upon the cross crying out: My God, My God why has Thou forsaken me? **Mark 15: 34**. Here our Heavenly Father is portrayed as having turned His back upon His Son, the Lamb, which takes away the sins of the world. And now He like us having tasted and saw that the Lord is good or gracious summons the Bridegroom at the feast. So David wrote: the Lord said unto my Lord sit thou on my right hand until I make thy enemies thy footstool, **Mark 12: 36**.

**V16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.**

The whosoever who will, that comes, are told expressly, those who sold doves and make merchandise to take such things from the Father's House and not to make His House a house of merchandise.

**V23 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.**

The miracles of the Bridegroom Saviour on the Passover Feast Day at this place (Jerusalem or Yaw-raw salem) that teaches the way of salvation: turning watery baptism into the doctrine of how he saves his people (meaning of the Name of Jesus), by the doctrine of his death, burial and resurrection when seen by the those who are called many believed on the Name of Jesus.

The miracles on the Passover Feast Day are many. Firstly, we already demonstrate how it is a miracle of turning water (water baptism) into wine, the doctrine of his death, burial and resurrection or salvation on the feast day.

But it also fits in the week of creation. As the Passover Lamb was selected or appointed from the 10<sup>th</sup> day of the First Hebrew Month (Nissan), **Exodus 12: 3**, equating with the 2<sup>nd</sup> day of creation's (which is Monday not Palm Sunday) week which speaks to the lofty nature of the Creator (God is love and Spirit, **1 John 4:8, John 4: 24 & Isaiah 55:9**), and then as the sun of righteousness, **Malachi 4: 2**, on the 14<sup>th</sup> day slain (the miracle of a quick death, **Mark 15: 44**) as the sun fell in the sky from the 6<sup>th</sup> unto the 9<sup>th</sup> hour when it was miraculously darkened, **Matthew 27: 45**.

And then the miracle of the rocks renting and the graves opening and many of the saints which slept were miraculously awoken after his resurrection and came out of the tombs and showed themselves unto those who were at Jerusalem, **Matthew 27: 51-53**, equating to the 6<sup>th</sup> (Friday) day of Creation's week (when He stooped and formed man of the dust of the ground, breathed into his nostrils and man became alive or came out of the ground).

Jesus was then buried and rested in the tomb on the 7<sup>th</sup> day Sabbath as He rested on First Sabbath of Creation. He was resurrected at the start of the following week early as the sun rises which equates with the 1<sup>st</sup> day of Creation's week when He first shun forth as light being the Resurrection and the Life, **John 11: 25**. Yea, the Sun of righteousness shall arise with healing in His wings, **Malachi 4: 2**. In that, Redemption week begun on the 2<sup>nd</sup> day (Monday) of Creation's week it says that the Lamb was truly slain from the foundation of the world, **Revelation 13: 8**. He made all these things truly for His death, burial, and rest: his and our salvation. In Him was life and the life was the light both of man and of the world. From the day of His resurrection,

which is the 1<sup>st</sup> Day of Creation, let His light and life shine forth into your hearts going forward throughout the ceaseless ages of eternity. If having seen these miracles of the Passover Feast day you believe then you are among those who are called and as guests will be at the Wedding Feast or Supper of the Lamb. Yea, If I be lifted up from the earth I will draw all men unto me, **John 12: 32.**

#### THE WINE OR DOCTRINE OF THE WORD: THINGS SAID AND WRITTEN

**V3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.**

The woman speaks to her Seed, Jesus: who will save his people when the guests, those who are called, wanted wine or doctrine. There was a void there being no order or form as in the beginning when God created the heaven and the earth. And the earth was without form and void. And darkness was upon the face of the deep, **Genesis 1: 2.** She being the Mother of all living knows that in her Seed all things have their beginning or Genesis, and do consist, **Colossians 1: 17.** All things were made by Him and without Him was not anything made that was made, **John 1: 3.** This is the doctrine of Him being the Beginning or Genesis, the Alpha or First, **Revelation 1: 8 & 11.**

When there is no form or order in your life do you speak as the woman did in prayer to the Saviour?

**V10 And saith unto him, 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.**

The Father identified the custom of man as being that of setting forth from the beginning good or best wine or doctrine which the son of man, the Seed of the woman, does too, from the beginning at Creation, when God saw and said that it was good, yea that all things were very good, **Genesis 1: 4, 10, 18, 21, 25, & 31,** and now when men have well drunk of the good wine or doctrine that which is worse; but the Bridegroom, the Son of God, has kept the good wine or doctrine of His redemption, the turning of water into wine, unto this last time. So then the doctrine of creation and redemption illustrates that the Son of man and of God, the seed of the Woman, as the First and the Last gives, the best or the good doctrine in both instances. In fact it is the one and selfsame doctrine just expressed in two different ways, creation and redemption. Yea, the words He speaks are Spirit and they are life, **John 6: 63.**

**V17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.**

The doctrine is written in the Scriptures, so then search the Scriptures for they are they which testify of me and in them ye think ye have eternal life, **John 5: 39**. Thus the disciples, the followers of Christ, the guests: the chosen of Adams generation, who are called having begun to and searched the scriptures at this last time, do and will remember, as they remembered, that it was also written: 'the zeal of thine house hath eaten me up.' And it is also written, who shall be taught knowledge? And who shall be taught doctrine? Those, who are weaned from the breasts and drawn from the milk. For precepts must be taught upon precept, line upon line, here a little, there a little, **Isaiah 28: 9**.

**V24 But Jesus did not commit himself unto them, because he knew all men,**

But He who will save his people, the Word which is from the beginning, who was with God and who was God, **John 1: 1**, will not commit or entrust himself unto all men even as the Word of God was unto them precept upon precept that they may fall back and be ensnared or consumed, **Isaiah 28: 10 & 13**, because He knew all men who refused to believe or hear His words. So then many behold, and look into the works of creation and that of redemption know not what these things means. And yet faith comes by hearing and hearing by the word of God, **Romans 10: 17**. Why will ye not believe and save your souls? Why should you corrupt the doctrine or wine, by taking away from or by adding to its teaching, **Revelation 22: 18 & 19**, and transforming it into the wine of the wrath of Babylon's fornication that intoxicates and made those who drink thereof drunk, **Revelation 17: 2 & 18: 3**.

**THE WOMAN AND MAN OF 'CANA OF GALILEE':**

**V4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.**

He will save his people, Jesus, being a man, when approached with the issue of the Feast being without form and void, that is to say: without the good wine of doctrine, was quick to address His mother with the title of whom she represents: the Woman.

The woman of the Earth: Eve had first approached her husband, the man with this similar situation in the fruit that she offered to him, and as you know Adam ate and fell like her back to the ground and surely died. But the Seed of the woman, the Son of man, confessed at first that the hour of His death was not yet come, nevertheless, He allowed a dress rehearsal for both **the Woman and Man of Creation and Redemption of the earth**. When man was created he was made in the image and likeness of his maker, perfect, reflecting His glory, and the woman, reflected the glory of man, **1Corinthians 11: 7**.

**V11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.**

And Jesus performed what is termed as the beginning of miracles in an allusion to creation and redemption of the heathen circle or earth, showing forth His glory that all His disciples believed on Him. Yea, the glory of the latter Temple shall exceed the glory of the former!

**V18 Then answered the Jews (those of Judah) and said unto him, What sign (miracle, sign or token) shewest thou unto us, seeing that thou doest these things?**

Where were you when I laid the foundations of the earth, when the morning stars sang and the sons of God shouted for joy? **Job 38: 4-7**. The earth being fourth from the sun and equating with the fourth Commandment was made a land of praise, rest and worship, bowing and lifting its head as the seasons go by. Those of the land of Judah or praise asked of the Son of Man for a miracle or sign. What? Will they also praise Him, who is the Lion of the tribe of Judah? Will they accept His sacrifice as the Lamb, the Son of God, slain from the foundation of the world or earth even as he now does these things in the redemption of cleansing both the body and Temple, which is the Temple of the Holy Ghost.

**V25 And needed not that any should testify of man: for he knew what was in man.**

The son of man know what was in fallen man as He was in all points tempted as man yet without sin, **Hebrews 4:15**. He, therefore, needed not that any man should testify or bear witness of man for he had his own experience when He, the Word, was made flesh and came and dwelt among us, and we beheld His glory, the glory as of the only begotten of God, **John 1: 14**.

**‘THE MOTHER OF (JESUS) ALL LIVING’:**

**V5 His mother saith unto the servants, Whatsoever he saith unto you, do it.**

Being the mother she was one with and bore Jesus: He who will save his people. She, therefore, as the woman, knows the Word of God that was within her to be Spirit and Life. Therefore, she gave an informed counsel unto those who as the servants, angels, disciples, that whatsoever, ‘the Seed’, says, they must do it or obey. Yes, the words He speaks are spirit and they are life, **John 6: 63**.

**V12 After this he went down to Capernaum (composite of kaw-far and nachum which means mercy and make oneself comfortable by being sorry, respectively), he, and his mother, and his brethren, and his disciples: and they continued there not many days.**

Therefore, we must follow or obey him even as He went down to the place where mercy is received by those who repent, He, His mother, His brethren, and His disciples, we like them all having visited and understood the place of His redemption and creation, in Cana, must follow on to repent that we might receive mercy in Capernaum, where as they we also continue here not many days, a week at most. So then the spiritual journey and abode in Capernaum is the manifestation of the 7 days feast of unleavened bread, which followed the Passover or Wedding Feast of Cana, and is for our cleansing from sins and sanctification, **1 Corinthians 5: 7-8**: seeing that Christ our Passover is sacrificed for us let us keep the feast not with old leaven nor with the leaven of malice or wickedness but with the unleavened bread of truth and sincerity.

So we have the week of creation running into redemption and then into the week of our cleansing and sanctification. These three are as one bridge which connects creation unto the glory of eternity. So then the Woman is truly the Mother of all living.

Please note this application also that after Creation and Redemption the Seed of the Woman did not leave His family: mother, brethren, and disciples but is portrayed as being among them as they travelled from Cana to and abode at Capernaum. Glory, hallelujah! Lo, he say, I am with you always even unto the end of the world, **Mathew 28: 20**. We are joined and He unto us. We have become as the Woman who carried and bore Him. So then the Miracle of Cana in Galilee speaks to the atonement for sins and reconciliation of our Body Temple again with the Temple of God.

**V19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.**

The blasphemers who obeyed and destroyed His body Temple saw that His words which He spake unto them: destroy this temple and in three days I will raise it up, were in truth: spirit and life. Therefore, if they will turn again and behold, even now they can be engrafted in again in the Olive Tree from whence they were taken, **Romans 11: 24-26**, and be as the woman, the mother of all living.

**NUMBER (RECKON) THE DAYS OF BUILDING THE TEMPLE:**

**V6 And there were set there six waterpots of stone, after the manner of the purifying (cleansing) of the Jews, containing two or three firkins (measures) apiece.**

The six water pots of stone of Cana in Galilee are reckoned to be the six days of creation, days 1 through to day 6. Creation required six days for God to work which He did on days 1 through to



day 6. The manner of purifying, cleansing or sanctification of the inhabitants of the land of praise, is here denoted as the contents of the pots: the water, symbolizing what the washing of water by the Word does, that is, to sanctify and cleanse the Church, **Ephesians 5: 12**. And the quantifying of the capacity of the water pots two or three firkins or measures apiece speaks to the objects made on each day of creation and the means by which any matter is established in the Law: in the mouth of two or three witnesses shall every matter be established, **Deuteronomy 19: 15 & 2 Corinthians 13: 1**. So there you have it 'the 6 days', 'the word spoken' and 'the objects made' on each day of creation are all typified or symbolized.

But how does the words, measures or objects speaks to our sanctification, the building of our body Temple? When drawn out, applied and used they speak to a subject, doctrine or precept as follows:

- 1 Whosoever shall call upon the **Name of the Lord** shall be saved, **Romans 10: 13**.
- 2 God is a **Spirit** and they that worship Him must worship Him in Spirit and in truth, **John 4: 24**.
- 3 Verily, ye must be **born** again, born of the water and of the Spirit, **John 3: 3**. And except ye be converted and become as little children ye shall not inherit the kingdom of God, **Matthew 18: 3**.
- 4 He that **believes** and is baptized shall be saved, **Matthew 16: 16**.
- 5 He are saved by **grace** through faith not of works lest any man should boast, it is the gift of God, **Ephesians 2: 8**. I pray that they may be **one** as Thou Father are in me that they may be one in us that the world may believe that Thou has sent me, **John 17: 21**.
- 6 Sanctify them through thy truth thy word is **truth**, **John 17: 17 & 19**. We are **numbered and sealed** with the earnest of our expectation, the Spirit, **2 Corinthians 1: 22**. This is what happened at creation when God breathed into our nostrils the breath of life, man was sealed with His Spirit.

So then 6 days or measures are used to build the Sanctuary or Temple of Creation. As the New Heaven and the New earth shall remain before me, so shall thy seed and thy name. And it shall come to past that from one new moon to another and from one Sabbath to another so shall all flesh come and worship before me, **Isaiah 66: 22-23**. **And the Marriage Feast is the 7<sup>th</sup> Day:**

moreover have I given them my **Sabbaths** which is a sign between me and them, that I am the

Lord which sanctifies them, **Exodus 31: 13**. And we which have believed do enter into rest. For God had said in this certain place, that God rested from all His work on the **Sabbath day, Hebrews 4: 3 & 4**.

So the 7<sup>th</sup> day or measure for rest and worship in the Sanctuary of Creation: for this is the whole purpose of the Sanctuary, prayer and praise of our Maker and God. This other day was represented in the account as the day of the Wedding & its Feast. Thus 7 days or one week makes all things complete and the Sabbath is as the Sanctuary, but in time, for then, God by His word and Presence therein makes this period or day Holy. Remember, He blessed and sanctified the seventh day and set it apart for holy use. Then it shall be declared that the Tabernacle or dwelling of God is with man, **Revelation 21: 3**.

**V13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,**

**Once each year** those of the Land of Judah, the Jews, had the feast of the Passover which began with the male lamb either of the goat or sheep being set aside from the 10<sup>th</sup> day of the first month, and then slain on the 14<sup>th</sup> of the First month, which is 5 days inclusive, **Exodus 12: 3 & 6**. And Jesus being He who saves His people, the Lamb of God, went up to Jerusalem or Yawraw Salem: the place that teaches the way of salvation.

So redemption required firstly 5 days for the Lamb to be set aside and for his death which is noted in the Law as being from the 10<sup>th</sup> of the First Month (which is the 2<sup>nd</sup> Creation's day not Palm Sunday or the 1<sup>st</sup> Creation's day) unto the 14<sup>th</sup> of the First month, 1 day for his burial and being in the tomb, so He rested on 7<sup>th</sup> Day Sabbath and then the 3<sup>rd</sup> day for Him to resurrect or shine forth on 7<sup>th</sup> redemption day thus represented by the 1<sup>st</sup> Stone water pot of what He did on the 1<sup>st</sup> Creation day which was His depiction from the start or beginning of what eternity is like: a time which He reckons by His Light and Life. From everlasting unto everlasting Thou art God, **Psalms 90: 2**.

This reckoning is the subject of confusion for many who don't understand the continuity of creation into redemption and then unto eternity and that God from the 1<sup>st</sup> Day of Creation was introducing unto His creatures His everlasting righteousness though there was a delay which He accommodates as stated above. The same 6 Stone water pots or measures are used both in creation and redemption, however, in a different order for continuity in the week or time that follows.

**V20 Then said the Jews, Forty and six (four decades and six) years was this temple in building, and wilt thou rear it up in three days?**

**JOHN 2**  
**SPIRIT AND LIFE**

So we have Creation's Sanctuary, the earth and its fullness thereof, built and functional in a **week** of 7 days. We have the Feast of the Passover which substantially is about the redemption of the earth and its fullness lasting and being effected also in a **week** of 7 days (**5 days** running from 10<sup>th</sup> of the First Month unto 14<sup>th</sup> which is when the Lamb is slain, being the 1<sup>st</sup> day, **plus 2 more days**: 1 for resting in the tomb which is the Sabbath and the other, the 3<sup>rd</sup> being when the resurrection occurred).

Now what about the physical or 2<sup>nd</sup> Temple in Jerusalem: Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, **Malachi 3: 1**.

The people of the Land of Praise, Juda, the Jews said and reckoned that for approximately forty and six years or 6 complete **weeks of** (6 times 7=42 years) and four more years the physical Temple was in building. Jesus made that period complete with His 3 ½ years of ministry of building up the Temple of our lives by doctrine (God) from His water baptism unto His death to anoint the Most Holy Place. Thus 7 or a **week of weeks of years** (7 times 7 years= 49 years) made complete and effective Judah's 2<sup>nd</sup> Temple as the physical Temple and the lives of the people (the way of the Lord) was informed with His doctrine by the teaching of John and Jesus.

Thereafter, He entered the Most Holy Place in Heaven and begun His ministry in Heaven in our behalf. Thus the 70 or 7 or a **week** of Decades of the weeks' prophecy of **Daniel 9: 24** is now realized or fulfilled.

And now He states He would only need three days to rear up again His Body Temple to fulfil the 7 days of Redemption's Week. So from His death on the 14<sup>th</sup> of the First month, this is the first day, then the second day the Sabbath He rested in the tomb, and the third day, the first day of the new week, He was up and out of the tomb, **Mark 16: 2**, as explained before completing redemption week. So then all the 7s are lined up: Creation Week: 7 days week, Redemption Week: 7 days week, Building and completion of the 2<sup>nd</sup> Temple of Israel: 7 or a week of weeks of years and the Prophecy of the coming of the Messenger of the Covenant to His Temple: 7 or a week of Decades of years.

The Prophecy did say that the second Temple: the glory of this latter house shall exceed the glory of the former house and in this place I will give peace, **Haggai 2: 9**. Jesus by His miracles for 3 ½ years showed forth His glory and filled the 2<sup>nd</sup> Temple with the glory as promised by Scriptures before He laid down His life to grant the peace of His salvation unto all who believe.

JOHN 2  
SPIRIT AND LIFE

THE TEMPLE:

**V7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.**

The earth is the Lords and the fullness thereof, the world and they that dwell therein. For, He had founded it upon the seas and established it upon the floods, **Psalm 24: 1-2**. And God breathe into the nostrils of man the breath of life and man became a living soul, **Genesis 2: 7**.

The fullness of each of the water pots is two or three measures (two or three firskin apiece) or the doctrine of each of the 6 days of Creation's Sanctuary which the objects created speaks to. Remember 'the water' poured into the water pots is an allusion to His words spoken on each day.

We shall be looking at the fullness of the water pot or the doctrine which is universal to all things both in Heaven and under the heavens and in the earth. The doctrine of Creation and Redemption is the common principle of both the Decalogue and the Pentateuch. We have a definition in Hebrew which speaks of the Law or Torah of being the precepts or statutes especially the Decalogue and Pentateuch. So both individually, and collectively the Law or Torah are precepts and statutes. But did you know that they are 7 precepts or statutes embedded in them both which is what creation illustrates or demonstrates?

God's Law or Torah is of universal application; it's immutable or unchangeable as He is and it has all power, being able to do all things; all authority or legal right to act; and all dominion extending to and cover all the earth and to the known and unknown parts of the universe. Yet, He allows each man to choose ye this day whom ye will serve and as such has appointed a day in which all will be judged by the Law. By the Law the Most High rules in the Kingdom of men and sets up even the basest of men. Yea, the Heavens do rule! And His words are what manifest in life for truly they are Spirit and they are life. Let's look at the 7 precepts or doctrine at Creation as embedded in the Penta-teuch, the Decalogue and the Kingdoms whose prerogative is worldwide, dominion, authority and power and see how they have manifested throughout history, for truly they are Spirit and they are life.

**Day 1's object** the Light of Sanctuary speaks to the **subject** of His Presence, (Person, function and His power, authority and character), represented by the place between the Two Cherubim above the Ark of the Covenant, **which is summoned by calling upon the Name of the Lord**, and also the other two places or measures which were so lit.

*{Thus in the 1<sup>st</sup> Commandment God introduced himself to Israel by Name: Y'hovah, the title of Lord substituted though. The 3<sup>rd</sup> Commandment requires that His Name be not be taken in vain*

and the 4<sup>th</sup> Commandment makes reference to His Day of worship by using His Title, appellation or mark of identity or individuality in calling it Sheh-bah or 7<sup>th</sup> Day. In the **Book of Genesis** we see the reference to then began men to call upon the Name of the Lord, **Genesis 4: 6**. In the **Book of Exodus** we see the children of Israel crying or calling out to God, **Exodus 2:23, 5:15, 14: 10**. To illustrate **the universality** and far reaching dominance of the Law, its precepts or its doctrine it's captured in the Kingdoms **that have worldwide dominion, power and authority: the Adamic** being the first with the fitting title of being **Kingdom of the Name of the Lord**, since He tabernacled with Him upon the earth at the start.}

**Day 2's object** of the Firmament or Heavens (three measures or levels) the place of His Throne speaks to the **subject** of His nature of being a **Spirit**, lofty, **Isaiah 55: 8-9**, and above all of creation, hence the place of His Throne is in the heights of Heaven, this is represented in the Sanctuary by the Menorah or Seven Candlestick which is southward.

{The reference that is made to the Law (the precepts especially the Decalogue and Pentateuch) is that it is spiritual, **Romans 7: 14**. We also have **Israel's** (the Jews) **Theocracy as the Spiritual Kingdom** to illustrate this point of the precept or doctrine who ruled in the second position as a Kingdom with worldwide power, dominion and authority under David and Solomon.}

**Day 3's objects** the birth (two or three measures) of dry ground, seas and flora: plant life or nature speaks of **the subject** of His ability to generate or bring forth life as done by the Son, who is Pre-eminent and who brought forth all things at Creation, this is the position of the Table of the Shewbread in front of the Menorah, Northward in the Sanctuary where Jesus sits.

{Therefore, we are commanded to honour and sustain the transitional source of our birth, our Mother and Father in the 5<sup>th</sup> Commandment; to preserve, respect the sanctity and do not destroy life in the 6<sup>th</sup> Commandment; to honour the purity and holiness of life in the 7<sup>th</sup> Commandment. Also, in the **Book of Genesis**, the beginning or creation of all things is outlined, and man's generation, and the time and era which was at the beginning.

Also the **First or Genesis of the Heathen Kingdoms** which attained to worldwide dominion, power and authority was **Babylon** (the Syrians).}

**Day 4's objects** the 'calling out' of the (two or three measures) stars, the planets, sun and moon to give light and to be for seasons, days and years speaks of **the subject** of His power or exothos to define, control and reckon the seasons, days and years by His Words, these are in the outer sides of the heaven as represented by the Pentateuch placed in the side of the Ark. And also beneath heaven's throne being the 10 objects of the Solar system as represented by the Decalogue beneath the Mercy Seat of the Throne. The fourth object from the Sun, the earth

representing the Sabbath, is highlighted by the light of the Moon as a halo encircles an object, to highlight it because of its significance.

*{None can 'call out' with effect except he first believes in his heart that what he asks for he will receive, so we are ordered by our faith: what is in abundance in the heart the mouth will speak out. And Faith comes by hearing and hearing by the word of God, so we are counselled to meditate day and night in the Law and to hide it in our hearts. Hence the Book of Exodus or Exothos records Israel's crying out to God and God sending a man drawn out of water, Moses, to deliver them, and Pharaoh expelling them out of Egypt and they went up out of Egypt. Thus, only if we believe we are able to obey the 2<sup>nd</sup> Commandment of not making with our hands idols of the things that are in heaven above, or in the earth below, to bow down and worship; likewise the 4<sup>th</sup>, 9<sup>th</sup> & 10<sup>th</sup> Commandments. The Two in one Ram or the Ram with the Two High Horns of Medes and Persia, **Daniel 8: 3**, these Two were used as the Two Rams of Nations for the whole burnt offering and the consecration ram of the Priests for the recommencement of the one Service of the Sanctuary so that Israel Second Sanctuary could be built, **Leviticus 8: 18 & 22**, so that Israel went up out of that Kingdom and resettled in Judah to prepare for the coming of the Messiah, so the Medes & Persia (Iranians) is the **Exothos of Heathen Kingdoms** with worldwide power, dominion and authority.}*

**Day 5's objects** in and above the water, or sea representing the Laver in the Sanctuary outside the door of the Tent of Tabernacle or Meeting, brought forth two measures: living creatures abundantly in which there is life and fowls to fly in the open firmament above the earth speaks to the **subject** of the ministry of His grace and truth as revealed in the Book of Leviticus to give life to His creatures.

*{The doctrine or precept, Leviticus, speaks to becoming one, joined, the union or marriage with God. This is what is honoured in the 2<sup>nd</sup>, 4<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup>, & 9<sup>th</sup> Commandments. The doctrine is elaborated in **the Book of Leviticus**: as without the shedding of blood there can be no remission or forgiveness (Atonement) of sins. This is also illustrated in **Heathen Goat with the notable horn between his eyes (who is the first King) Kingdom, Alexander the Great, the Defender and Protector of His People. Alexander the Great illustrates the Kingdom of Levi** having worldwide power, authority and dominion. Here, viz. in the kingdom that follows **the divided or numbered kingdom** the Lord by example demonstrates the Service in Leviticus which uses two goats on the Day of Atonement.}*

**Day 6's objects** the earth bringing forth (two or three measures) living creatures, creeping things, beasts of the field and cattle and then He stooping and formed man of the dust of the ground and breathing into his nostrils the breath of life speaks to the **subject** of his death on

the altar in the Sanctuary, the numbering, sealing and settling of man in the truth as revealed in the Book of Numbers. Numbers means to reckon, number, census or poll, a sealing, settling or even death.

*{In the Law, the precepts or statutes especially the Decalogue and the Pentateuch, the sign, token or seal that is given between God and His people that He is the one that sanctifies us is His Sabbath, Exodus 31: 13 & 17 or the 4<sup>th</sup> Commandment and obedience to all of His commandments, for if ye love me keep my commandments. The Spirit in the latter rain is given to those who obey, Acts 5: 32. This will be the ensign under which, the troops of the army of the Living God, will be rallied as the Children of Israel were numbered and encamped on the four quadrants under the ensign of their father's house in the Book of Numbers, see also Revelation 7. The first king, Alexander the Great is slain as the Lamb (Goat in the Atonement Service) of God which takes away the sins of the world, then out of his kingdom but not in his power came 4 horns to the 4 winds of heaven and out of one, a little horn. If the 4 horns came out of his Kingdom then they are also of the Goat specie or Kingdom and so then, the little horn is also goat. We are currently in the Divided or Numbered Kingdoms on the four winds of Heaven in the ten toes of the image of Daniel 2 that have worldwide power, dominion and authority. Now do you see how the God of Heaven has written His doctrine in the Sanctuary of Earth, so none is without excuse.}*

The Marriage and Wedding Feast Day represents Day 7 whose **object and subject** are synonymous: rest and the recount or review of holiness and sanctification. Moreover have I given them my Sabbaths which is a sign between me and thee that I am the Lord which sanctifies thee, **Exodus 31: 13 & 17**. The Sabbath represents the gate or door of the outer court which once we enter we are in the Presence of the Holy One of Israel. The Sabbath is also considered to be the Sanctuary time. Thus we have the fullness, abundance, glory and the 7 positions in the Creation's Sanctuary identified by precepts or doctrines. Thy way o God is in the Sanctuary! **Psalms 77: 13**. Once we follow these steps, sanctifying our souls as is the manner of the Jews, each week and recounting them on Sabbath we activate **the position of the Golden Altar** before the Throne in Heaven, it is as if we travel from and return to the Throne of God each Sabbath.

*{The 4<sup>th</sup> Commandment speaks of the 7<sup>th</sup> Day Sabbath. The Book of Deuteronomy in the Law speaks to a recount or second time review of the journey of Israel. The Kingdom of God which is the fifth in the Pentateuch of Kingdoms, whose dominion, power, and authority is not only worldwide but everlasting begins and the life of all is reviewed the second time in the judgement for the millennium or 1,000 years.}*

The recount continues in reverse order from the door or gate of the courtyard unto the Mercy Seat:

- 6 So we have filled the six stone water pots with the measure of the doctrine or precept after the manner of purification or sanctification of the Jews.
- 5 The measure in each water pot is for our sanctification and His: Jesus' words to us. Thus, whatever He says to us as counselled by the Woman we will do. So then by obedience we come into the will of God.
- 4 The woman (clothed in the sun with the moon under her feet and crown of twelve stars upon her head, **Revelation 12**) exemplifies faith and importunity which constrains the Saviour to respond even though His hour had not yet come. Being by the Woman we are called to demonstrate such faith in the things of God.
- 3 As the Mother (as a Cloud of Witness) carried and bare the Seed and looked to Him when there is no form and there is a void: no wine or doctrine, even so we must call on the Name of the Lord and pray in His Name when we experience such situations.
- 2 We and all his disciples being by the Woman are called along with Him, the Bridegroom to the Wedding.
- 1 Thus we being by the Woman, His Mother, will like Christ on the 3<sup>rd</sup> day share in the resurrection to attend the Wedding of Creation and Redemption in the Presence of God the Father.

**V14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:**

The spirit of these who were found in the Temple did not accord with the will of the Lord being of Babylon which is only concerned with merchandising: buying and selling. They had the same spirit as King Saul who thought it was better to benefit from the animals for sacrifice and did not know the dictate: it is better to obey rather than to sacrifice and to hearken better than the fat of rams, **1 Samuel 15: 22**. The spiritual journey in the Sanctuary is taken only as we obey the will of the Lord as summed up in the 7 precepts or doctrine of His Law, thus we progress unto the Holy One of Israel at His Mercy Seat each Sabbath.



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The recount continues with the mixed multitude congregation which includes those whose concern is only that of merchandising the House of God as we go on this spiritual journey to the Mercy Seat of God:

- 13 They, the sellers will only use the High Day Services like that of the Passover to buy and sell, oxen, sheep and doves, notwithstanding Jesus' presence in their midst at Jerusalem, the place that teaches the way of salvation. The same hold's true even now as He promised, lo, I am with you always even unto the end of the world, **Matthew 28: 20**.
- 12 But his mother, brethren and disciples will go down to Capernaum: the place where we receive mercy having repented and He will be in our midst.
- 11 We will experience the beginning of miracles of Jesus at Creation and Redemption as He shows forth His glory by His Words and we will believe.
- 10 We will understand the goodness of the doctrine of our Creator and Redeemer in both Creation and Redemption as we hear our Father commune with Him. We will hear of the honour of the Father of His Son for the doctrine of His redemptive sacrifice.
- 9 We will see our Father's approval of the doctrine of salvation as we also understand and have experienced it for ourselves. And will see Him summon Him, the Bridegroom to commune with Him.
- 8 For as His servants or disciples we would have drawn out of each day of creation the measure of the precepts and doctrine and bare them in our lives unto our Heavenly Father. So that He like the Lamb having seen the travail of His soul is satisfied in the results. Therefore are we before the Throne of God and the Lamb in the midst of us shall lead us unto fountains of living waters, **Revelation 7: 17**.

**V21 But he spake of the temple of his body.**

Whereas Adam and Eve was given Creation's Sanctuary, and Israel, a physical Temple or Sanctuary they all speak to the one and selfsame subject of our body which is the Temple of the Holy Ghost, **1 Corinthians 6: 19**. Jesus in this verse was making specific reference to the Temple of His Body. So that which is within was given in the lessons without. Once we do our diligence to guard the avenues to and sanctify our souls out of which proceeds the issues of life our Body Temple or Sanctuary will not be destroyed.

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We continue the recount to the Mercy Seat of our God in the New Jerusalem, where John said and I saw no more Temple for the Lord God Almighty and the Lamb are the Temple thereof, **Revelation 3: 12 & 21: 22.**

- 20 The 3 ½ years completed below in verse 19 is to be added to the approximately 46 years or **6 weeks of and 4 years** that the 2<sup>nd</sup> Temple of Jerusalem was in Building which depicted His Life being the Second Adam, **1 Corinthians 15: 45** as the original Temple was destroyed as Adam Body Temple was because of sin. Thus 7 or a **week of weeks of years (49 years)** was needed to bring the 2<sup>nd</sup> Temple to completion and celebrate the Jubilee on the Day of Atonement of that year: bringing in everlasting righteousness, **Daniel 9: 24**, and the cancellation of all debts of sins. Why 49 years? For only then would the land have celebrated 7 or a week of Sabbaths as the land celebrates a Sabbath each 7 years, **Leviticus 25.**
- 19 Three days needed to rise up the Jesus' body Temple reckoned from the Friday when he died being the 14<sup>th</sup> of the First Month unto the 2<sup>nd</sup> day when He rested in the Tomb, being the Sabbath, and then the 3<sup>rd</sup> day, Sunday morning when he was resurrected. These three days brought to completion His 3 ½ years of Ministry as the Messiah building the Temple of our lives to His Full Measure as unto a Perfect man, **Ephesians 4: 13.** The period of this last week of His life is reckoned in the Law as beginning on Triumphant Entry in Jerusalem with Palms (not Palm Sunday but on the 2<sup>nd</sup> Creation's day, Monday).
- 18 The Jews, those of the Land of Praise, seek for a sign or token and nothing but the last three days culminating his last week of His 3 ½ years of Ministry as Messiah that ushers in His exit from or out of time into eternity when He was resurrected is given as bringing to completion His and the Temple in Jerusalem.
- 17 The followers of Jesus as his disciples should understand better that which is written: the zeal for thy house has eaten me up as it should be clearer as to the importance of the Temple and how it relates to our soul salvation.
- 16 So we understand the spiritual injunction to those who sell doves and other things in the Temple: 'take these things hence and make not my Father's House, a house of merchandise.'
- 15 Otherwise a small scourge of chords is needed as Jesus did to drive them all out of the Temple and the sheep, and oxen and to pour out the changers money and

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overthrow their tables that the physical Temple be cleansed of merchandising or business, Revelation 18: 10, 17 & 19

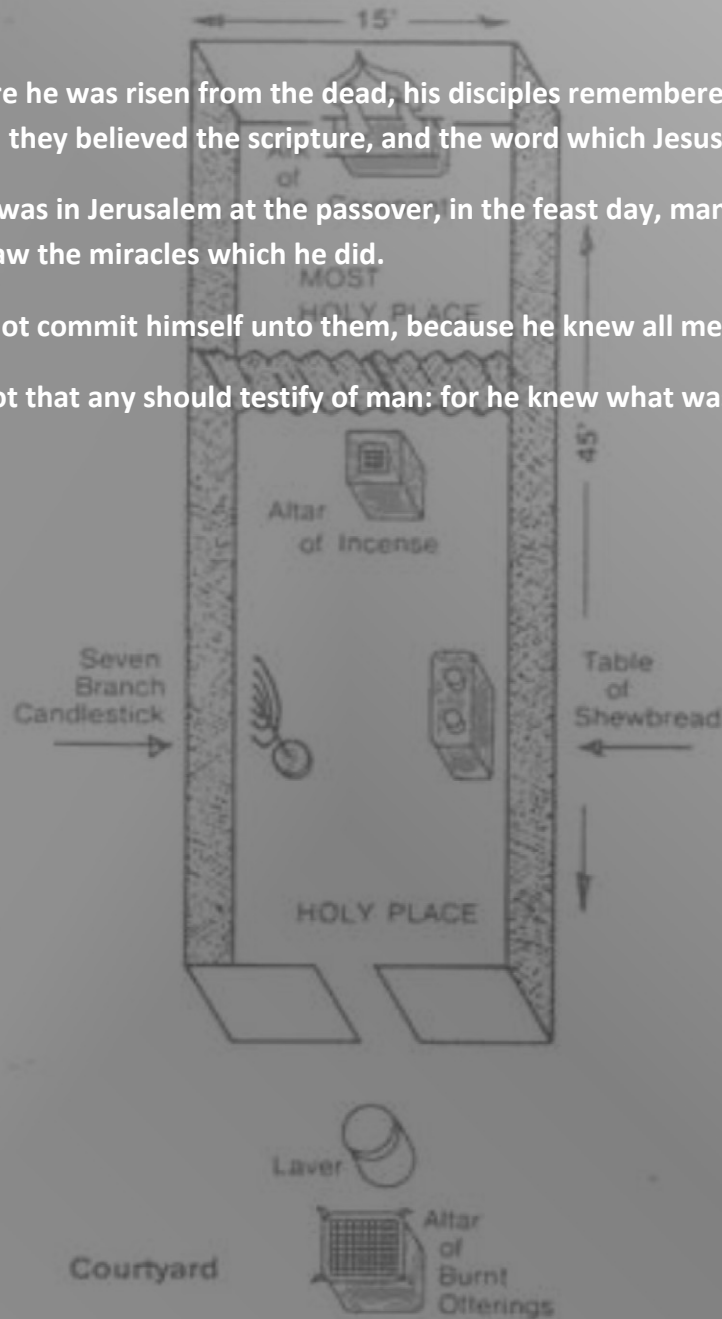
CONCLUSION:

V22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

V23 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.

V24 But Jesus did not commit himself unto them, because he knew all men,

V25 And needed not that any should testify of man: for he knew what was in man



## Sevenfold Spiritual Rebirth (John 3)

Jesus questioned Nicodemus' authority, power and dominion as a ruler and teacher: 'Are you a master (teacher) in Israel and know not these things?' He questioned his profession: 'We know that you are a teacher sent from God', He questioned his faith: 'I have told you of earthly things and you believe me not.' He questions the same today of those who occupy eminent positions in the Church whose understanding is not enlightened. These are they who, because they **do not believe**, are not born again.

We (those born again) speak the things **we know** and testify of things **we have seen** and you (those who are not born again) receive not our testimony. To see or know for sure the things that pertain to the kingdom of God one has to be born again. Only if one is born of the water and of the spirit can one 'enter' (position reach in place or time or purpose) or 'come into this oneness or likeminded-ness of the 'kingdom of God.' This is the same principle that '*embaino*' or 'step in' teaches. To be born of the Spirit and Water speaks to the position of 'state': forgiveness and cleansing. 'The oneness of the Kingdom of God', speaks to 'place and time', dwelling in the presence of God, the body temple becoming 'the tabernacle of the Living God'

'This position' is only reached when one believes 'The Word of God' and is baptized of the Water and the Spirit. This is what, Jesus' and John's, baptism was all about. Look at how this was portrayed in John 3: 23: '*Aenon*' means 'fountain of springs'; 'near to *Salim*' is a description of its geographical location, which is to be employed figuratively to mean 'roil or troubled'. Therefore, the passage means that John was baptizing in the anointed or troubled or roiled fountain of springs because much water was there. This is the same idea that is conveyed by the troubling of the water of the Pool, Bethesda in John 5 for foot washing for those who are to be made whole. Jesus also instituted this ordinance of foot washing at the last pass-over supper. This custom of foot washing or cleansing can be traced in the words 'take off your shoes from off your feet for where you stand is holy' in the books Exodus and Joshua.

Nicodemus, whose name means: ‘victorious or triumphant among his people’, was living the name in form, being a ruler of the Jews. He was a Phar-I-See, a separatist religion leader. They were teachers or instructors of the Law or so their name inferred meaning to show or signify or declare. Their name also had a negative association as ‘to wound’.

However, ‘Nicodemus,’ did not rule as God, the substance of being ‘a master in Israel.’ Israel meant ‘he will rule as God’. Therefore, Jesus, question suggested that Nicodemus was not a master (teacher) in the place where ‘one ruled as God’ as he was ignorant of ‘THE BORN AGAIN’ experience, the power by which ‘one rules as God.’

From verse 1 through to 21 Jesus alluded to ‘the sevenfold doctrine’ of himself: ‘The Word: Life: Light: Grace: Truth: Faith: Born Again’ to enlighten The Ruler of the Jews. This doctrine when received results in the born again experience of ‘the sons of God.’ But Nicodemus was baffled: ‘How can these things be?’ he asked. Jesus coaxed him throughout his discourse to convince him to believe.

The Spirit attended to the Saviour’s words but Nicodemus was resisting Him by not believing and not accepting them as presented. If he ‘believe’ then He would ‘see’ just as Nathanael, believed and saw in John 1. But Nicodemus ‘came by night’, saying: ‘We know or see.’ He came not in the light of knowledge but in the darkness of ignorance not knowing what Jesus’ miracles taught but marvelled at the power they revealed, he declared that ‘we know’, in other words we are sure that ‘you are a teacher sent from God.’

But Nicodemus had not the basis, no not the experience to give this testimony. He spoke not from an informed understanding. John the Baptist on the other hand said ‘I saw the Spirit descending like a dove and it abode upon him. By this John knew him to be the Messiah, the teacher sent from God. John was born again and so being in the Kingdom of God could see or know the things of God. His experience bore out his testimony.

Nicodemus, if he knew as he professed, would not have come to Jesus under the covering of night but in broad day light, by this he would be saying that he was sure and was willing to forsake all to follow the Saviour. But He hid and came to the Saviour.

Have you forsaken all and come to the Saviour or are you ashamed of what you profess to be your faith?

He that believes and is baptized shall be saved. Baptized: of the water and the Spirit. The Spirit is the same Sevenfold Spirit of Isaiah 11:2: The Spirit: Lord: Wisdom: Understanding: Counsel: Might: Knowledge: Fear. It is the Spirit that guides into all truth, the Sevenfold Doctrine of God.

The Spirit and the bride say come and let him who hears says come. And let him who is athirst take of the water of life freely.

## JOHN 3

### INTRODUCTION:

We have reached the third Chapter that agrees with the measure of Genesis on the Reed or Rod of Cana. We have looked at the Name of the Lord in **Chapter 1** under the appellation of: **The Word of God**; the Spirit in **Chapter 2** under the theme: the Words I speak are **Spirit and Life**.

Genesis is the precept or statute that speaks to: generation, age, period, nature, nativity or birth, and pre-eminence or first. So then, that book in the Penta-teuch spoke of these matters. This precept is found embedded also in the fifth and sixth Commandments of the Decalogue which speaks to the honouring and requiting of both mother and father, the transitional source of life of the offspring and the respect and honour that must attend to sacred gift of life to humanity.

The Chapter places the 'new birth or born again experience': the genesis, as the necessary requisite on becoming a **Master, Ruler, Teacher or Rabbi: one, who prevails, overcomes or triumphs among the Jews, the Public or his People**. A 'Ruler in Israel' today is therefore not those who are Leaders, Elders, Bishops, Popes, Pastors, Preachers or Teachers but one who have been born again of the water and of the Spirit, or one who have been baptized of the water and of the Spirit. Yea, if any man be in Christ he is a new creature, behold, old things have passed away, all things have become new, **2 Corinthians 5: 17**. Therefore, by baptism we have joined Christ in death, and being buried with Him, therefore, as Christ was resurrected by the glory of the Father from the dead, even so should we walk in the newness of life, **Romans 6: 3-4**. So then baptism is our public and ceremonial acknowledgement of ablution or cleansing.

Being resurrected with our Lord we are only able to continue in that victorious, triumphant and overcoming life in Israel or the Jews if we attain unto the mastery: he that strives for the mastery is temperate in all things, **1 Corinthians 9: 25**. And temperance speaks to the abstention in the use of the things that are harmful and the judicious or moderate use of the things that are good. So then as new born babes we desire the sincere milk of the Word thereby we may grow, if so, be ye that we have tasted that the Lord is gracious, **1 Peter 2: 3**. We are strengthened in the inner man by the Spirit of the sincere milk of the Word so that as a Prince we wrestle, prevail and overcome as Israel.

God by His Word, which is Spirit and Life, is able to generate in us this new birth which we will now look at in detail.

### NICODEMUS, RULER IN ISRAEL:

**V1** There was a man of the Pharisees, named Nicodemus (victorious or triumphant among the public or his people), a ruler of the Jews:

The name Nicodemus illustrates aptly the precept of the genesis or new birth that is being measured in this Chapter. It means to be victorious or triumphant among the public or people, hence he was a Ruler of the Jews.

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### THE BORN AGAIN

One who is born again is of such he has the victory or triumph among his people in Yeshua, called: Jesus, the Christ or Messiah. The experience is, however, not nominal: in name only, but speaks to the substance of the new birth and the triumphant or victorious life over sins.

**V8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.**

Such a person that is born of the Spirit of God takes on the characteristics of the Spirit as described in the name BO-az: which speaks to: one who comes and goes: (the strong and mighty). This verse describes such a quality as that of 'the Wind' whose sound his heard as that of the Words of the born again but from whence it lists or comes and where it goes no one can tell even as Rahab on the one level is described as falsifying the account of the path of the Two Witnesses or Spies, yet on another level, no one knows wither to such a person(s) that is (are) born of the Spirit goes.

**V15 That whosoever believeth in him should not perish, but have eternal life.**

'In him' is the reference to the One in whom is life and the life is the light of man, **John 1: 4**. We know Him to be the Word of God who was spoken of in **Chapter 1**. The basis of the born again experience is on this condition of faith in the Word of God. Such persons that exercise faith in the Word of God will not and can not perish, yea, we receive another quality of the Eternal Spirit, even eternal life.

**V22 After these things came Jesus and his disciples into the land of Judaea (celebrated or praise); and there he tarried with them, and baptized (to make whelmed or fully wet; ceremonial ablution).**

So then Jesus, the Word of God, and his followers tend to those who are inhabitants of the land of praise. The 'land of Judaea' is a reference in symbol to the whole earth which tilts its head forward as if praying and backwards as if lifting its face and hands towards the heavens in praise by 23.5 degrees either way, to usher in the seasons of nature, that of prayer and praise. The Word of God, Jesus, tends to such and we his followers are commanded to go and teach all nations baptizing them in the Name of the Father, of the Son and of the Holy Ghost, teaching them to observe all things I have commanded you and lo, I am with you always, even to the end of the World, **Matthew 28: 20**. This is our ministry: the washing of water by the word, yea, whosoever believes and is baptized shall be saved, **Mark 16: 16**.

**V29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this, my joy therefore is fulfilled.**

The baptism or the new birth is important to this end that He, Jesus, the Bridegroom, might presents His Church, the Bride, has not having any spots or wrinkles, **Ephesians 5: 27**, but sanctified and cleansed that the union might be realized. The friend of the Bridegroom, John, and all those who love is appearing, who stands and hears His voice rejoices greatly. Yea, as He says my sheep hears my voice and



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follows me, **John 10: 27**. The union of the Bridegroom and the Bride is a joyous occasion for all including the friend of Bridegroom.

**V36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.**

The condition therefore for the sealing or being fully settled in life of the born again, having everlasting life, is therefore, faith in the Son of God. Alternately, those who reject the Son of God, on such the wrath of God abide. This is how one remains a Ruler or Master in Israel!

#### BY THE SPIRIT:

**V2 The same came to Jesus by night, and said unto him, Rabbi (Master), we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.**

Nicodemus, being a Pharisee, one who disperse or specify or wound related to Jesus from this known position. Concealing himself under the cloak of night from his companions he visited the Saviour in secret. Clearly, he recognized, that Jesus was no ordinary Teacher, a gift which he himself desired but the means to attain or receive this blessing of God eluded him. He however, admitted and honoured Jesus in addressing Him by the title of Rabbi or Master Teacher. What was clear to him he also admitted that Jesus could not do these miracles unless he was 'God sent' and 'God abided' with Him.

Jesus was first baptized with water and Anointed by the Spirit, immediately, as He praying went up out of the water, **Mark 1: 10-12**. He was then led by the Spirit into the wilderness where He was tempted by the devil 40 days and nights, **Mark 1: 13**. He then returned victorious to Judea where he was seen two other times calling and gathering His disciples and then the third time is made reference to as the 'third day' in **John 2: 1** when there was a Wedding in Cana in Galilee, when he wrought the Miracle of turning water into wine by the Spirit, showing forth His glory and His disciples believed on Him.

He testified I can of mine own do nothing, **John 5: 30**. We must also understand that the natural or carnal man know not the things of the Spirit neither can He for they are foolishness unto him as they are spiritually discerned, **1 Corinthians 2: 14**. Nicodemus needed to understand these things that pertain unto the Spirit to be victorious and live the substance for which His named stands for.

**V9 Nicodemus answered and said unto him, How can these things be?**

So then He now asks: how can these things be? For the one born again, all things are wrought in his new life by the Spirit of God.

**V16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

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The gift of the Spirit accompanies the gift of love in the only begotten Son as the atoning sacrifice for sin that whosoever accepts or believe is forgiven by the merits of such a perfect sacrifice and given power by the Spirit to live the victorious life: the abundant life which gushes up into everlasting life, **John 4: 14**. So then the gift of the Son in atoning for sins is the prerequisite for the gift of the Spirit. Once God has atoned for our sins He can now freely give of His Spirit to those who accept and believe in the atoning sacrifice of His Son. This is the love of God for the world that he offered up or gave the life of His only begotten son to redeem or save the world from perishing or destruction.

**V23** And John also was baptizing in Aenon (place of springs, a fountain) near to Salim (waver, rock, topples or agitate, trouble), because there was much water there: and they came, and were baptized.

Water baptism is used ceremonially to celebrate ablution or cleansing from sins as it typifies being joined in Christ death, buried and then raised or resurrected by the power of God to walk or live in the newness of life, **Romans 6: 4**. Only those who believed and was baptized shall be saved, **Mark 16: 16**. So then these who heard and believed came to John and was baptized in Aenon: the place of the Springs or fountain. But even as Aenon was near or beside Salim: the place that trouble or agitates the place of springs, even so water baptism is next to the baptism of the Spirit. Aenon near to Salim is another representation as the Pool of Bethesda (House of Mercy) that is troubled by an Angel or Messenger at a certain season that whosoever steps in first is made whole, **John 5: 1-4**.

**V30** He must increase, but I must decrease.

John, the water Baptist, must therefore decrease, as Jesus, the one who baptizes with the Holy Ghost and with fire, **Matthew 3: 11**, must increase.

#### THE BORN AGAIN SEES THE KINGDOM OF GOD:

**V3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

The kingdom comes not with observation, behold the kingdom God is within you, this Jesus spake concerning the Spirit that would be given to his followers, but the Spirit was not yet given, because Jesus was not yet glorified, **Luke 17: 20-21**. So then by the Spirit of God we are able to see or understand the things of the Kingdom of God, no man can without the Spirit. So then we must be born again to receive the Spirit to be able to see, know or understand these things.

**V10** Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

Nicodemus, though, he had the name and the title of being a Master of Israel yet he had not the Spirit and hence, he knew not these things. Jesus, question his authenticity, saying: are you a Master of Israel and yet know not these things that he would realize that he had not yet attained unto the mastery. Nicodemus needed to be born again, of the water and of the Spirit.

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How about you my friend do you need this special gift of God: pray then, for God gives to those who ask Him and obey the Holy Ghost, **Acts 5:32**.

**V17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

The Son who is 'God sent' came not to condemn nor to condone sins and sinners, but that the world through him might be saved. This is realized by Him turning the 'water into wine or doctrine,' that is to say: he demonstrates how water baptism illustrates the doctrine of salvation: that being joined into his death, buried with him in the grave beneath the water, that we should be raised by faith in the operation and power of God with Him to walk in the newness of life. So then the doctrine of his life, death, burial and resurrection is the means by which we are all saved. He did no sin, yet He died, paying the price for our sins that we might have the right or privilege of His life to live. So then because He did no sins God, the Father, was constrained to resurrect or raised Him up again from the dead, and impute the merits of His sacrifice or death to the accounts of those who had sinned, if we repent accepting this gift in our behalf. So then if we accept this gift we demonstrate this by being baptized of water, and praying, will receive the power of the Spirit to walk in the newness of life. Glory! Hallelujah to the Lamb and our God and the Spirit!

**V24 For John was not yet cast into prison.**

Why then would anyone want to cajole or restrain anyone who advocates and promotes water baptism which is a teaching instrument for our ceremonial ablution or cleansing? Simply, they did not accept the teachings of John the Baptist. They had not the faith that was required for their salvation. Anyone who is a Baptist must speak the truth in love, for water baptism is also a symbol of the washing of water by the word or the washing of regeneration and the renewing of the Holy Ghost, **Ephesians 5: 26 & Titus 3: 5**. So then water baptism is accompanied by the 'thus saith the Lord.' And faith comes by hearing and hearing by the word of God, **Romans 10: 17**. Many of Jehovah favoured people like John will be placed in prison in the time of the end for their preaching of the undiluted: 'thus saith the Lord,' yea, but that time is still to come. Yes, the kingdom of God experiences violence too for the time being, **Matthew 11: 2**.

**V31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.**

Yeshua, called Jesus, is the first born or first fruit from the dead, **Acts 26: 23** or the One who has the pre-eminence in all things. Those who were resurrected from the dead before He came from above to this earth were in symbols or types of Him. In the same way that those who are born upon the earth pertain to the earth and speak of the things of earth even so the One from heaven has the authority to speak of those things above and He is supreme, above all. He is the First in the Kingdom of God and knows the things that pertain to it.

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#### HOW TO BE BORN AGAIN?

**V4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?**

All things are possible with God and to those who believe, **Mark 9: 23**. For without faith it is impossible to please God for those who come to Him must believe that He is and He rewards those who diligently seek Him, **Hebrews 11: 6**. By the Words of the Lord were the heavens made and hosts thereof by the breath of His mouth. For He spake and it was done. He commanded and it stood fast, **Psalms 33: 6 & 9**. By this same means: His words and Spirit, He purposes to restore us to His image that we be born again.

Eve was so called because she is the embodiment of faith, hence, she is the Mother of all living, an example of how God wrought and made all things by the power of faith in His words. The thought of her originated and came 'out' or 'exothos' of man. So then God answered Adam's prayer: saying it is not good that man should be alone, therefore, I will make him a help mete. And God recorded that the thought originated with man: forming her of a rib or bone taken 'out' of man that in generations to come we have this record and may understand the power of faith or exothos. We desire, think, pray or 'call out' (exothos) and God, the Father, answers and grant the desires of our heart. He ever lives to make intercession for us and to give us as we asked of Him in faith.

So, yes, Nicodemus, symbolically a man can enter his Mother's womb a second time: his Mother in type: Faith and be born again. Yea, all who understand let them repeat: Faith comes by hearing and hearing by the Word of God! Glory! Hallelujah!

**V11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.**

Jesus, now speaks in behalf of himself and all those who have the Spirit of Prophecy and was sent, prophesying according to the proportion of faith that was given them, **Romans 12: 6**, saying, we speak that we do know and testify of the things we have seen yet ye receive not our witness. A Prophet is also called a Seer for God has granted him vision by His Spirit to behold things yet to come to past that He might forewarn His people and yet though they speak of things to come that they have seen themselves by His Spirit, yet many choose not to receive their witness and testimony. The question is: will you receive: believing the Spirit of Prophecy when it is told to you? This is how you will be born again otherwise you will be doomed.

**V18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

Yeshua, called Jesus, the Christ, is the Living or incarnate Word of God, the substance of the Spirit of Prophecy.

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### THE BORN AGAIN

The name of the only begotten Son of God, Yeshua, means: He will save His people, therefore, those who accept this and believe on Him is not condemned, but those who believe not is already condemned as he believe not in the name of the only Begotten which speaks of their salvation from destruction or sins. So we are baptized in the Name of the Father, the Son and the Holy Ghost.

**V25 Then there arose a question between some of John's disciples and the Jews about purifying.**

If you remember the 6 stone water pots from the previous chapter was for this very same purpose: purification. Is there any question that arises in your mind pertaining to our purification or cleansing? Do you yet understand that the water doesn't cleanse, but only by faith in the blood of the sacrifice that died is there remission of sins, **Hebrews 9: 22**.

So by faith: hearing and obeying the word of God (washing of water by the word), we die daily to sins, and the old man of the past is buried in the grave of our baptism with Christ, that the new man of today is resurrected and live in holiness unto the Lord.

**V32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.**

Yeshua, called Jesus the Christ, whom Moses spoke of saying a Prophet like unto me the Lord will raise up among you and whosoever will not hear him will be cut off, **Deuteronomy 18: 15**. And now Jesus witnesses that though He came from above and speak of the things that he has seen and heard yet His testimony no man receives. The Testimony of Jesus, the Spirit of Prophecy, which He spoke when He was on Earth, was scarcely received by those who heard as it was not mixed with faith in them who heard.

#### **THE KINGDOM OF GOD:**

**V5 Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

The only condition for entering the Kingdom of God is that of being born of water and of the Spirit. Hence, Jesus, had said before that the Kingdom of God comes not with observation, behold, the Kingdom of God is within you, speaking of the Gift of the Holy Ghost that is followers were to receive. The union of man with the Divine by the Spirit of God is how one enters therein as Cornelius, a man given to much alms and kindness, received the baptism of the Holy Spirit even before his water baptism, **Acts 10: 44-48**. We have already looked at the meaning of the symbol of the ceremonial water baptism. None can enter the realm of this royal priesthood, this holy nation, this peculiar people who are called to show forth the praise of Him who has called us out of darkness into this marvellous light, **1 Peter 2: 9**, in which we stand except by baptism of water and of the Spirit. Jesus reiterated this by repeating Verily, verily or truly, truly before stating this condition above.

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**V12** If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

The kingdom of God is the Kingdom of Heaven and known earthly things were used by Jesus to explain His Father's Heavenly or spiritual Kingdom. The concept of being born and the wind are earthly things that explain the Kingdom of God and its inhabitants. This was basic knowledge and the Pharisee marvelled and believed not, therefore, how could he believe if Jesus spoke of heavenly things? The natural man knows not the things of the Spirit, neither can he, for spiritual things are spiritually discerned, **1 Corinthians 2: 14**.

**V19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For anyone to have entered into the Kingdom of God, Jesus, the Light of the World, the Sun of Righteousness had to be born as a man and enter into our World of darkness. He dispels all darkness but those men who love darkness rather than light because their deeds were evil will receive great condemnation.

**V26** And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

We are saved by grace through faith not of works lest any man should boast it is the gift of God, **Ephesians 2: 8**. Baptism in and of itself saves no one. None can enter the kingdom of God except they first believe and then is baptized. John bare witness of Yeshua, Jesus the Christ, beyond Jordan and after He himself was baptized he began His ministry of High Priest, baptizing and all men came unto him.

**V33** He that hath received his testimony hath set to his seal that God is true.

Those who received the Testimony of Jesus, which is the Spirit of Prophecy, **Revelation 19: 10**, agrees or as John says have set to His Seal that God is true. Therefore, only these will be baptized and will gain entrance into the Kingdom of God.

#### THE GIFT FROM HEAVEN:

**V6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

The new birth is not carnal nor of the flesh but is of the Spirit, a gift from above. He that is born of the Spirit is spirit, akin to God. Thus we are numbered again as being made or reformed in the image of God.

**V13** And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

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During the ministry of Jesus he and other bible writers have reported that the angels of heaven descended and ascended to his aid and assistance, **Mark 1: 13 & Matthew 4: 11**. Angels are ministering spirits sent to them that are heirs of salvation, **Hebrews 1: 14**. But this verse suggests that nobody else has taken the literal trip up to or ascended to heaven save the Son of Man, Jesus, who came out of heaven communicating the idea that while on earth at some point or another he also ascended to heaven not just as a Prophet having a vision of being in heaven in communion with His Father. Therefore, He has authority to speak on such matters. Jesus in coming down from there is also a gift from heaven. God would have us sealed by His Spirit and be made anew in the image of His Son that we be like the Son of Man.

**V20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.**

Jesus as the Light of the World can only draw those who will let their light shine that men may see their good works and glorify our Father which is in heaven.

The sun as the light of the World dispels every darkness as it shines from heaven each day so does Jesus. The light of the moon and the stars of heaven are seen amongst the black canopy of the sky of heaven in the night. As the darkness stays in its sphere in the night skies even so he that does evil and hates the light will not come to the light lest his deeds be reprov'd. Heaven's gift includes the right for each of us to choose ye this day whom we will serve, **Joshua 24:15**. We thus may choose to be numbered among the born again or remain as one of the fallen souls of darkness.

**V27 John answered and said, A man can receive nothing, except it be given him from heaven.**

God alone is sovereign and His authority and will manifests in the earth. John understood this all too well therefore a man can receive nothing except it be given him from heaven. Do you understand that your talent was given to you of God in Heaven? Therefore, whatever you do: whether you eat or drink, do it all to the glory of God, **1 Corinthians 10:31**. God measures to every man according to the proportion of his faith, **Romans 12: 6**.

**V34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.**

Jesus is 'God sent' therefore He speaks the words of God bear in mind also that God's gift of the Spirit to him whereby we are sealed is not given by measure as He is given unto us. God's gift of His Son unto us is without measure! Glory, hallelujah! To wit, that God was in Christ Jesus reconciling the world unto himself not imputing our sins again unto us and as committed unto us the ministry of reconciliation, **2 Corinthians 5: 19**.

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#### THE RECOUNT OR REVIEW: BORN AGAIN!

**V7** Marvel not that I said unto thee, Ye must be born again.

To be born again is one of the wonders or marvel of God but not for us to think of it as impossible: for with God all things are possible if we only believe. The Most High rules even in the kingdom of men and He gives it to the basest of men, **Daniel 4: 17**. But to enter, see and know of the Kingdom of God one must be a Ruler and a Master as He is which makes it an imperative that we must be born again, possessing yet again the image or character of God in order to share in His authority and power. We continue to review the benefits or privileges of taking on the Name of the Lord in the recount:

- 1 We take on the substance of the name and appellation of: '**Nicodemus**' becoming a '**Ruler of the Jews**' or a **Ruler in Israel**.
- 2 We take on the substance of the name and appellation of a: **Master, Rabbi or Teacher** doing the miracles by the Spirit of God that dwells within and among us as being '**God sent**'.
- 3 As the '**born again**' we do see, know and understand the things of the kingdom of God.
- 4 We understand that all things are possible if we only believe, **Matthew 21: 21-22**.
- 5 We enter the Kingdom of God as we are born again of the water and the Spirit.
- 6 We know what it means to be born of the flesh and to be born of the Spirit and the difference.

**V14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

The Son of Man, Christ, is not the serpent but Moses was told of God to use the bronze serpent as a symbol in the wilderness lifting it upon a pole that all who looked unto it in faith was made whole of the poisonous bites they had received of the fiery serpents so Christ was made sin for us that we might become the righteousness of God if we look to in Him for salvation, **2 Corinthians 5: 21**. In that he suffered as the serpent, the devil, deserves, tasting of death for us, His people, to deliver us from death and the power of the devil that we should serve Him in holiness and righteousness.

So He said: and if I be lifted up I will draw all men unto me, **John 12: 32**. So then the blood of Christ who through the Eternal Spirit offered up himself once purge our conscience from dead works to serve the living God, **Hebrews 9: 14**. So then His sacrifice becomes the means for us through the Eternal Spirit to be born again. We continue to look at the experiences of the born again as by the Spirit of God in the recount:

- 8 We come and go as 'the Wind'. We are heard as the sound of the wind but no one knows from whence we come or wither to we go as we are 'God sent'.
- 9 We understand and know that these things are done by the Spirit.



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- 10 As a Master of Israel we know and experience these things.
- 11 We know and testify of these things which we have seen yet our witness is not received.
- 12 Our witness is on a graduated level from the known basic earthly knowledge unto the unknown heavenly knowledge.
- 13 As Philip by the Spirit was caught away that the Eunuch saw him no more, **Acts 8:39**, even so are our experiences. The Spirit takes us wither He would even as Christ ascended to heaven as He came out of heaven. Our experiences qualify us to give our witness.

**V21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**

He that is born again 'does the truth' and he comes to 'The Light' to make manifest that his deeds are wrought in God. For we are the workmanship of Christ Jesus created in Him unto good works, which God had foreordained that we should walk in them, **Ephesians 2: 10**. Jesus as the Light of the world, **John 9: 5**, attracts all the children of light who comes unto Him. We continue to look at the process of being born again in the recount:

- 15 We first believe in Jesus that we perish not receiving eternal life.
- 16 By this we accept the gift of God's love in the sacrifice of His only Son for our sins.
- 17 We understand that the gift of God's son is for our salvation not for our condemnation.
- 18 How we relate or our response to this gift is what determines our condemnation or salvation. Faith in the name of Yeshua called Jesus speaks to our belief in Him to save his people as His name means.
- 19 Our love for light speaks of our works of righteousness as faith works by love, in the same way that those who love darkness and would not come to the light speak of their deeds being evil.
- 20 All evil doers hate the light and will not come to the light that their deeds be reproved.

**V28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent (set apart, sent out on a mission) before him.**

As John said even so we who are born again and have become witnesses unto Christ following his example and are sent 'out' before Him at His Second Coming proclaiming Him as the Messiah or the Christ and the gospel of His salvation. For this gospel of the Kingdom shall be preached in all the world for a witness and then shall the end come, **Matthew 24: 14**. We continue to look at the experiences of the born again; those who are set apart they come or are sent out (go) on the mission of faith:

- 22 Jesus and his disciples were also set apart for that mission as he came (come or go, fall out) in the land of Judea or praise: symbol of the earth, and there tarried and baptized. So Jesus said unto his disciples and to us also go and teach all nations baptizing them in the Name of

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the Father, and of the Son and of the Holy Ghost, teaching them to observe all things and lo, I am with you always, even until the end of the world, **Matthew 28: 19-20.**

- 23 Even so John the Baptist was on that same mission baptizing with the water of Aenon or the springs, a place which was close to Salim, suggesting that water baptism is next to or close to the baptism of the Spirit or the place that is troubled or agitated. Thus, Jesus after he was baptized by John in the River Jordan and while praying He was baptized or anointed with the Spirit.
- 24 Those who are favoured of Jehovah like John may be cast in prison; that is even a part of the mission. For if any man will live godly in Christ Jesus he shall suffer persecutions, **2 Timothy 3: 12.**
- 25 Questions of purification like those between John disciples and the Jews are issues of faith. They can only be settled by the word of God.
- 26 John the Baptist as a Rabbi or a Teacher of the Word of God being born again can address such an issue: He that ye bare witness of baptizes and all men come to Him.
- 27 The fundamental or basic answer: all gift to man comes from heaven.

#### **V35 The Father loveth the Son, and hath given all things into his hand.**

Those who are born again in the image of God has become the sons of God and as the Father loves the Son and has given all things into His hand even so we shall share with Him in all things. We continue to look at the inheritance of the born again, the sons of God, in the recount:

- 29 The Son is the Bridegroom and the other children of the God are designated as the Bride. John called himself the friend of the Bridegroom and his joy is full to hear the voice of the Bridegroom.
- 30 The Bridegroom will increase as his friend decreases.
- 31 The Son as Bridegroom comes from above and is above all while those who are from the earth are earthy and speaks of the earth.
- 32 And what he has seen and heard he testifies and yet no man receives his testimony.
- 33 Those, the other sons and daughters of God, who receive his testimony has set to his seal that God is true.
- 34 For He who God has sent speaks the words of God for God gives not unto him the Spirit by measure.

#### **CONCLUSION:**

**V36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.**

**OVERVIEW OF JOHN 4:**

**UNDER THE TITLE:**

**THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN**

**V1-7: MAPPED OUT BY THE MININSTER IN THE NAME OF GOD**

**V8-14: TAKEN BY CANDIDATES IN THE SPIRIT:**

**V15-21: Viz.: THOSE BORN OF GOD**

**V22-28: Viz.: THOSE WHO BELIEVE IN HIS NAME:**

**V 29-35: Viz.: THOSE WHO WITNESS OF (LEVI) MESSIAS: THE SEVENTH MAN**

**V36-42: Viz.: THOSE WHO ARE (NUMBERED) SEALED AS FRUITS FOR LIFE ETERNAL**

**V43-49: PRAYER, A (DEUTEROS) RECOUNT OF THE HOLY JOURNEY OF FAITH WITH THE SEVENTH MAN, THE ANSWER IN THE SEVENTH HOUR**

**BEHOLD! I CREATE ALL THINGS ANEW:**

**V50-54: THE JOURNEY CULMINATES OR BEGINS ANEW IN THE NAME OF GOD WITH THE ANSWER IN THE SEVENTH HOUR TO PRAYER AND THE SALVATION OF ALL OF THE NOBLEMAN'S HOUSEHOLD**

## THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN

### MAPPED OUT BY THE MINISTER IN THE NAME OF GOD:

**Verse 1, Name of God:** Name from the Hebrew pronounced 'shame' which means a mark of individuality, memorial an appellation, name or title that infers: honour (glory), authority, and character. What's in a name? When called it summons the person; it also identifies the person & tells us the function the person so called fulfils. What is verse 1 telling us in this regard? What are the Names specified:

This verse begins with 'When,'

- 'The Lord'- Means 'The Controller,' or the 'One supreme in authority,' God, or Master. He speaks things into being: By the Word of the Lord were the heavens made and the hosts thereof by the breath of his mouth, for **he spoke and it was done**, he commanded and it stood fast. **Psalm 33: 6**, 'knew that'
- 'The Pharisees'-Means 'Separatist' belonging to a religious sect, to specify, **'to point out,'** or to teach, to wound, 'had heard that'
- 'Jesus,' Hebrew pronounced 'Yeshua,' which means he will save his people. By grace are you saved **through faith** not of works, (**Ephesians 2: 8**), viz. **faith in his name, John 1: 12, fulfilling the tradition continue by Seth, Genesis 4:26**, 'made and baptized more 'disciples' than 'John,' which; is only logical given he is Supreme in Authority and function.
- 'Disciple,' follower of Jesus: fulfilling Hosea 6: 2-3: after two days shall he revive us: on the third day shall he raise us up. If we follow on to know the Lord, then shall we know the Lord, whose going forth (**going out**) is as prepared as the morning, and he shall come upon us as the former and the later rain upon the earth.
- John is the English translation of the Hebrew: Joannes, that is Jochanan pronounced yo-khaw- nawn', which means Jehovah-favoured: 'the voice of one **crying out** in the wilderness, saying prepare the way of the Lord make his paths straight, **Luke 3:4**.

The Lord '**pointed out**' to the Pharisees that He, Jesus made and baptized more disciples than John, the Baptist. This was an instruction in the business of 'faith.' Given they recognized John, as a Prophet, the question is who is He? How was this possible? The answer is as follows:

## THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN

MAPPED OUT BY THE MINISTER IN THE NAME OF GOD:

**Verse 2, Spirit:** (Though Jesus baptized not but his disciples were baptizing.) viz.: water baptism, the baptism of the Holy Ghost by Him, He being the Messiah, or ‘Anointed,’ the Christ, who receive the Spirit without measure, **John 3: 34**, only needed to speak His will into being by His disciples. He baptizes with the Holy Ghost and fire. Here, in this place public profession is given of their faith in the name of Jesus, this is the Spirit of faith: having the Spirit of faith, as it is written: I have believed, therefore, have I spoken, 2 Corinthians 4: 13, they believed, therefore, they were baptized. This is what is symbolized **by the name Judea**, where Jesus and his disciples were baptizing, which means praise, celebrated or to lift up hands in reverence and worship viz.: The Spirit of faith.

**Verse 3, Genesis:** Jesus ‘left,’ ‘**went out**’ of Judea, ‘**the country of praise,**’ or ‘the country that **hold out** hands in reverence, praise or worship,’ for here the disciples were multiplied, made or born and the ‘spirit of praise or faith’ was full, ‘**to go into Galilee,**’ viz.; **Heathen Circle, a typology of the utmost part of the earth.** Witnessing or ‘**calling out**’ or preaching must **first** begin here at the House of God, Jerusalem, and Judea,’ the birth place of faith. The birth of faith results in joy, praise, ‘spirit of faith,’ the holding **out of hands** to God in thanksgiving and worship and begins when one seek or is looking out to find Jesus, see verse 4. **Then the Heathen Circle, the utmost part of the earth also needs to be born again**, here he will demonstrate how he made all things on earth in the beginning, in the name of his Father, John 10: 25.

**Verse 4, Exothos:** He must need, go through Samaria ‘Watch station or ‘**look out** spot. Except we desire to know, except we delight to know, except we are in this place we will not benefit when Jesus, the Preacher or the ‘Watchman’ sounds the alarm. **The Samaria of the missionary journey is faith;** the Preacher, the minister, must need be, go through here. Faith is the substance of things ‘hoped for’ or ‘looked out for,’ Hebrews 11: 1. Here he will find those who were looking out for Messias, who is the author and finisher of our faith. This is the very nature of His name, ‘Faithful and True,’ Revelation 19: 11. Samaria, is the place where those who are called by his name lives.

## THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN

MAPPED OUT BY THE MINISTER IN THE NAME OF GOD:

**Verse 5, Levi:** And he came to **‘a city,’ a dwelling place with guards**, of Samaria which is called **‘Sychar,’** an intoxicating or ‘spirit’ or ‘strong’ drink, with dwellers who are accustomed to offer or share, request, **‘pour out’ and ‘to drink.’** The Sychar of faith or Samaria, the city joined or attached to Samaria is the willingness to offer or share, request, pour out and to drink: this is the hearing of faith, faith comes by hearing and hearing the word of God, **Romans 10: 17:** ‘As new born babes desire the sincere milk of the word, if so be it that you have tasted that the Lord is gracious.’ Taste and see that the Lord is good, **1 Peter 2:30 ‘that is close ‘or joined’ to the parcel of ground that Jacob gave to his son Joseph,**’ viz. this is next to or neighbour to the place, plot of land that is a ‘gift to him who builds the family name of increase.’ In other words the act of ‘following unto know the Lord,’ that is requesting, drawing out, pouring out and drinking of his milk, his word, including obeying, and the willingness to do so, is next or neighbour or ‘joined’ to the gift ‘of the means of increase,’ or Spirit, the Gift of God. This is a depiction of Him who is the Word of God, Jesus, who is willing to share himself with others, pour out His drink for them and that they may receive the Gift of His Spirit, this is He that is Levi, or One with God, the Father.

**Verse 6, Numbers: And Jacob’s well was there.** And Jesus, being wearied, physically: **out of breath and hungry;** from travel sat down on the well. And a ‘woman,’ **‘taken out of man’** of the city **‘came out’** to draw water from the well. And it was about the ‘sixth,’ ‘or exterior or **out of time’** hour of the day. This means the day light hours were fast running out, the sixth hour is half way through the light part of the day, **this time is symbolized or identified as the time for sealing or for being fully settled in the Truth.** I am the Way, the Truth and the Life, **John 14:6.** Only a dweller of the city, its product, typified by ‘woman’ (see section below that explains woman) that is the **desire of faith, a help meet** having come out to the well, (to draw out water to drink) or **Yeshua,** who baptizes or gives Living Waters, can make their request for sealing.

**THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE  
SEVENTH MAN  
MAPPED OUT BY THE MININSTER IN THE NAME OF GOD:**

**Verse 7, Deuterios:** And Jesus said unto her: ‘Give me to drink!’ Jesus desire for physical drink and food and rest is but a typology of the desire that we should have for the drink, food and rest that the Spirit, the Living Waters offers; that we would never thirst again. Anyone who is in this position commands us to furnish them with drink, food and the rest of salvation, the Holiness of the Lord!

Conclusion:

This is how the Lord made more disciples than John by His power, faith at work in the names of places, people or things. I have captioned it as ‘the Journey of Faith’ given he travelled to these places to provide the explanation and to demonstrate to his disciples leaving them an example to follow. It’s mapped out as a Journey, precept by precepts: line should be taught upon line, precept (statute) upon precept (statute), here a little there a little. Jesus made and baptized disciples in the Name of God, viz.: firstly His name: v1: Y’hovah, or Lord Jesus v2: place of baptism: Judea: by the Spirit of Faith, v3: by taking the gospel or His message to Galilee, Heathen Circle or earth which needs and desired to be born again; v4, he had an eye for those of Samaria, ‘look out’ or faith station, who were looking out for him; being of: v5, Sychar, of Samaria or faith, which is ‘the hearing’ of faith describes those who will be joined unto Jesus, as they are next to receive the ‘gift of the plot of land to his son, Joseph, ‘Spirit;’ which will become like v6, Jacob’s well, for sealing, being fully settled in truth having received the gift of the spirit and it becoming a well spring in them; in summary: v7, Deuterios: they had the desire of ‘woman,’ or ‘faith.’ In other words he baptized them in the Name of the Father, Son and the Holy Ghost, hence they were his children by adoption and became like him, made in His image and likeness and they replicated this process in the Name of God as his helpers or disciples.

**THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE  
SEVENTH MAN  
TAKEN BY CANDIDATES IN THE SPIRIT:**

**Verse 8, Name of God:** (For Jesus' disciples were gone to the city to buy meat). Here in the first verse of the next section or next set of seven verses Jesus' is portrayed as being left alone a similar picture portrayed in the second verse where it is portrayed that the disciples were left alone to baptize the candidates. But was he or they alone? The answer is a resounding No! This is done to highlight the importance of the apparently **INVISIBLE ONE, THE HOLY GHOST. Jesus, Hebrew pronounced Yeshua**, he will save his people is no ordinary person. He was anointed 'Messiah,' having the Spirit without measure. He functions simply by speaking into being what he wills to do; this is how he baptizes with the Holy Ghost and fire. This is how he was able to make and baptize more disciples than John, the Baptist. And he is about to demonstrate this. His' is a **Spiritual Name** and he functions as such.

**Verse 9, Spirit:** And the 'woman' or desire of 'Samaria,' Faith said unto him: how is it that you being a 'Jew,' a citizen or product of praise, 'spirit of faith' ask of me a Samaritan for drink. Do you not know that the 'Jews,' the citizens of the spirit of faith have no dealings with the 'Samaritans,' the desire of faith? There could not be a more contradictory statement in terms of doctrine in scriptures than this, which sums up the essence of hatred, and prejudices from God's view, listen; what is the Spirit of Faith? Having the Spirit of Faith as it is written, I have believed, therefore have I spoken; we have believed therefore have we spoken, **2 Corinthians 4: 13**. The 'Desire of Faith,' an help meet, which is what the woman depicts, is that which is conceived in the thoughts in the heart, which will eventually find it's outpouring in the words of the mouth, which is the same 'Spirit of Faith.' Therefore, Samaritans and the Jews are of the same Father, God and Jacob. So, how can they not have any dealings with one another? We have all been made to drink into one Spirit, **1Corinthians 12: 13**

**Verse 10, Genesis:** And Jesus answered and said unto her: if you knew 'the gift of God' viz.: 'the gift of the parcel of land to his son Joseph and the well that is there' and 'who' it is that said unto you: 'give me drink' then you would have asked and He would have given you LIVING WATERS. Gift of the Spirit is the means of being born not of blood, nor the will of the flesh nor the will of man, but of God, **John 1: 13**.



**THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE  
SEVENTH MAN  
TAKEN BY CANDIDATES IN THE SPIRIT:**

**Verse 11, Exothos:** The woman answered him and said, Sir, the well is deep and you have nothing to draw ‘out’ with, from whence you have this: living waters? To ‘draw out’ the only thing you need to do is to make the request by exercising your **faith in asking**, Your Father desire to give you of His Spirit to those who ask of Him, **Luke 11: 13**. This is the Sychar, the city of Samaria.

**Verse 12, Levi:** Are you greater than our Father Jacob which gave us ‘this well’ and thereof drank himself, and his children and cattle? Jacob and his children were joined unto the Household of God, just like Moses who was faithful in his entire house; Christ as son over his own house, whose house we are if we hold fast our confidence firm to the end, (**Hebrews 3: 6**). **See also Jesus response in verse 13.**

**Verse 13, Numbers:** Whosoever shall drink of this water shall thirst again, ‘and I repeat again and again. Drinking from the physical Jacob’s well **will not number or seal the thirst of the drinkers thereof**. They will thirst over and over again and again.

**Verse 14, Deuterios:** but whosoever drinks of the water that I shall give him, shall never thirst again, for the water that I shall give shall be in him ‘a well of living waters springing up into everlasting life.’ Hereby we enter the **rest that God offers**.

Conclusion:

The woman, a citizen, or product of Sychar, (hearing the Word), which is a ‘city’ or a defence dwelling place of Samaria (Faith, that is ‘look out station’ that is faith is the substance of things hoped or looked for, heard the Word. What will she do with what she heard, will it benefit her, for the word which they heard, did not benefit them not being mixed with faith in them that heard, **Hebrews 4:2**.

## THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN

Viz.: THOSE BORN OF GOD:

**Verse 15: Name of God:** And the woman said unto Jesus, ‘give me this living waters,’ that I thirst not neither come no more here to draw. Now the substance of what the woman depicts, ‘the desire of faith,’ a ‘help meet’ comes to the fore, in her exercise of faith. Give me this: living waters! **The first requisite to receive the spirit is to ask** the Father in prayer, like the woman asked Jesus: Whatsoever you shall ask the Father in my name he will give it to you. Hitherto have you asked nothing in my name, ask, that you might receive that your joy might be full, **John 16:23-24.**

**Verse 16: Spirit:** And Jesus said unto the woman, ‘go’ and call your husband and come hither. The **second requisite is to obey whatsoever he bids.** Being born of God is typified by the **spiritual relationship** of marriage, in which two becomes one. To be of God means therefore also to be in a right relationship with your spouse and others. This was the message of John, the Baptist: ‘he shall turn the hearts of fathers to the children, and the disobedient to the wisdom of the Just,’ Luke 1, 17. Jesus, he will save his people, would save your whole household and the world.

**Verse 17: Genesis:** And the woman said unto him, I have no husband. And Jesus said unto her, you have answered ‘well,’ in that you have said I have no husband:

The **next requisite is that you must be truthful,** for God can never lie; **Hebrew 6:18,** therefore those who **are born of God are honest.**

**Verse 18: Exothos:** for you have had five husbands and whom you now have, ‘the sixth,’ is not your husband: in that you said truthfully. **The previous requisite is the basis of faith.** Let me explain: faith is the ‘substance of things hoped for,’ **Hebrews 11: 1,** those things are embodied in one Word, ‘Truth.’ Jesus, who is the author and finisher of our faith, is also the way and truth and the life, **John 14:6.** Therefore, being familiar with these requisites will make this woman accept him when she knows whom it is that she is speaking to. Now, this woman who has had 6 Men, met the 7<sup>th</sup> Man, Jesus, whom though he was a Jew intrigued her that she spoke to him, I believe for about an hour from the Sixth hour unto the SEVENTH HOUR and discovered something about him. See the Deuteroc or Prayer recount of the Journey of Faith for this explanation below.

**Verse 19: Levi:** And the woman said unto him, Sir, I perceive that you are a Prophet. **The next requisite is that you must be able to discern or understand who Yeshua is.** He said: 'I and my Father are one,' **John 10: 30.**

**Verse 20: Numbers:** Our Fathers worshipped in this mountain; and you say, in Jerusalem is the place, were men are to worship. **The next requisite is to identify the True God in our worship, that is the: 'Who'.**

**Verse 21: Deuterios:** Jesus said unto her, Woman, believe me, the hour comes when you shall neither in this mountain nor yet at Jerusalem worship the Father. The physical place of worship is not the issue; therefore, **the next requisite speaks to a principle, which recounts all these requisites, the Holiness of God,** that is: to worship him in Spirit and in Truth. (See below).  
THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN

Viz.: **THOSE BORN OF GOD:**

### **Conclusion:**

These are the requisites that Jesus looks for in a candidate that desire to be born again of the Spirit: ask in His name, right relationship with all, truthful, faith in His Word,

Discernment to know Who Jesus is, worshipping God and understanding and recounting these principles of worship, which is not limited to a place or time viz.: worshipping in Spirit and Truth. As these steps are taken the candidates will find that he or she is endowed with the Power of the Holy Ghost. Therefore suitable candidates are taught in order to become Disciples of Christ.

## THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN

Viz.: THOSE WHOM BELIEVE IN HIS NAME:

**Verse 22: Name of God:** You worship you know not 'Who;' for we know 'Who,' we worship; for salvation is of the Jews. **The God, 'the Who' of the Jews,** the citizens of the land of praise, 'the Spirit of Faith,' is identified as the God to be worshipped.

**Verse 23: Spirit:** But the hour comes and **now is** when the true worshipper shall worship the Father in **Spirit and in Truth:** for the Father seeks such to worship Him. Jesus now pronounces that the SEVENTH HOUR has come for the woman to receive the Spirit, the living water that she had asked him for back in verse 15. When he the Spirit of Truth is come he will guide you into all truth, **John 16:13.** Remember, he sat on the well at the sixth hour in verse 6; reference was also made by me in my comments in verse 18, she knew him to be THE SEVENTH MAN already in her life to have held her attention in no small way and now he announces her baptism or anointing with the Holy Ghost.

**Verse 24: Genesis:** For God is a Spirit and they that worship Him must worship him in Spirit and in Truth. With these words Jesus anointed or baptized the woman of Samaria in a way not with the physical hands nor seen with the physical eyes, but the pronouncement of the benediction blessing as pronounced by the Patriarchs when they laid hands on their children and spoke their peace. **Thus began her journey of faith.**

**Verse 25: Exothos:** I know that Messiahs come, which is called the Christ and when he comes he will tell us all things. The Spirit now leads her to **profess her faith in Christ, the author and finisher of our faith, Hebrews 12: 2.** But as many that receive him to them gave the power to become sons, 'and daughters' of God, even to them that believe on His Name, **John 1: 12.**

**Verse 26: Levi:** And Jesus says unto her I that speak unto you am He. Joy swelled in her Heart, she knew that there was something special about this man, THE SEVENTH MAN, he was just different, he told her whatsoever things she did in her life, his words were piercing, truth and edifying. **She was joined unto the Messiah** without knowing; she was drawn unto him with cords of love.

## THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN

Viz.: THOSE WHOM BELIEVE IN HIS NAME:

**Verse 27: Numbers:** And upon this came his disciples and marvelled that he spoke unto the woman, yet none ask: what do you seek or why do you speak to her? The answer is, simply those **who are sealed, are those who are fully settled in God's truth**, for this reason God will commune with them through the ministry of Christ that their faith in Him may be perfected.

**Verse 28: Deuterios:** The woman then left her water pot and went into the city and called the men, THE SIX MEN. The woman enters the rest of the Journey of faith. Those who are baptized by Christ receive of His Spirit for witnessing, to do is bidding, and they will make time in their daily chores for this task. The same thing that Philip did when Christ said: 'follow me,' is the same thing that the woman did, he found his friend Nathanael. And she went for these men. Thus Christ made and baptized more disciples than John.

Conclusion:

The woman exercised her faith in His Name: 'Yeshua, he will save his people, claiming the parcel of land given to Jacob's son, Joseph (Gift of Increase, 'Spirit'), which becomes a well springing up into everlasting life. This is the message or explanation of how faith claims the Gift of God, the Spirit and everlasting life in the names of persons, places and things. When she received her anointing at the Seventh or 'Sacred full' Hour, she confesses Christ and recognizes that he is the Seventh or Sacred full Man in her life. Prior to this she was told and understood the requisites or the conditions of her anointing, upon receipt of it she went and began to do the Lords bidding as a Witness, in obedience to second requisite: 'Go and call your husband, and come hither.'

## THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN

Viz.: THOSE WHO WITNESS OF MESSIAS: THE SEVENTH MAN

**Verse 29: Name of God:** Come, see a man, who tells me all things that I did, is not this the **Christ**? You shall no more call me Masters: Baali, but you shall call me a Man: Ishi, **Hosea 2: 16**. Messiah which is called the Christ was God in the flesh, **The Sheh'-bah or Sacred Full One, viz. the Seventh Man**. Great is the mystery of godliness and without controversy, God was manifested in the flesh... **1 Timothy 3: 16**.

**Verse 30: Spirit:** And the men went out of the city and came unto him, in response to the woman's invitation to come and see, If we follow on (come) to know (see) the Lord then shall we know (see or understand) the Lord whose going forth is as prepared as the morning and he will come upon us as the former and the latter rain upon the earth, **Hosea 6: 3**. The woman spoke by her anointing, the **Spirit of God**, and it yielded the results of followers. No man speaking by the Spirit of God can say Yeshua is accursed, and no man can say praise the Lord but by the Spirit of God, **1 Corinthians 12: 3**, **she extended the exact same invitation that Philip extended to Nathanael: come and see. See that section to see what this means.**

**Verse 31: Genesis:** In the mean while His disciples prayed him, saying: Master eats. Remember this is how the **Ministers witness began**, when he sat on the well at the sixth hour and asked of the woman for water to drink. We have not yet been told of him refreshing himself, but somehow he is refreshed by the means by which he began to minister to the woman of faith and will not be satisfied until he has harvest all the souls of her witness.

**Verse 32: Exothos:** But he said unto them, I have meat to eat that you know not of. **Faith in action or ministry** nourishes the soul as meat does for; the body; that the natural man wearies not nor tire but is renewed moment by moment.

## THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN

Viz.: THOSE WHO WITNESS OF MESSIAS: THE SEVENTH MAN

**Verse 33: Levi:** Then said his disciples one to another, have any one brought him something to eat? The followers of Christ, those **who are joined unto him** should contemplate this as the disciples drew themselves together to ponder the matter. Though the outward man perishes yet the inner man is renewed day by day, **2 Corinthians 4:16**. This is just a reminder of the second requisite for the baptism of the spirit, which was rehearsed to the woman of faith in the words: ‘go and call your husband and come hither.’

**Verse 34: Numbers:** Jesus said unto them: my meat is to do the will of him that sent me and to finish His work. By these words Jesus identifies the source of his means, for the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost, **Romans 14: 17**. Those who are sick among us will find that the physical body will be renewed by the Holy Ghost when they participate in the sealing of others, the joy that springs from this well gives life. Hallelujah!

**Verse 35: Deuterios:** Say you not: there are yet four months and then comes the harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. The disciples were saying or procrastinating the harvest to be four months away, but today is the day of salvation, now is the acceptable time, if you hear is voice harden not your hearts **2Corinthians 6: 2**. **The gospel is to be preached in and out of season so that souls may enter into the rest and joy of salvation always.**

## **THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN**

Viz.: THOSE WHO WITNESS OF MESSIAS: **THE SEVENTH MAN**

Conclusion:

The woman of faith had spoken by the Spirit of the Lord, the men had come unto Jesus, his disciples had returned with the physical meat, but Jesus had a meal already served up with those who are to be heirs of salvation about to be seated and ready to dine at His banqueting table. Should he defer and eat the physical meat, his response is a resounding no! The same way the Prophet spoke: after two days he shall revive us: the third day he shall raise us up, Hosea 6: 2. The same power by which he performs this, our redemption, is the same power by which he was refreshed: he shall see the travail of His soul and shall be satisfied, **Isaiah 53: 11**. As His disciples we should fully well consider these things and should not let daily chores hinder our witness of Him. The men of 'Sychar,' possibly heard these things and I imagine were well pleased to hear of this necessary sacrifice that Jesus made for them that they invited him to dine with them for two days to fulfil Hosea 6: 2 in their experience. Hearts are moved in the same measure that we mete to them.



## THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN

Viz.: THOSE WHO ARE SEALED AS FRUITS FOR LIFE ETERNAL

**Verse 36: Name of God:** He that reaps receives wages and gathers fruit unto life eternal so that both he that sows and he that reaps may rejoice together. Here Christ portrays himself as the **Reaper**, gathering fruit of the harvest of earth, **Revelation 14: 14**. The reward of wages is true for those who are engaged in the work of ministry, the journey of faith, both now (see the invitation below extended to Christ by the Samaritans to dine with them in their country) and in time to come when Christ returns. The gathering of fruits also includes the sealing of his servant in their foreheads, with His Name, **Revelation 7: 3**. This is the only harvesting wherein there is no deceit for another to reap what another had sowed but rather they both rejoice.

**Verse 37: Spirit:** Herein is that saying true: One sows and another reaps. This is a repeat of the Spirit of Prophecy, his testimony, in his word. **Revelation 19:10**.

**Verse 38: Genesis:** I have sent you to reap whereupon you have bestowed no labour, other men laboured and you have entered into their labours. The Samaritan experience was an example that Christ used to demonstrate what He expects **his disciples to begin to do in their missionary endeavours**. Similarly we should not fail to use the same strategy.

**Verse 39: Exothos:** And many of the Samaritans of that city believed upon him because of the woman saying, he tells me all that ever I did. Pay keen attention here on the key to our salvation, one witness of the Messiah to us and **we believe**. This is good, but we have a further responsibility to follow on to know the Lord, (Hosea 6:3)

**Verse 40: Levi:** So that when Samaritans had come unto him, they besought him that he would tarry with them: and he abode with them 2 days. Which is that we must know him for ourselves: and this is life eternal that they might know you the only true God and Jesus Christ whom you have send, **John 17: 3**. **Only when we are joined** unto him in communion will we become fully settled in his truth. Yeshua, fulfilled **Hosea 6:2** in a real way with the Samaritans. By his presence after two days he revived them: the third day they were raised up to be his witnesses.

## **THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN**

**Viz.: THOSE WHO ARE SEALED AS FRUITS FOR LIFE ETERNAL**

**Verse 41: Numbers:** And many more believed because of his own word. It is only by faith we are sealed and settled fully in his truth, by faith we know that the worlds were framed by the Word of God, **Hebrews 11: 3.**

**Verse 42: Deuterios:** and said unto the woman now we believe not because of your saying: for we have heard him ourselves, and know that this indeed is the Christ, the Saviour of the World. And this is life eternal that they might know you, the only true God and Jesus Christ whom you have sent, **John 17: 3,** and so they entered into the rest of salvation with their Lord.

Conclusion:

In verses 15-21, we see the requisites or conditions for the Gift of the Holy Ghost, being born again, herein verse 36-42 we see both the perspective of the Reaper that baptizes, gathers or seals the fruit unto eternal life, and also those who are sealed, fully settled in the truth as a result of their own experience with the Lord of the Harvest. They met the same requisites as those in verses 15-21 and in that ‘Sacred Full’ or Seventh Hour they had their own experience with him whom the Woman of Samaria calls: The Seventh Man in her life, the Messiah, or the Christ. Being fully introduced to Christ, their Saviour, he will recount their experiences in ‘The Seventh Hour’ Answer to their prayers, which is the assurance He gives that they are saved, having entered His rest. See next section below.

## **THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN**

Viz.: **PRAYER, A RECOUNT OF THE HOLY JOURNEY OF FAITH WITH THE SEVENTH MAN, THE ANSWER IN THE SEVENTH HOUR**

**Verse 43: Name of God:** ‘Now after two days he departed from there;’ this is an allusion again to Hosea 6:2-3, after two days, the third day or resurrection day, the same day referred to when Jesus called Phillip in chapter 1, verses 29, 35 and 43; the same day the third day, when he went to Cana, Galilee with his disciples in Chapter 2, verse 1, and did his first Miracle; and now here again with the Sycharians of Samaria the same allusion is made to His Resurrection, the Third Day after his death the bridge between the Salvation of the Samaritans and the Nobleman and His Household; ‘and went into ‘Galilee,’ Heathen Circle or earth. The two days as an analogy of the two days that he would die and be buried means after two days would be the third day or the Resurrection Day. The title therefore that is alluded to is, therefore: **‘I am the Resurrection and the Life,’ John 11: 25, also Lord: Supreme in Authority, Yeshua: he will save his people, Messiah or Anointed: baptizes with the Holy Ghost and fire, God: deserving of all worship and praise, the Seventh Man: who is the Prophet, Reaper or Lord of the Harvest,** therefore, Jesus is expected to perform an act to demonstrate this function of his ability **to redeem and then to raise the dead;** ‘after two days shall he revive us: the third day shall he raise us up,’ Hosea 6: 3.

**Verse 44: Spirit:** For Jesus testified himself that a Prophet has no honour in his own country. The honour or glory is a recognition or valuing; by his own, of his Anointing as ‘Messiah,’ the Christ. Which John, the Baptist bore testimony, saying: and I saw the **Spirit** descending and remained upon Him, **John 1: 32.**

## **THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN**

**Viz.: PRAYER, A RECOUNT OF THE HOLY JOURNEY OF FAITH WITH THE SEVENTH MAN, THE ANSWER IN THE SEVENTH HOUR**

**Verse 45: Genesis:** Then when he was come into ‘Galilee,’ the Heathen Circle or earth, the ‘Galileans,’ ‘or the inhabitants’ received him having seen all the things he did at ‘Jerusalem,’ or Hebrew pronounced: Yaw-raw, Yaw-raw, Salem, which means: to flow as water or rain or to point out or teach; how to be at peace or safe in mind and body; at the feast for they were at the feast. The feast here was the **first** on the Jewish’ Calendar, the Passover, on the 14<sup>th</sup> day of the First Jewish Month, John 2: 23, when Christ the Passover made his entrance after his baptism by many miracles. The writing in the bible will serve as record to the inhabitants of Earth who will receive Jesus gladly when He is preached, on in the World, have read of His work at Jerusalem in His Day. The Passover is the means whereby He redeems all the Earth by his atoning death paying the price for sin and its consequence. It also points to Him as the resurrection and the life for all who believe in His Name.

**Verse 46: Exothos:** So Jesus came again into ‘Cana,’ ‘reed or rod, to erect, create, redeem or buy back,’ of ‘Galilee,’ the Heathen Circle or earth, where he had made water into wine. **(This simply means viz.: Cana of Galilee: the place where he creates and redeems the Heathen Circle or Earth)** Reference is made to Jesus’ First Miracle here, which is a typology of His First Miracle at Creation. See Six Stone Water-Pots and the Wedding Feast, which is an allusion to the First Seven Days or Week of Creation, each of the Water-Pots representing a day, and the Wedding & Feast an allusion to the First Sabbath Day, the first complete day the Man and Woman, Husband and Wife, spend

## **THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN**

Viz.: **PRAYER, A RECOUNT OF THE HOLY JOURNEY OF FAITH WITH THE SEVENTH MAN, THE ANSWER IN THE SEVENTH HOUR**

**Verse 46: Exothos cont-d.:** together in the presence of God. This first Miracle at Cana demonstrates His Rod or Sceptre of Authority, Glory and Power as the **Exothos, which is out of His mouth came the words:** ‘by the Word of the Lord were the Heavens made and the Hosts therefore, by the breath of his mouth, for he spoke and it was done; he commanded and it stood fast,’ Psalm 33. His words gives life, all he has to do is speak His will into being another reason why He is the resurrection and the life. The whole ‘Journey of Faith’ which began in verse 1, is brought into focus when he reached the destination or ‘deuteros’ or rest of Galilee, thus recounting the previous 6 statutes or precepts. The experience of the Nobleman best recounts this, thus all those new converts on the journey are reckoned as ‘Noble,’ there was a certain nobleman whose son was sick at ‘Capernaum,’ the composite of two Hebrew words ‘Capha-nachum’, which means ‘to show mercy or forgive’ and ‘to comfort self by repenting or being sorry,’ respectively. So the King left is son at the place ‘where mercy or forgiveness is given to one who is sorry or repentant,’ fulfilling the condition, seek first the kingdom of God and His righteousness and all things shall be added unto you, **Mathew 6: 33, this is the work that every convert first seek, repentance by faith in Jesus.**

**Verse 47: Levi:** When he heard that Jesus had come out of ‘Judea,’ land of praise here also alludes to the Heavenly country, into ‘Galilee,’ the Heathen Circle or earth, **he went unto him,** and besought him to come down and heal his son for he was at the point of death. Anyone who comes to him, he will in no way turn away. ‘Come down,’ suggests that Caper-naum was below the earth likening it unto the grave or tomb. The nobleman thought that Yeshua’s physical or bodily presence was necessary for his son’s healing or resurrection, but this is only needed when he offered his soul once for sin, on the third day, his resurrection, having put back on Divinity, he need not visit the tomb a second time. All we need to do is be: **joined unto Him in faith by prayer and in communion by a study of His words and we will glean this evidence** for His Words are Spirit and Life, **John 6: 63. If we treasure His Words by obeying them it therefore means we have his presence in our life, the means of obeying them, we are therefore one with him, and Lo, he is with us even unto the end of the world, Matthew 28: 20.**

## **THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN**

**Viz.: PRAYER, A RECOUNT OF THE HOLY JOURNEY OF FAITH WITH THE SEVENTH MAN, THE ANSWER IN THE SEVENTH HOUR**

**Verse 48: Numbers:** Except you see signs and wonders you will not believe. Faith is the condition to be fully settled in God's Truth, I am the way the Truth and the Life, **John 14:6**.

**Verse 49: Rest:** The nobleman said: Sir, come down ere or quickly my child die. Blessed are the dead that die in the Lord, yea, say the Spirit that they may rest from their labours and their works do follow after them, **Revelation 14:13**.

Conclusion:

The journey of faith overcomes sickness and death, therefore we have nothing to fear, for the author and finisher of our faith has the key to death and the grave, he is the Resurrection and the Life. Only believe. This is a living parable, being the last, 'deuteros' or recount section or set of seven verses, it recounts all the experiences noted in the previous six sections or precepts demonstrating what Jesus will do when he steps out of Heaven to complete the Journey of Faith, calling his own even from the grave. The Nobleman is a depiction of God's own: we are a royal priesthood, a holy nation a peculiar people, **1 Peter 2: 9** and that prayer is an act of nobility or royalty. His request to Jesus to rise up his son typifies all prayers by all saints which will be answered at the 'Seventh' or 'Sacred Full' Hour and result in their ultimate deliverance and resurrection from the grave, as when they first called upon him for Salvation.

## **THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN**

**THE JOURNEY CULMINATES OR BEGINS ANEW IN THE NAME OF GOD WITH THE ANSWER IN THE SEVENTH HOUR TO PRAYER AND THE SALVATION OF ALL OF THE NOBLEMAN'S HOUSEHOLD**

**Verse 50: Name of God: Jesus, 'he will save his people,'** said unto him: go your way your son lives. And the man believed the word Jesus said unto him and he went his way. The nobleman was like the Bereans who were more 'Noble,' than those of Thessalonica, in that they received the word with all readiness of mind and search the scriptures if those things were so, **Acts 17: 11. In the Name of God** Jesus healed the noble man son by the pronouncement: 'your son lives' in answer to his request or prayer of faith **Mark 11: 23.** There comes a time when all the prayers of the saints will be answered **Revelation 5: 8, 8: 3.**

**Verse 51: Spirit:** And as he was **now going down** his servants met him and told him your son lives. The Journey up to Galilee where Jesus was is portrayed as a **Spiritual Journey.** It's a journey that we take in prayer when we talk to him face to face, like the Nobleman, in His House upon earth, My House shall be a House of prayer, Mathew 21: 13. The Journey of Faith is like this, the whole earth is full of God's Glory. When we witness of His Messiah, Our Christ, it is as if we speak to him in prayer, **Joshua 10: 12,** he will accomplish the task desire in this work, Lo, I am with you always, **Matthew 28: 20.**

**Verse 52: Genesis:** Then he inquired of them when he **began to amend,** and they said unto him: **yesterday, (Resurrection Day) at the Seventh Hour** the fever left him. God has a time, the Sacred Full or Hebrew pronounced 'Sheh'-bah' Time, the perfect and right time when he will answer all our prayers and bring an end to all our woes. Given verses 43-49 is a recount of the six precepts or statues and the experiences in verses 1 to 42, the same way the Nobleman son was healed at the 'seventh hour' it was the same hour that the woman of Samaria received the anointing, when Jesus says; 'the hour comes and now is.' I hope that you do understand these things. Joshua 6 recounts this principle by example in the march around the wall of Jericho, the seventh day march recounts the first six days as well as there was a march for that day.

**THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE  
SEVENTH MAN**  
THE JOURNEY CULMINATES OR BEGINS ANEW **IN THE NAME  
OF GOD** WITH THE ANSWER IN THE SEVENTH HOUR TO PRAYER  
AND THE SALVATION OF ALL OF THE NOBLEMAN'S  
HOUSEHOLD

**Verse 53: Exothos:** So that Father knew it was the same hour that **Jesus said unto him: 'Your son lives,'** and **himself believed and his whole house.** There is coming a time when Jesus shall say: he that is unjust let him be unjust still and he that is filthy let him be filthy still; he that is righteous let him be righteous still and he that is holy let him be holy still, **Revelation 22** bring an end to all our sorrow, sickness and death. Remember His Words are Spirit and they are life.

**Verse 54: Levi:** This again is the **second Miracle** that Jesus did when he was come out of Judea, 'Land of Praise' into Galilee, 'the Heathen Circle or earth.' This is an allusion to the second miracle that Jesus will do to bring to an end sin and its consequences; which will facilitate the Marriage of the Bride and the Lamb. Paul puts it this way: 'in a moment in the twinkling of an eye at the last trump we shall all be changed. For the trump shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on in-corruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death where is your sting? O grave, where is your victory? The sting of death is sin; and the strength of sin is the law. But thanks to God, which gives us the victory through our Lord Jesus Christ, **1 Corinthians 15: 52, 54-57.**



## **THE JOURNEY OF FAITH TO THE SEVENTH HOUR WITH THE SEVENTH MAN**

**THE JOURNEY CULMINATES OR BEGINS ANEW IN THE NAME OF GOD WITH THE ANSWER IN THE SEVENTH HOUR TO PRAYER AND THE SALVATION OF ALL OF THE NOBLEMAN'S HOUSEHOLD**

### **Conclusion:**

**On the Third Day**, Resurrection Morning, all things were redeemed, the next thing is for all of God's people to believe and be saved. They are prefigured as the Nobleman and His Household, who prays to Jesus for healing and restoration of his son and which believe on Jesus as the Messiah. They have the promise of being in the First Resurrection as God's people. The Journey culminates when all of God's people believe on Jesus, viz.: the Nobleman and His Household and receive salvation.

Jesus cunningly gave the disciples a living demonstration and instructions of what he would accomplish through them, after His resurrection, leading to His Second Coming, in John chapter 4, which I have titled: **'The Journey of Faith.'** The journey was coded in the names of the places, people and things. The account said He was firstly at 'Jerusalem' for His first 'Passover Feast' after His Baptism, then he was baptizing in 'Judea,' then he left Judea, he must needs pass through 'Samaria,' he came to 'Sychar,' a 'city of Samaria,' 'he sat on the Jacob's well at the Sixth Hour,' 'near to the plot or parcel of land that was given to his son, Joseph.' 'A woman of the city,' 'and men of the city all believed having heard him. 'After two days' he came to 'Cana, in Galilee,' and the 'Nobleman' left his son who was sick unto death at 'Capernaum,' and went up to speak to him about healing his son. Jesus pronounced: 'Your son lives,' at the 'Seventh Hour,' and the 'Nobleman and all His Household believe.'

When Jesus was resurrected, in Acts 1:8 we find these instructions: 'But tarry in Jerusalem and you shall receive power after that the Holy Ghost is come upon you and you shall be my witness in 'Jerusalem,' and in 'Judea,' and in 'Samaria' and 'the uttermost part of the earth' (Galilee). They are now given the instructions, which he himself rehearsed with them on 'His Journey of Faith.' And remember the promise, Lo, I am with you always even to the end of the world, **Matthew 28: 20. Thus it is for all those who take the gospel commission seriously, Christ himself will strengthen and succours them.**

**Or:**  
**The Watchful (Samaritan) Woman:**  
**‘COME AND SEE,’ ‘THE SEVENTH MAN’**  
**John 4:4-43**

‘Come see a man’: an invitation; to know, to be sure, an own experience; a person made in the likeness and after the character and having the personality of the Devine.....’Who tells me all things that I ever did’: John 4: 29.

A male is called to be a Man, one fashioned after the likeness and image of His Maker, God, having His personality and charisma, habits and attributes; responsible and accountable. A woman expects nothing less than god (son of God) in her life, one whom she is proud to call lord and serve. One who is at her beckon call and who will love and show total devotion. This is what a woman expects when she finds rest with her husband. He represents God and all that He stands for, nothing less, otherwise she will seek rest elsewhere.

The woman at the well in Samaria (Watch Station) of the City of Sychar (an intoxicating drink as well as an expression which means: give me drink or to influence) had five (5) husbands and the man that she was currently with was just ‘a living mate’, a lover. She was married five times and none of those husbands had met her expectation of what it meant to be ‘A Man’. So she decided that she will not marry again, she will just take one that best met her ‘bench mark’, that belonged to some one else, a lover.

She had been through enough marriages and none worked. She had not find any that fully satisfied, she did not know rest and she had had enough. They were of no permanent use other than the bucket which was used to carry water to satisfy a temporary need for drink, cook, wash, a bath or to do some other chores. Until she met Christ, this was her experience. But her deepest desire was to know ‘the man of God’.

The Samaritans knew not what they worshipped, no man would be found in this group who would love and care for this woman fully. None of them knew God sufficiently to love as He. No wonder the Woman was destitute for such compassion. For such affection was rationed, if not extinct among this nation. But they were told by their father: ‘that Messiah would come and

will tell them every thing' and this became the expectation of the Samaritans of the city of Sychar; that they quite fittingly as their name suggest became 'A Watch Station' for The Christ.

The Samaritans were reduced to drunkenness and drinking, this city had become a rum bar, filled with drinkers for so was their name: 'Sychar'. This city was known for being well receiving of visitors in offering a drink all they had to do was to say: 'give me drink'. This was one of the allusions in the name 'Sychar'. And Jesus used it as a coin phrase to win the chief of sinner, the adulterous woman of Samaria and her former husbands and male friend.

Men who make drunkenness their past time often times become impotent and lack virility to meet the demands of a healthy and strong woman. They usually have accompanying bad habits as smoking and gambling. Their judgments are impaired and they can not be adjudged responsible in handling the affairs of their families. Such families often end up as broken homes and dysfunctional units on the scrap heaps of society. This woman of Samaria could attest to such experiences.

She did not know how to reconcile all the issues in her life; but she knew that Messiah's would come. And on a regular day when all seems to go according as usual she met at Jacob's Well, 'a strange Jew' who disregarded petty malice and biases and did not mind saying: 'Sychar': 'Give me drink', to her, a Samaritan; though the two ethnic groups were as far as the east is from the west.

She did not know 'the gift of God' and 'who it is' that spoke with her. Her father, Jacob, gifts were 'a well' which was near 'or equalled' to another gift: 'a plot of land given to his son, Joseph (adding or increasing).' Both these gifts were to facilitate the Samaritans in increasing physically by watering their cattle and grazing and the plot which was used for farming to give the increase in the harvest. These were the gifts of earthly fathers.

The Heavenly Father has provided 'the gift' that will ever satisfy, 'living waters' that shall be in you 'a well gushing up to everlasting life' that those who say to Him; 'Sychar': 'give me drink' will never seek another joy than worshipping Him in 'Spirit and in Truth.' This gift reveals secrets thought to be known only to the participants like: 'thou had five husbands and him who thou art with is not thy husband', 'the time comes, when you shall not in this

mountain nor yet at Jerusalem worship the Father.’ This Gift enables the recipient to love unconditionally, in spite of ethnic prejudices and malice and gives a clear mind to reason rather than quarrel. This gift enables ‘peace speaking’ to reconcile disposed spouses to each other. This gift is the glue that cements relationships and bring all into the oneness (likeminded-ness) of the kingdom of God. This is how two becomes **ONE**. Without this gift of the Holy Spirit all are doomed, Jerusalem, the Samaritans, and the city of Sychar, former husbands and wife, lovers, families and neighbours.

When the woman was convinced that she had met a Man, **THE SEVENTH MAN**: who was six-folded times plus himself than the men she have known, she left what she came about, her water-pot, and went into the city and called (her husbands and lover) the men saying: ‘come see a man that told me ever I did’ is not this the Christ. She had met ‘the perfect man.’

I introduce to you the Messiahs, He can make you a perfect man and woman for your spouse that you might have real Joy (**Jesus on your mind**) so that you will not have to experience six men or women before you know Him who satisfies eternally. He will make you seven-folded! Try Jesus today.

**And:**  
**The Seventh Hour answer to Prayer (John 4:43-54)**  
**(A living parable)**

(A living parable is an actual drama of events in life, which is symbolical, an analogy, and teaches the principles of the Kingdom of God and His righteousness)

A nobleman or a King had a son who was sick at Capernaum, the composite of two Hebrew words 'Capha-nachum', which means 'to show mercy or forgive' and 'to comfort self by repenting or being sorry,' respectively. So the King left his son at the place 'where mercy or forgiveness is given to one who is sorry or repented'.

Then, he having heard that Jesus, 'the one who will save his people' was come out of the land of Judea (praise) and into Cana (Reed or Rod) of Galilee (Heathen Circle) journeyed up to Cana, the Centre from which Jesus operated and ask him to heal his son.

Jesus' response: 'Except you see signs and wonders you will not believe,' addressed the King's unbelief. He had heard of this man of Galilee but he had not believed on Him as the Christ, the Saviour of the World as the Samaritans had. But now he was given a first-hand opportunity to experience the saving power of Jesus 'one-on-one.' Would he believe His gracious words that proceeded from his lips? Every thing was at stake, his whole future. If his son dies what will become of his estate and his realm, who will take care of him in his good old age. The odds of remaining in unbelief, was stack high against him, his circumstances forced him to believe and live.

Jesus was the only hope for him. He had journeyed all this way but for this reason. His unbelief made him as a drowning man clutching to a straw. When faced with this reality from the question Jesus posed, his response was desperate and even the more earnest: "Sir, come down ere, my son is dying!" Jesus then pronounced the blessing he sought so earnestly: "Go, your way, your son lives!" And the King; went his way. The fact that he returned on his way after Jesus gave the blessing is the indication that he believed.

The journey up to Cana, the Reed or Rod of the Centre from which Jesus operates is an analogy of the journey we take in prayer to Heaven, the centre

of the universe from which our Heavenly Father operates. The journey requires prior preparation. At all times, we must leave our house in order that is to be penitent, as the King left his son at capernaum. **He travelled by day (as indicated by the time of the answer at 1 pm, the seventh hour), in the light of this prior knowledge, this is what is depicted by the time he travelled: repentance.** Glory to God!! It's a journey for royalty, since we are going to meet with the King of Heaven. We therefore must conduct ourselves in like manner as nobles, that is, we must take him at His words. His word is His bond and we must behave likewise. Having faith is a noble conduct. It's the conduct of Kings. The journey may require at times for us to commit ourselves totally and to pull away from all other activities. It may be a journey that we have to take alone too. We must therefore be resolved to make the journey. Our Father in Heaven will answer if we come to Him in faith.

Watch for His answer it will come at the **Seventh** hour, the perfect time, and will serve to strengthen our faith in Him as King of our lives. You and your house will be blessed in this way from the working of His manifold grace.

**STEP IN (*embaino*) ‘ON THE SABBATH’**  
**The Man that works on the Seventh-Day Sabbath**  
**(John 5)**

*Embaino*, a Greek word translated ‘Step In’ the composite of two Greek root words ‘*En*’ and ‘*Baino*’ or ‘*Basis*’ which means: ‘fixed position (in place, time or state) and instrumentality, that is in relation to rest’ and ‘to walk, a pace or by implication foot,’ respectively. The idea is therefore obvious of ‘the foot being placed in a fixed position or rest’ being ‘in the roiled or troubled water according to the account of John 5.

The feet are used for walking. ‘Life’ is often referred to as ‘a walk’. The feet being placed in the water, would be anointed (washed) and cleansed in the Bethesda’s Pool, this speaks to forgiveness and justification, the washing of regeneration and the renewal of the Holy Spirit. And therefore, what would naturally follow is a transformation or a conversion in the way one lives. This forgiveness and conversion is wholesome and instantaneously and is available to whomsoever will may come.

The idea of a fixed position of rest (place, state, or time) means that ‘the foot’ must remain in this state, place or time. ‘The foot’ is analogy for the means, root, or basis of standing and walking upright or living right, which is the mind and how one thinks.

*Bethesda*: a Hebrew word, which means ‘House of Kindness, Mercy or Favour’. The Pool was in *Jerusalem*: a Hebrew word which means ‘founded on peace’; and the composite of two Hebrew words: yaw-raw and Salem which means to flow as water or to rain (a depiction of God) or to point out or teach and how to be safe in mind and body, that is at peace; this was the place that God elect to put HIS NAME and DWELLING PLACE OR SANCTUARY. The idea therefore, is that the name ‘Jerusalem’ by its symbolism teaches how one can be at peace with God. The subject must dwell or abide, having stepped in, in the loving kindness or mercy of God at all times. Thou will keep him in perfect peace, him whose mind is stayed on thee. Our continual health is solely dependent on this one fact: ‘the loving kindness or mercy of God’ and us abiding therein. And this is but one aspect or dimension of His Love.

But then one will ask the question how is it then that so many, a ‘great multitude’ of those who were impotent: blind, halt and withered that lay in

**STEP IN (*embaino*) ‘ON THE SABBATH’**  
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**(John 5)**

The ‘five porches.’ The answer is Satan and sin, but this can be overcome, if, we turn to Jesus, in whom dwell the fullness of the Godhead bodily. The five or ‘penta’ porches is a symbol or instrument that is one with the Pool of Bethesda and the place where God dwells, His Sanctuary. The reality is the Law or Hebrew: Torah, the Pentateuch or five books. The word Torah is derived from the Hebrew root word pronounced: Yaw-raw, Yaw-raw which as was said earlier means to flow as water or to rain. Torah means a precept or statute specifically the Pentateuch or Decalogue. Not many know but the precepts of the Pentateuch, which is included in the sevenfold doctrine, is embedded in the Decalogue. Those who remained impotent lying in the five porches represent those who by their lack of faith do not experience the mercy of God as revealed in His Law.

What follows is an explanation as to how we can claim ‘instantaneous holistic healing’. But before you read the writings prayerfully read the scripture reference above.

John chapter 5 has two parts, verses 1 to 16, which speaks to ‘the doctrine’ of God in symbolism, inclusive of the Jews response to that doctrine. The second part is an explanation by Jesus in pure form of this ‘sevenfold doctrine’: ‘**The Word of: Life: Light: Grace: Truth: Faith: God.**’ Genesis 1 and John 1 speak to this ‘doctrine’. There is an allusion to this ‘doctrine’ in John 2 in the miracle of six water pots and the wedding feast; and in John 3 in the born again experience of the Seven-folded Spirit of Isaiah 11:2. Also, in the accounts in John 4 of the six men of the woman of Samaria and Jesus, the Seventh and the Seventh hour answer to the nobleman’s request. John 6 refers to it as the miracle of the seven portions of the little boy’s lunch: five barley loaves and two fishes that fed a multitude of five thousand men plus women and children. ‘The doctrine’ speaks to the ‘works of God,’ and in John 5 it’s pictured again in symbols as **Bethesda’s Pool at Jerusalem** with its **five porches**: these are the seven folded instrument or fold of the doctrine. Jesus is the complete embodiment of ‘the doctrine’: in him dwells the fullness of the Godhead bodily.

Creation and Redemption are but manifestations of this doctrine. John subtly presented creation as a rehearsal for redemption by using creation’s language to present the Saviour and His works.



**STEP IN (*embaino*) 'ON THE SABBATH'**  
**The Man that works on the Seventh-Day Sabbath**  
**(John 5)**

Miracles were done by Jesus primarily to teach this 'doctrine'. The bible as a whole teaches the 'doctrine' be it in symbols or in its pure form. Even the 'The Sanctuary' of Old was a model for this 'doctrine' having seven major instruments or positions.

The Pool was beside 'the sheep market'. Jesus would develop another parable about the sheep later on in the book of John in Chapter 10. The Pool called the House of Kindness or Mercy had five Porches or Colonnades. These colonnades were covered (spoke to God's providence) corridors (spoke to the way or path to life) having a series of 'standing or upright' columns or pillars. The 'upright' or standing pillars is the most dominant feature of the porches and spoke to 'standing up in righteousness'. The position for action, being ready to 'step in' the water of God's kindness or mercy, that makes the impotent whole. This position (standing up) is resolved when 'the will' is surrendered to God. Then is the Soul ready to be made whole, the second stage: 'step in'. This comes by a change in the way one thinks. This is the object of 'the doctrine', repentance and conversion.

The great multitude that lay in the porches posed a contrasting view. They lay prostrate as asleep or dead in sins, quite the opposite position of these pillars. They were lying down under the cover and in the corridors being in active, dormant or dead in the providence and the path or way to life. These are they who are impotent, without physical or moral strength. These are they who condemned themselves to this state by continuing in their sins even though they know better. None by their action summoned nor were ready to 'step in' God's Pool of kindness or mercy first. Those who lay closest to the Pool thought they were in a geographically advantageous position to be first when the 'Angel' stirred the water. But none being resigned to his current state of life would be 'first' to 'step in'. To be 'first' the will or desire to be whole has to become the resolve: seek first the kingdom of God and his righteousness. This is the position of standing upright. This is what summoned 'the Angel' or Heavenly Messenger.

**STEP IN (*embaino*) ‘ON THE SABBATH’**  
**The Man that works on the Seventh-Day Sabbath**  
**(John 5)**

The man that was impotent for 38 years watched and prayed but was not quick enough to be ‘first’ to ‘step back in’ the Kingdom and righteousness of God. His resolve was not firm enough. (‘must believe that He is and that He rewards those that DILIGENTLY seek Him). Notwithstanding, he persevered in prayer. He did not give up, but remained in the porches. His ‘perfecting period’ or season was longer than others. He thought to get the help of someone else so that he might be the first to ‘step in’ but there was no one until ‘*Yeshua*’: ‘He will save His people’ or ‘Jehovah saved’, in whom dwell the fullness of the Godhead bodily, passed by.

Jesus spoke to him: ‘Will thou be made whole’ to hear his resolve. He was ‘that Man:’ ‘in whom dwell the fullness of Godhead bodily’, who will save his people. ‘Rise, take up your bed, and walk’. In other words: ‘stand up, rouse or awaken from sleep, sickness or death,’ ‘carry your mattress or cast away or expiate sins,’ ‘and live.’ When the man heard ‘The Living Word’ he believed by ‘standing upright’ and was made ‘whole’ or ‘healthy or true or sound in doctrine,’ his faith claimed the promise of God for his forgiveness, by this he cast or carried away or expiate his sins. The Pharisees saw him performing the symbolic act of ‘casting away his sins’ by carrying away his mattress and accused him of breaking the Seventh Day Sabbath. His sins now blotted out, he entered in the Temple, it being the Sabbath Day and worshipped. He that is whole or true in doctrine will worship the Lord in His Sanctuary on the Sabbath. ‘Thy way O Lord is in the Sanctuary’: then Jesus found him in the Sanctuary and revealed further to him: ‘Thou has been made whole go and sin no more lest a worst thing come upon you.’ In other words abide in this fixed position of rest, remain converted and penitent.

The Jews sought to persecute Jesus because he healed the man on the Feast day, the Seventh-Day Sabbath and they claimed He made himself equal with God by saying: ‘my Father work hitherto and I work.’ Jesus healing the impotent man on the Seventh-Day Sabbath is but another revelation that God never ceases, even when He rests on the Sabbath, to work for our wholesomeness or soul salvation. Therefore, every Sabbath brings with it the question: “Will thou be made whole?”

**STEP IN (*embaino*) ‘ON THE SABBATH’**  
**The Man that works on the Seventh-Day Sabbath**  
**(John 5)**

If you apply these principles your answer will be yes:

\*Position yourself to ‘step in’ to God’s Kingdom and righteousness by seeking it first above all things. You must begin to think completely different and be sorry for your sins. This is how you ‘rise or stand up’. Your will, surrendered to Him, is resolved or diligent to be first to ‘step in’. Whatever happens, never give-up, persevere in prayer and watch. God knows your heart and He will send a Messenger and He himself will be your minister and heal you.

\*’The doctrine’ of God is fully recorded in the Bible and though there are many translations, none perfect, but I prefer the King James Version, let it be your constant source of meditation. To ‘step in’ means to let your mind be in a fixed position (place, or state, or time) in the Word of God, which ministers His kindness or mercy. The Minister that God will send is called the Holy Spirit. He will dwell with you and will be in you to keep you in this fixed position of His Salvation or Rest. This is how we are able to abide or dwell or stand in this fixed ‘state’ (righteousness), ‘place’ (His presence) and ‘time’ (Seventh-Day Sabbath). No one who is unholy can keep a day holy much more the Seventh day Sabbath. This is the secret of keeping the ‘triple fast’ (fast from sin, from food and servile work) that Isaiah 58 alludes to.

Jesus will pass by you next Sabbath: ‘will you be made whole?’”

## **Klao The Pass-over! – Break or Share the Seven portions of the Perfect Meal!**

**(John 6, Mark 6, Luke 9, Matthew 14)**

**(Fulfilment: John 8-21)**

### **Introduction:**

The Miracle of the two fishes and 5 barley loaves, a lad's lunch, taken, blessed and broken (klao) by Jesus, and given to the twelve disciples (these are the two groups which came by water) who gave it to the multitude, 5 times 1,000 men besides women and children (the five groups of men that came by foot) was wrought in a desolate place belonging to the city of Bethsaida (Luke 9: 10) against the background of the Jews Passover Feast being nigh (John 6:4) and the execution of John the Baptist by Herod and the report of him being resurrected to wrought the works of miracles, healing and the preaching of the gospel among the people which was accomplished by Jesus and his disciples (Luke 9:6-9). This miracle was wrought to break (klao) or share the essence or meaning of the Pass-over Feast with all; herein is the Passover Feast shared, broken down and its efficacy, results and importance revealed. Jesus is that, lad, the Pass-over lamb, who shared is meal and he did the miracle to reveal His ministry in behalf of all peoples for all times. Though this commentary is on the book of Jehovah favoured, John, each writer from the texts above speaks from his own perspective: Mark noted the astonishment and amazement of all, including Jesus' fellow citizens and neighbours of his own country at his 'teaching', Herod's wonderment at the 'miracles and preaching' saying John the Baptist was risen, and His Disciples astonishment at their Master 'walking on the Water,' saying it was a "Spirit." All these works spoke to His sealing (John 6: 27) and identified him as the favoured of Jehovah, the Messiah or God's Anointed. John also spoke from this perspective of Jesus' Miracles and how the masses were drawn to him because 'they ate and were filled'; while they both share the same undertone alluding to his 'ultimate work' of dying as the Passover for the deliverance of all from sins, death and the grave, John spoke specifically to the fact that only the favoured of Jehovah would receive or believe on Jesus and hence benefit from all these, his works. Luke, in the 'book of light,' gives an abridge version (Luke 9: 1-17) and spoke from the view of how the Spirit ministers to our spiritual needs; Matthew, ministers the gift of Jah in his detail, full and symbolic account of the Miracle from the perspective of the spiritual rest that Christ, The Pass-over lamb offers.

## **Klao the Pass-over! – Break or Share the Seven portions of the Perfect Meal!**

**(John 6, Mark 6, Luke 9, Matthew 14)**

**(Fulfilment: John 8-21)**

And, I have been drawn to share with you the meaning of this Miracle; using Matthew's account has the foundational text given the beautiful messages captured in its symbols. Matthew, Levi, the one joined unto God, understood the meaning of the miracle, and painstakingly recorded the 'symbols of occurrences' that those who search with all their hearts might be able to find the Pass-over Lamb.

**In Matthew 14 the Passover symbolised or 'symbols of occurrences':**

- **As a safe vessel: ship, to take the journey to plunge into the water of death and ending or docking at the grave: a desolate place belonging to the city of Bethsaida**
- **As a journey also taken by followers/disciples on foot**
- **As a Lad's meal, prepared by Parent(s) or Guardian:**
  - **5 Barley loaves and 2 Small fishes**
- **Partakers & Ministers by faith:**
  - **Those drawn from the water: Two fishes (groups): Jesus and the 12; 5 Barley Loaves: 5 (times a thousand) groups of men (besides women and children)**
- **12 Baskets of fragments gathered so nothing is lost**
- **Jesus gone to the Mountain to Pray**
- **As a safe vessel: ship to return, to go to Bethsaida, travelling toward Capernaum landing at Gennesaret having received "The Spirit:" Jesus walking, came walking on the water**
- **Peter walked on Water before sinking**
- **The Calm**
- **Men of Beth-saida becomes fully acquainted with Jesus and shares in his Ministry**
- **Bringing all that are diseased to touch the 'hem or tassel of his garment'**

**In John 6: 22 – 71**

- **Not eating or partaking as a child.**

## **Klao the Pass-over! – Break or Share the Seven portions of the Perfect Meal!**

**(John 6, Mark 6, Luke 9, Matthew 14)**

**(Fulfilment: John 8-21)**

John the Baptist had just been beheaded yet ‘the work’ proceeded on another front; Jesus and his disciples were evangelizing the cities, towns and country of the commonwealth of Israel. Having heard of the death of John (Matthew 14: 1-13), Jesus called his disciples aside to ‘rest a while’ and ‘departed privately by ship into a desert place apart,’ ‘belonging to the city of Bethsaida’ (house of fishing), Luke 9: 10, to discuss their missionary endeavours and bring clarity and assurance to his followers and disciples of the salvation and rest he offers. John the Baptist was one who had that assurance: ‘Blessed are the dead which die in the Lord from henceforth; yea, says the spirit that they may rest from their labours and their work follows after them.’ (Revelation 14:13) Jesus and his disciples were engaged in ‘the work’ of ‘fishers of men’ and it’s from this analogy: the symbols and names used in the account; are to be interpreted and understood.

### **A safe vessel and ‘foot-path’ to Pass-Over:**

In this work, ‘fishers of men,’ this house of fishing, Beth-saida, the city, a guarded or defence (by Angels) dwelling place, also has a desert or desolate place, grave. The journey is taken by a safe vessel (or foot path), ‘the ship’ the means whereby the occupants or travellers ‘pass-over’ the sea of Galilee, the heathen circle or earth, which is the sea of Tiberias: the people of the Roman Emperor, Tiberias. John 6: 1. When Jesus and his disciples went over the sea by ship, the allusion is a likening of ‘The Pass-over’ to a safe vessel to plunge into the waters of death to journey to the grave; the prophecy of an experience that he and his close disciples, including John the Baptist, would share in, (John 16). Others, disciples, would follow them, ‘on foot’ or ‘foot-wise,’ by a similar path to the grave, that is, would partake of the merits of His sacrifice or Pass-over Feast, His eternal salvation. They too took the journey but as foot men following him and his 12 disciples.

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**(John 6, Mark 6, Luke 9, Matthew 14)**

**(Fulfilment: John 8-21)**

In the shadow of the Pass-over on the other side, in the desolate place, ‘Jesus went up into a Mountain, and there he sat down with his disciples,’ John 6:3, to get some leisure to eat and commune, Mark 6:31.

This mountaintop or heavenly communion is an allusion to the last supper which they had before his death, Matthew 14: 18 and John 13, here he ate and washed the feet of his disciples. Previously, at his last meal with Lazarus’ family, Mary washed or anointed his feet, John 12, against his burial.

The multitude which followed them on foot and Jesus coming out to meet them, teaching them many things, Mark 6: 34, and healing, Matthew 14:14 and Luke 9:11 spoke to those who were ministered to before and who would now benefit from the merits of His Pass-over or death. Hence, Jesus, prior to the sunset of his day, He being ‘the Light of World’ worked the works of the Father while it was His day giving light for ‘the blind to see,’ John 9. God sent not His S-o-n into the world to condemn the world but that the world might be saved through him, John 8, like ‘that woman’ to go and sin no more.

At evening, Matthew 14:15, when the day was far spent and began to wear away, Mark 6:35 and Luke 9:12, the s-u-n would have fallen beyond the horizon line, the S-O-N, the Light of the World would have died and buried, at this time the Pass-over would have been ‘klao’ broken and shared for all of Galilee, the heathen circle or earth, John 19 (verse 14, 31-42). Hence at this time, the opportune time, lest the multitude faint, because their hunger and thirst (for righteousness) was not satisfied, Jesus worked the Miracle of the Pass-over. Jesus’ death in this living parable is prophesied as being timely and opportune, see the Prophecy of Daniel.

**Klao the Pass-over! – Break or Share the Seven portions of the Perfect Meal!**

**(John 6, Mark 6, Luke 9, Matthew 14)**

**(Fulfilment: John 8-21)**

**A lad's meal, '5 barley loaves & 2 fishes' prepared by Parent or Guardian:**

There are some according to the old maxim: 'who only live to eat or who eat to live.' There were many among the multitude that found themselves in the first group. Notwithstanding this, the Pass-over is here likened unto a child or lad's meal, John 6:8, Matthew 14:17 and Mark 6: 38, prepared by the parent or guardian. A child or lad, for such are those who are of the kingdom of God, our Heavenly Father only and specially prepares the Pass-over for us, his children. To partake thereof we must eat with childlike faith, that is, just a.s.k or trust and obey, never doubting. The lad, also represent Jesus, as willing to share his meal with all.

The disciples to this point had contended with the 'foot-men,' the multitude that came by foot to the desolate place, could they contend with the horse-men like situation of feeding them so that they would not faint in the way? For the answer to this question Jesus turned to Philip, 'one fond of horses,' the answer came from both him and 'one manly,' conceived by the mind of God, Andrew. Whatever meal they were served, be it 200 hundred penny worth of bread or 5 barley loaves and two fishes, it would not suffice, except, the meal was 'expansive in nature,' that once 'klao' or broken it multiplies for all to eat and be filled and satisfied, John 6: 5- 9. Such is the Pass-over Feast prepared by God; it suffices for all the world for all times and seasons and to feed the soul with the fullness of God's righteousness. This principle is also true as it concerns the Law or Word of God; this is the main revelation to be seen, only by the diligent students or Bible scholars.

Jesus chose the 'five barley loaves and two small fishes,' the seven (Hebrew pronounced shibeh) parts or portions of such a complete and perfect meal. These 'seven portions' speaks to the God like or perfect nature of the Pass-over Lamb. Look into the Torah, His written Word and you will see these seven precepts or statutes therein. Simply put, they are the five statutes or precepts of the Pentateuch or Torah and two constituents of the Hebrew Yaw-raw, Yaw-raw, (the root word from which the Hebrew word pronounced Torah is derived) which speaks to the Name of God and the



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Spirit. These are the seven precepts that embedded in the Decalogue or Ten Commandments. The two fishes drawn from the water refers to the Yaw-raw, Yaw-raw, the pure river of water of life, while the five or 'penta' barley loaves: was raised bread which speaks of their power to expiate sins.

**Partakers and Ministers by faith:**

Partakers:

A demonstration of this is that the multitude, numbering 5,000 (five times a thousand, Greek pronounced: pen-tak-is-khil'-ee-oy) sat down in anticipation or hope, of being served, John 6: 10. Such is the faith of a child he trusts and obeys when instructed. The faithful, those whose circumcision is in the Spirit not the letter, is portrayed as an army arrayed, sitting down in ranks, by hundreds and by fifties, Mark 6:40 and Luke 9: 14. This also speaks to how the Heavenly High Priest ministers throughout His tenure on a daily basis to the needs of His servants. The instructions came by command of the Captain of the Lord's Host, Jesus; Matthew 14: 19; and the army reclined for communion at the 'Lord's Table.'

Ministers:

Two groups, Jesus and the disciples ministered to the multitude. Jesus took the loaves and fishes, and 'looking up to heaven,' (John 17) he gave thanks or blessed them and then 'klao' or broke them and 'gave' them to the disciples who then gave them unto the multitude. John 6:11 Here is depicted His water baptism by John the Baptist and Anointing and those other times when he called upon the Name of God in prayer. Then, interestingly, he is the one that 'broke' the meal, which suggests as he said, 'that no one takes my life I give it willingly,' John 10. The meal is given to His disciples who ministers to the multitude; which spoke to Jesus equipping the disciples with the 'power' for ministry. This is the same process whereby He ministers from Heaven today, through, his disciples and fellow servants to the multitude of earth's inhabitants that sits at His Table.

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**(John 6, Mark 6, Luke 9, Matthew 14)**

**(Fulfilment: John 8-21)**

Notice the following similarities in this living parable: two fishes drawn from the water: Jesus and his disciples, two groups, came by water to this desolate place. Five barley loaves made from the harvest of fruits from the earth: Five times a thousand men, besides women and children, who travelled foot-wise by land to this place, were fed. The point to be taken from this is that the meal somehow is prepared for a set group of persons, His Church, (those converted and has become as a little child, lad) whom somehow matches or becomes the substance of whom they commune with, Jesus, the Pass-over Lamb. By beholding so are we changed? (2 Corinthians 3:18)

**12 Baskets of fragments gathered so nothing is lost:**

It is all very well that God substituted his son in our stead but as ministers and fellow participants of this heavenly calling what do we take away from the experience. Each of the disciples, ‘the twelve,’ were given or gathered up ‘a basket of the ‘klao’ or broken.’ Five barley loaves and two fishes when broken and having fed a multitude of five times a thousand, besides women and children had twelve baskets of ‘the klao’ remaining, several times greater than the initial meal. This is a depiction of our testimony and it’s potency in overcoming the wiles of the enemy: ‘They overcame him by the blood of the lamb and the words of their testimony and they love not their lives even unto death’ Revelation 12: 11.

We dare not forget from whence the Lord has led us that we faint not in the current trials, our testimony has this stabilizing effect on our faithfulness and we should ponder them several times over with a thankful spirit. We thank thee. O God! After Jesus’ death the disciples were instructed by this point in the prophecy to reflect on their experiences with the Saviour to stabilize their faith and to launch out on the journey (returning to living) of righteousness, peace and joy in the Holy Ghost. The return journey by ship portrayed this, it also identified, their failing until Jesus’ resurrection and the dispensation of the Holy Ghost.

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**(Fulfilment: John 8-21)**

At his death, after the Pass-over was ‘klao,’ the miracle wrought and the multitude eaten, these men having seen the miracle, recognized Jesus as ‘that Prophet’ that would come into the world. Jesus perceiving their thoughts to take him by force to make him ‘King’ departed again into a mountain alone John 6: 14-15. Jesus’ Priestly role as minister of the Pass-over opened the eyes of all to see him as he truly is Prophet and King. This part of the prophecy spoke to the importance of Jesus being physically absent from the earth after his death to fulfil his heavenly intercessory role as Priest and Prophet, until he comes the second time as King of Kings and Lord of all. Then he will be crowned as Prophet, Priest and King. The men wanted him, right away, to be their earthly King; a similar thought that one of his disciples shared. So, Jesus escapes the men by his pass-over or death.

**Jesus gone to the Mountain to Pray:**

And I will pray the Father and he will give you another comforter... the Spirit of truth whom the world cannot receive because it sees him not, neither knows him; but you know him; for he dwells with you and shall be in you John 14: 16-17 (read entire chapter). This is the application at this juncture of the living parable’s prophecy. After his death or pass-over, Jesus’ focus at his resurrection is on interceding to the Father in Heaven, to have his followers equipped with the Power of the Holy Spirit for ministry. The price for sin was paid in full; man can now share again in the fullness of God, to have in his temple, the indwelling Christ in the person of the Holy Spirit. Remember, I will come unto you again I will not leave you comfortless. A little while and you see me not, and a little while and you see me again, John 16:16.

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**(John 6, Mark 6, Luke 9, Matthew 14)**

**(Fulfilment: John 8-21)**

**A safe vessel: ship to return, to go to Bethsaida, travelling toward Capernaum landing at Gennesaret:**

The same safe vessel, the ship that Jesus and the disciples used to go to the other side is to be used by the 12 disciples to return. But at this juncture, though for a time Jesus is absent, the disciples are equipped with their testimony, ‘the twelve baskets of ‘klao’ on the return journey, as instructed by Jesus: to go before him (Matthew 14:22) unto Bethsaida (Mark 6:45) from whence they came. To return to ‘this work’ of ‘fishers of men’ they had to take the journey in direction of Capernaum (composite of two Hebrew words pronounced Kaw-far and Nachum), John 6: 17 and when they had passed over they would make land at Gennesaret (land of harp or harp shaped: meaning land of joy or praise), Mark 6: 53. Herein is outlined the beautiful message of what would follow after the Pass-over for the disciples but consider also the context, not only will they be without Christ for a time, but the journey back ‘appeared’ to them treacherous and fearful: ‘was dark and Jesus had not come to them, John 6: 17; the sea arose by reason of a great wind that blew, John 6: 18; Jesus walked twenty five or thirty furlongs on the water and they see him, John 6: 19, which they could hardly row; this was about the fourth watch of the night and he would have passed by them, Mark 6: 48, but they ‘cried out’ for they thought it was ‘a spirit’, Mark 6: 49 (Matthew 14: 24-26) and were exceedingly troubled.

After his death the disciples were to return to the house of fishing (Bethsaida): ‘the work’ of ‘fishers of men’ ahead of Jesus. This ‘return leg of the Passover’ speaks to the heavenly ministry of the risen Saviour and the baptism of the Holy Ghost. They would Passover the sea ‘of Tiberias’ or people of the Roman Emperor once again back to the place from whence they came. To do so they travelled toward ‘Capernaum’ that is they would set their faces to seek forgiveness or mercy by repentance. This is the focal point of the return trip and typified by the Feast of Unleavened Bread. The journey back was not without opposition: Jesus saw them toiling (Greek pronounced bas-an-id’-zo: pain, toil, torment) in rowing (Greek pronounced: el-ow’-no: to push as wind, oars or demoniacal power) for the wind was contrary or in opposition Mark 6: 48.

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**(John 6, Mark 6, Luke 9, Matthew 14)**

**(Fulfilment: John 8-21)**

The ‘living prophecy parable’ captures the essence of the disciples experience after the death of Jesus and his resurrection leading up to ‘Pentecost (the day after 7weeks, viz. 7times7 plus 1 or the Feast of Weeks):’ all hell broke loose as portrayed by the forces of nature and the influence of the enemy was at its peak; for we wrestle not against flesh and blood but against principalities, against powers, against the rulers of darkness of this world and spiritual wickedness in high places, Ephesians 6:12, and the disciples were afraid (John 20: 19); they had the ‘word of their testimony’ to counter but their faith was weak because their hearts were hardened (Mark 6: 52) and hence they would have lost the battle if Jesus had not intervened.

Jesus intervened after his resurrection by first, an instalment: when he appeared in their midst and said ‘Peace be unto you,’ John 20: 19, then he breathed on them and said, ‘receive ye the Holy Ghost,’ John 20:22, the final payment, Acts 2:1, the Feast of Weeks, when they were in one accord, in one place, and they were all baptised, verse 2 to 4, thus together with his Passover, he made the full payment for man’s redemption. This was now dramatized in the living parable, when Jesus at about the ‘fourth watch,’ the fourth period or division of the night, which one commentator argues equates to 7 or 8 hours, that period of time between sunset and sunrise (total duration, therefore, being 6 or 7 watches, these 7 watches represents the 7 days of the Feast of Unleavened Bread after death of Christ), after his death or Passover, when they were most likely to believe with all their hearts, perhaps, because of fear of loosing their own lives or the fact they now recognized that Jesus has the key also of death and the grave, ‘came walking on the water’, literally, but an analogy or a dramatization of Genesis 1: 2 ‘and the Spirit of God moved upon the face of the waters’ and a depiction of him being above or no longer subject to death and the grave, John 20. He walked about 25 or 30 furlongs, which is approximately 3 or 4 miles. Therefore, the number of ‘watches’ and ‘miles’ agree as 4. Jesus, previously demonstrated is power over death and the grave and that He is ‘the resurrection and the life’ when he called Lazarus from the dead, John 11, now he took his place in the grave and death, walked forth as he claimed himself to be ‘the resurrection and the life.’

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**(John 6, Mark 6, Luke 9, Matthew 14)**

**(Fulfilment: John 8-21)**

What the disciples thought Christ was, a “Spirit” was the exact role he was acting out by this miracle, it also spoke to him in his Divine form being resurrected, Luke 24, 37. Had they not called out (exercised their faith), though in fear, he would have passed them by.

**Peter walked on Water before sinking:**

So, the disciples were terrified at seeing someone ‘walking on the water’ and Jesus sought to allay their fears, saying: “Be of good cheer, it is I, be not afraid.” Matthew was the only gospel writer that shared this aspect of the gift of Jah: it is given to every man to try the spirits, to see if it is the Spirit of God; Peter did so, saying: “Lord, if it is you, bid me to come unto you ‘on the water.’” And he said, “Come.” And Peter came down out of the ship, yea! He walked on water, to go to Jesus. Did he make 3 or 4 steps, before he started sinking? I believe he did not complete the fourth, because, he feared and doubted, because he relied more on his physical senses, ‘he saw the wind being boisterous’ and feared, but he also cried out: “Lord, save me.” The same way he began the child like steps of faith he ended by a.s.king or crying out to His Lord, and Jesus stretched forth his hand and caught him: ‘O you of little faith,’ he said, ‘why did you doubt?’ Matthew 14: 27-31

If the risen Lord and Saviour in the person of the Holy Spirit is received by faith, then we will obey whatsoever, he bids, be it ‘come’ or ‘go’ we will obey never doubting, irrespective, of the risks, if so, we will exercise power, authority, and dominion over all, even sins, death and the grave, nothing shall be impossible unto us, therefore, we like him will ‘walk on water.’ Like Paul we will ask: ‘death where is your sting? Grave, where is your victory? The sting of death is sin, the strength of sin is the Law, but thanks be to God who gives us the victory (by faith) through Jesus Christ our Lord, 1 Corinthians 15: 55 – 57.

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**(John 6, Mark 6, Luke 9, Matthew 14)**

**(Fulfilment: John 8-21)**

**The Calm:**

Peter's experience of 'walking on water' to and with Jesus had a neutralizing effect on the disciples fear and engendered awe and godly fear and resurrected their faith, what the '12 baskets of fragments' were not used by them to do was accomplished by this renewed experience with their Lord and a 'new testimony' that though they were in wonderment it brought a calm to their soul and in unison they willingly received him into the ship, John 6:21, the wind ceased, Matthew 14: 32 and Mark 6:51 and like Peter, to whom Jesus said: 'come' they all came and worshipped him, saying, 'of a truth you are the S-O-N of God, Matthew 14: 32.

Wherein the disciples had not overcome doubt and disbelief prior to and at the death of Jesus, the first leg of the Passover, the resurrection, the return leg of the Passover, would bring them to their spiritual senses, this is the testimony of this living parable's prophecy; see the fulfilment in John 20: 19 – 31, Matthew 28, Mark 16, Luke 24. Travelling to the "House of fishing," Bethsaida, in the direction of Capernaum viz. 'focusing on forgiveness or mercy by repenting' or the Feast of Unleavened Bread (that period of repenting, the putting away of sins) softened the hardness or unbelief of their hearts and once, by faith, the risen Lord in the person of the Holy Spirit is received fully (they become bearers of His Presence), then immediately there will be peace or 'a calm' they would make land at Gennesaret, John 6: 21, viz. they will be on solid ground, worshipping in Spirit and Truth and praising God experiencing the joy of their salvation. You see, praising God with the harp or 'any holy instrument' is not the experience of a musician who goes to church, but those who dwell in His presence. In His presence is fullness of joy and to His right hand are pleasures evermore, Psalms 16: 11. Hence angels in praise and worship cry: Holy, Holy, and Holy and lay their crowns and prostrate themselves before Him, Revelation 4: 8-11. Upon the earth, His footstool, He is nigh them that are of a broken heart and save such that have a contrite spirit, Psalms 34: 18. Praise! Is joy expressed; Praise, comes from a heart of gratitude! Gratitude is the only positive response to the love and faithfulness of God. Gratitude comes from a broken spirit and a contrite heart!

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Therefore, only those who have experienced His mercy can praise and worship Him with the whole heart. Now the ‘joy of the Lord’ or the ‘praise of the Lord’ is our strength, Nehemiah (consolation of Jah) 8: 10. This strength is the power: the love of Christ constrains us that are needed to engage the work of ‘fisher’s men’ in the ‘House of Fishing,’ Bethsaida, His Church.

**Men of Beth-saida becomes fully acquainted with Jesus and shares in his Ministry:**

Matthew 14: 35 records: ‘when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;’ In other words, when they became fully acquainted or acknowledged him, because the disciples would have gone into all the world, Bethsaida (House of Fishing) and preached the gospel to every creature; Jesus accompanying them for he promises: “Lo, I am with you always, even unto the end of the World” Matthew 28: 20; and they believing, and are baptised would acknowledge or become acquainted with Jesus, the Father and the Holy Ghost, Matthew 28:19 and Mark 16:15-16. Baptism is also a water rehearsal of the Passover (see John 21 for another dramatization of the work of Bethsaida, fishing from the sea of Tiberias, this also alludes to the Feast of Trumpets and the day of Judgement or Atonement and Feast of Tabernacles). These men of Bethsaida or the World, new converts, now join the disciples in bringing others that are sin sick or diseased to Jesus, for it is noted in the fulfilment, these signs shall follow them, that believe “in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Mark 16: 17-18. So, the initial meal of the Passover would have expanded so that the fragments or klao remaining would be more than the original meal. (John 15)



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**(Fulfilment: John 8-21)**

**Bringing all that are diseased to touch the ‘hem or tassel of his garment’**

In the above reading Mark noted the ‘laying on of hands’ on the sick lead to their recovery, Matthew 14: 38 uses glowing symbols; such terms as: ‘touch’ (Greek pronounced: hap’-tom-ahee which means to properly attach oneself to or touch, which is the reflexive of hap’-to, which means to fasten to, that is, to set on fire); ‘hem’ (Greek pronounced kras’-ped-on which means a margin, that is fringe or tassel, border or hem) and ‘garment’ (Greek pronounced a dress (inner or outer) apparel, robe or garment. The reed or measuring rod reveals that the sick by the ‘laying on of hands of the disciples’ and their faith are set on fire in the Name of the God by His sealing and are now numbered as His having entered His spiritual rest or salvation.

**In John 6: 22 – 71:**

**Not eating or partaking as a child:**

The only reason that many of the multitudes ate of the Passover Miracle was that they ‘lived to eat’ in other words they were only concerned with the temporal having no regards for the spiritual, the things of God. They believed not on Jesus, therefore, they could not work the works of God; neither met the conditions to complete the Passover journey, to eternal life. Jesus in this section explained further His Passover role and many were offended and no longer walked with Him as disciples, the chief devil among them was identified as Judas, Iscariot in the last verse, 71. He would betray him. This group belong to the enemy that seek the kingdom but not for righteousness sake, they are the tares among the wheat, the goats among His flock, they seek Christ not for the Miracle of the Passover, but that they ate and were filled; they made the ‘return leg of journey’ not understanding the need of travelling towards Capernaum to appropriate mercy or forgiveness by repentance and thus by faith the baptism of the Holy Spirit hence they know nor believe nothing of the risen Saviour and His dictates of praise and worship. They will therefore have no peace nor the impetus and strength to engage in His work of ‘evangelism,’ fishers of men. They only exists in the

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World, Bethsaida, for the perfecting of the Saints, they are bramble for the fire. (John 18)

**Conclusion:**

Klao the Pass-over! – Break or Share the Seven portions of the Perfect Meal is the Lord's bid to his disciples to share or go teach all nations the gospel as He did. It provides the essential prerequisites for lasting success in carrying out the gospel commission. It explains Jesus' actions as a dramatization of the lessons to be learned and a prophecy of what would follow after his Passover, and that the only soul that can reach one is the soul that has been first reached and inhabited by the risen Lord in the person of the Holy Spirit. I hope that you enjoyed the revelation by the S.C.R.I.B.E and that you follow diligently the secrets revealed. A similar dramatization by Jesus is recorded in Mark 4:35 – Mark 5: 43 (Matthew 8: 23-9: 25 & Luke 8:22- 56) of the meaning of the Passover, but this time Jesus reveals the deliverance and resurrection of his own from the grave and death and the presentation of the 'first fruits' (Feast of First fruits) to His Father in Heaven, the ruler of the Synagogue; for its fulfilment see Matthew 27: 52-53 and John 20: 17. May Jehovah bless you as you read!

S.C.R.I.B.E. 21

**SEVEN RAYS OF THE S-O-N OF GOD  
OR  
(SEVEN RAYS OF THE LIGHT OF THE WORLD)  
The Light that flows or streams from ‘The Sanctuary in Time’  
(JOHN 9)**

The Sabbath of John 9, Creation’s Sabbath, is a memorial of the first seven days. It reveals ‘The Light’ that shines, streams, flows or manifests especially by rays. The same ‘Light’ that Eden saw played. The Light is an appellation, name or title for God. He identifies himself as ‘**The Light of the World,**’ meaning He performs the functions or works of Light for the World and its inhabitants, the Divine Service to meet the spiritual needs of humanity. Instinctively, it means He is the Creator and the One who sustains the World and its inhabitants. The setting of John 9 also presents Him as the Light of The Sabbath, ‘the Sanctuary in Time’. Hence, He reveals the full truth about this day.

There are seven rays or appellations that were used to appropriately describe the one who works, functions or shines in the Sanctuary of Time, the Sabbath. Namely: ‘**Master, Light of the World, Jesus, Prophet, Son of God and lastly, Lord.**’ Each describes the work that he does. The Hebrew, pronounced ‘shame’, means name: a mark of individuality, an appellation that infers power, authority and character. Each therefore is a revelation not only of what He does but who He is. As the saying goes; ‘by their fruits you shall know them’ so by his works a man is known.

The Spirit of God works on the spirit (mind) of man to make him whole (see mentally and physically) or cleansed in answer to the prayer of faith, this is faith’s work that God never ceases to do more so on the Sabbath Day: this is the Divine Service ministering to our spiritual needs. The work of faith which is love; is likening unto the command to wash the face, a work which is to be done every day, including the Sabbath. Faith works by love and God is Love, and God never ceases to love more so on the Sabbath. God will ever love us but we also must love our neighbours as we love ourselves. It is lawful to do this good on the Sabbath. Anyone who by faith is enjoining in a relationship with Him will have the door of the Sanctuary open that they might His Glory see.

Verses 1-7 reveals two rays: The first is: **Master or Rabbi.** This is a title of honour; which speaks to **abundance** in quantity, rank or size.

**SEVEN RAYS OF THE S-O-N OF GOD**  
**OR**  
**(SEVEN RAYS OF THE LIGHT OF THE WORLD)**  
**The Light that flows or streams from ‘The Sanctuary in Time’**  
**(JOHN 9)**

This is His copiousness or Glory or splendour. It speaks also to fullness and completeness, like the Hebrew pronounced: ‘shibah,’ which means ‘Seven’ or ‘Sacred full ‘One.’ His disciples called him Master He is the Master Teacher being the reservoir of all knowledge. The Sabbath is for learning the things of God and we are encouraged like His disciples to ask of Him. At the beginning God said let us make man in our image, in our likeness. Man was, therefore, made in the image of God. This meant man had the light of the body, the eye: an open door. This means he could see physically and mentally and his desire or focus was holiness. This mental or spiritual capacity or eye is the light of his body Temple or Sanctuary. His eye was single; therefore the light of his sanctuary was great. So great was the Light, that it enshrouded or clothed his entire body with its  garment. When his desire changed from His Creator’s will he lost that garment of light. Here was a man who from birth was blind. Hence the question by his disciples: ‘Who did sin?’ The answer from the Master Teacher: ‘neither did this man sin nor his parents, but this was done that the works of God might be manifest in him.’ The second is: He called himself ‘**the Light of the World**’ who does the works of God, the same Light that Eden saw played. The objective of the work of God is that we should both see and understand that His purposes more so on the Sabbath is to make us perfect, whole or complete in Him. Therefore, He anointed the eyes of the blind and sent him to wash his face and in obeying he came seeing. In believing or obeying he washed and saw.

Verses 8-14 reveals, the ray of: **Jesus** or Hebrew pronounced and rooted from Y’hoshua and Yeshua, which means Y’hovah saved or he will save and without the shedding of blood is no remission or freedom (Hebrew 9:22). This **red** or crimson flow is what makes us white again as snow. The man whose eyes were opened testified by the Spirit how he could see when questioned by His neighbours: “a man called Jesus made clay and anointed mine eyes, and said unto me, Go to the Pool of Siloam or Sent, and wash: and went and washed and I received sight.” He will save his people by his work of dying on the cross, offering His life in exchange for ours.

**SEVEN RAYS OF THE S-O-N OF GOD**  
**OR**  
**(SEVEN RAYS OF THE LIGHT OF THE WORLD)**  
**The Light that flows or streams from ‘The Sanctuary in Time’**  
**(JOHN 9)**

Once we are set free we become apart of those who are sent on a mission to bear witness of the salvation that is in Jesus’ name.

Verses 15-21 reveals as Moses once said a Prophet like unto me God will raise up: unto him shall you hear Deuteronomy 18: 15. The miracle was done on the Sabbath; therefore, the Pharisees (Far-I-see?) questioned Jesus’ credibility: “this man; cannot be of God for he keeps not the Sabbath,” but others say: ‘how can a sinner do such miracles?’ The challenge of the Pharisees was therefore met and surpassed by this one question. Jesus kept the Sabbath and did not sin against God; in fact, He showed us a real and living way of loving one another, more so, on the Sabbath and what God is like. It is lawful to do good on the Sabbath day. The law of God is holy, and the commandment holy, just and good Romans 7:12. Therefore, the Sabbath, a precept of the law is to be kept holy by so doing, that is: the things that are holy, just and good. When God made all things, they were all pronounced: good, therefore, it could not be unlawful for the blind man to be restored on the Sabbath to this original state of goodness. In fact the works of God is not like that of man and all His works are done in truth, in righteousness and in judgement, therefore, all His works are Sabbatical or holy. Only a pity that those who occupied the seat of Moses did not see or understand this, but others agreed with the man who could now see that He was a **Prophet**. That is one who could see ahead, first or behind, the last and around, the in between, **the full spectrum of colours**, therefore, he could show or make known the thoughts of God before they were fulfilled or come to pass by His words and deed. This miracle revealed therefore, those thoughts of God. The Pharisees (Far-I-see?) on the other hand were blind and could not declare or show or teach those things of God. The Sabbath is, therefore, also dueteros, a recount or remembering of holiness, therefore, in addition to this day of rest, the prior six days is also recounted or brought into focus by how the seventh day is kept. Therefore, how we keep the Sabbath reveals what we are. The Hebrews who marched around Jericho: once for six days and then on the seventh day, seven times, demonstrated this. The Jews did not believe the man whose eyes were opened; neither his testimony nor that he was blind until they asked his parents.

**SEVEN RAYS OF THE S-O-N OF GOD**  
**OR**  
**(SEVEN RAYS OF THE LIGHT OF THE WORLD)**  
**The Light that flows or streams from ‘The Sanctuary in Time’**  
**(JOHN 9)**

Unfortunately, in the end they dismissed his testimony that Jesus was a Prophet. His parents acknowledged that He was their son and that he was born blind but as to the means and who it is that opened his eyes, he, being of age, would have to answer that question.

Verses 22-28: now concerns itself with the appellation, **Christ**. The parents of the man, and every one were afraid to confess ‘the Christ’, because the Jews had already agreed to put out of the synagogue any man who did so. Therefore, they answered he is of age ask him. The ‘healed man’ whose eyes were ‘anointed’ by Jesus was wise in his response: “I have told you already and you did not hear, would you hear it again? Will you also be his disciples?” The Jews did not accept Jesus as a Prophet; neither will they accept him as ‘the Christ.’ The woman of Samaria in John 4 on the other hand perceived that Jesus was a Prophet and he confessed that he was the Christ or Messiah. She linked both his Prophetic role and Messianic role, in saying: ‘Come, see a man, which told me all things that ever I did; is not this Christ?’ And she was correct. All the Prophets, from Adam to John the Baptist, bore testimony of Him; and all the Prophets after Him, the same, having the Spirit of Prophecy, which is the testimony of Jesus. Therefore, the Christ or Messiah, or the Anointed, himself, is ‘the Prophet’ for all. ‘The Christ’ or Greek pronounced ‘Khristos’ speaks to the one who is anointed or consecrated as Prophet, Priest or Saint. The anointing is through the idea of contact (with God), to smear or rub with the anointing **olive green oil**, The Holy Spirit; that is, to consecrate to an office or religious service. The Holy Ghost anointed Jesus, at the time of his baptism by John in the Jordan River when the Holy Ghost descended like a dove and abode upon him. It therefore, meant he was ready for ministry and that He, having the authority and power; could now ‘anoint’ whomsoever he will, and He anointed the eyes of him who was blind and then he was commanded to: ‘Go, to the Pool of Siloam!’ which means ‘Sent’. The outworking in John chapter 9, is as a result of Him, who was ‘Anointed,’ anointing a saint to ministry, who obeyed, was made whole and gave testimony of Jesus as the Prophet, Christ.

**SEVEN RAYS OF THE S-O-N OF GOD**  
**OR**  
**(SEVEN RAYS OF THE LIGHT OF THE WORLD)**  
**The Light that flows or streams from ‘The Sanctuary in Time’**  
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Having done his work he would enter further into ‘one on one’ communion with Christ. The Jews on the other hand reviled him and said: ‘you are his disciples but we are Moses disciples.’

Verses 29-35: reveals again, ‘The Light of the World,’ this time as the ‘  
.’ As He introduced himself to the twelve in verses 1-7 he now formerly introduced himself to the new convert or disciple, with a question, playing on the sound of the word s-u-n: ‘do you believe on the S-O-N of God?’ (It is the S-O-N of God that is the Light of the World, the Spiritual Realm, just as how the s-u-n lights the physical realm. He shines forth as truth in all that He says and does. The title speaks to His ‘Divine’ origin and kinship, He ‘The-Vine,’ and we His disciples the branches. Here He presents himself as royalty, the colour **purple**. Only those who are joined or attached to Him, God will speak to as he spoke unto and heard Moses, His Servant. The Pharisees, (Far-I-see?) claimed to know that God spoke unto Moses, but as for this fellow we know not from whence he is. The ‘healed man’ defended His physician with reason using ‘the known’ to infer or deduced what was claimed to be ‘unknown’ by the Pharisees. He used the same reason that they had applied to arrive at the solid conclusion that they could affirm that Moses was of God and using the word that they ‘know’ that God spoke to him, but they were blinded by their biases, pride and desire for prestige, therefore, they could not have honoured reason in the behalf of the Son of God. The healed man, however, understood and taught them: ‘why, herein is a marvellous thing that you know not from whence he is; yet he had opened my eyes. Now, we know that God hears not sinners but if any man is a worshipper of God and does His will, him He hears. If this man was not of God, he could do nothing.’) He questioned His newest disciple; having gone in search of him after the Pharisees had cast him out of the temple because they could not match his incisive reasoning.

**SEVEN RAYS OF THE S-O-N OF GOD  
OR  
(SEVEN RAYS OF THE LIGHT OF THE WORLD)  
The Light that flows or streams from ‘The Sanctuary in Time’  
(JOHN 9)**

Verses 36-41, gives the disciple’s answer: ‘Who is he **Lord**; that I might believe on him?’ The word Lord translated from the Greek word pronounced Koo’-ree-os means Supreme in Authority, God who alone is worthy of all worship, whereas, the former identified his kinship, this, the later identifies Him as God, who only should be adored and worshipped. The title also speaks to him being Master, the same his twelve had called him in the opening verses. The communion intensifies after His Lord reveals, that it is He that he sees and who talks with him that is, also the former. At this he worshipped Him, for He is truly his Lord and was sealed as His disciple. This is the judgement of God, , or sight to the eyes of the blind and **darkness**, in making those who have sight blind because they refuse to repent of their sins.

Those who are enjoined in a relationship with Him by faith will behold The Light that shines from His Sanctuary in Time, the Sabbath, painted in **Glory**, an abundance or fullness of colours, , His ‘Shekinah’ splendour, **Red**, His wealth, richness and righteousness to save and liberate, **a multitude of colours** His ability to reveal all things, **olive green**, His anointing or contact (with God) or consecration to the Ministry, **purple**, His divinity or royalty and **darkness**, His justice for sins. May you His Glory see, if you have then you will like me conclude, that a man should never rest like God from faith’ works.



The **Spirit** of God works on the **spirit** of man to make him whole in answer to the prayer of faith; this is **faith's work** that God never ceases from more so on the **Sabbath Day**

JOHN 9

	<b>Name of God: A man having the Light of the Body, 'The EYE'</b>	<b>The Spirit speaks expressly by our Testimony to our Neighbours (friends)</b>	<b>The Origin of the 'Sight' of 'The EYE'. The enquiry of the (Pharisees) Elders of the Synagogue</b>	<b>Faith in The Christ yields: confession, expulsion out of Church, experience, praise, testimony, discipleship and the revile of others</b>	<b>The Levi: one joined or attached to God, God speaks to him.....</b>	<b>Number: Those sealed or baptised with the Spirit</b>
1 Name of God	And as Jesus passed by, he saw a <b>man</b> which was blind from his birth.	The <b>neighbours (friends)</b> therefore, and they which before had <b>seen him</b> that he was blind, said, Is not this he that sat and begged?	Then again the <b>Pharisees</b> also asked him how <b>he had received his sight</b> . He said unto them, He put clay upon mine eyes, and I washed, and do see.	These words spoke his parents, because they feared the Jews: for the Jews had agreed already, that if any man did <b>confess that he was Christ</b> , he should be put out of the synagogue.	We know that <b>God spoke</b> unto Moses: as for this fellow, we know not from whence he is.	He answered and said, Who is he, <b>Lord</b> , that I might believe on him?
2 Spirit	And his disciples asked him, saying, <b>Master, who did sin</b> , this man, or his parents, that he was born blind	Some said, This is he: others said, He is like him: but he said, <b>I am he</b> .	Therefore said some of the Pharisees, This man is not of God, because <b>he keepeth not the Sabbath day</b> . Others said, How <b>can a man that is a sinner do such miracles?</b> And there was a division among them.	Therefore said his parents, <b>He is of age;</b> ask him.	The man answered and said unto them, Why herein is a marvellous thing, that <b>ye know not from whence he is</b> , and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a <b>worshiper of God, and doeth his will, him he heareth</b> .	And Jesus said unto him, Thou hast <b>both seen him, and it is he that talked with thee</b> .
3 Genesis: Origin or purpose	Jesus answered, Neither hath this man sinned, nor his parents: but that <b>the works of God should be made manifest in him</b> .	Therefore said they unto him, How were thine <b>eyes opened?</b>	They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a <b>Prophet</b> .	Then again, called they the man that was blind, and said unto him, <b>Give God the praise:</b> we know that this man is a sinner.		And he said, <b>Lord, I believe. And he worshiped him</b>

4	Exothos: Faith	I must work the works of him that sent me, while it is day: the night cometh, when no man can work.	He answered and said, A man that is called <b>Jesus</b> made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and went and washed, and I received sight.	But the <b>Jews did not believe</b> concerning him, that he had been blind, and received his sight, <b>until they called the parents</b> of him that had received his sight.	He answered and said, Whether he is a sinner or no, I know not: one thing I know, that, <b>whereas I was blind, now I see.</b>	Since the world began, <b>was it not heard that any man opened the eyes of one that was born blind.</b>	And Jesus said, For <b>judgment</b> I am come into this world, that <b>they which see not might see</b> ; and that <b>they which see might be made blind.</b>
5	Levi: Joined unto God	As long as I am in the world, I am <b>the light</b> of the world.	Then said they unto him, <b>Where is he?</b> He said, I know not.	And they asked them, saying, <b>Is this your son</b> , who ye say was born blind? How then doth he now see?	Then said they to him again, What did he to thee? <b>How opened he thine eyes?</b>	If this man were not of God, <b>he could do nothing.</b>	And some of the <b>Pharisees which were with him</b> heard these words and said unto him, Are we blind also?
6	Numbers: sealing or anointing	When he had thus spoken, he spat on the ground, and made clay of the spittle, and he <b>anointed the eyes</b> of the blind man with the clay	They brought to the <b>Pharisees him that aforetime was blind.</b>	His parents answered them and said, <b>We know that this is our son, and that he was born blind</b>	He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? <b>will ye also be his disciples?</b>	They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? <b>And they cast him out.</b>	<b>Jesus</b> said unto them, If ye were blind, ye should have, no sin: but now ye say, We see; <b>therefore your sin remaineth</b>
7	Dueteros	And said unto him, <b>Go, wash</b> in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, <b>and came seeing.</b>	And it was the <b>Sabbath day</b> when Jesus made the clay, and opened his eyes.	But by <b>what means he now seeth</b> , we know not; or <b>who hath opened his eyes</b> , we know not: he is of age, ask him: he shall speak for himself	Then <b>they reviled him</b> , and said, Thou art <b>his disciple</b> ; but we are Moses disciples.	Jesus heard that they had cast him out; and when he had found him, he said unto him, <b>Dost thou believe on the Son of God?</b>	

**Seven Men in a Ship Fishing in the Sea of Tiberias for the First  
and the Last Big Catch of all kinds:  
(0+1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17=153) 17  
Schools of Big Fishes in the Net  
John Chapter 21**

**The Book of Jehovah-favoured, John, ends in Chapter 21, the third time Jesus appeared unto his disciples, verse 14, after His Pass-over or resurrection. Here He reveals himself as the Alpha and Omega, The Beginning and the end, The First and the Last and the Author and Finisher of our Faith. Here again, we have another living parable or demonstration of the Kingdom of Heaven. John continues on the theme found in Hosea 6: 2-3, therefore, all that was said before throughout this work on that subject applies here. However, the emphasis is now on: ‘whose going forth is as prepared as the morning and He shall come upon us as the former and latter rain upon the earth.’**

**John 21 is an arithmetic progression whose first term begins at 0 and last term ends at 17, with a common difference of 1, and whose arithmetic series or totals 153 fishes. It ‘beams,’ ‘shines or cast light, especially by rays, or make known the thoughts of Christ’ on the work of the Holy Ghost in the harvesting or reaping of the souls of the Roman Emperor’s Kingdom, Tiberias, into the Kingdom of God unto His Coming.**

**Tiberias Kingdom, being the Fourth, began in the legs of iron and ends in the ten toes (nations) part of iron and of clay in Daniel’s Prophecy. The Panorama reveals the Yaw-raw, Yaw-raw Kingdom, which are two: The Adamic or Kingdom ruled by Him in the Name of God, the first; and the second, The Spiritual Kingdom, that culminates in Israel’s Theocracy, which at some point was taken over by Saul, and then David and His Son, Solomon and so on and so forth. Then after followed the Penta-tuech (Great Image or Giant) of Kingdoms inclusive of and preceded by The Stone that grew into a Mountain, which are five: firstly, The Genesis or first of Heathen Kingdoms-Babylon, THE LION, second, The Exothos of Kingdoms, Medio Persia, TWO RAMS IN ONE AND A BEAR, out of which the children of Israel would return to rebuild Jerusalem and the Sanctuary, then thirdly, Levi’s Kingdom-Alexander The Great of Grecia, THE PASCHAL GOAT WITH A NOTABLE HORN BETWEEN THE EYE, fourthly, the Numbers**

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Kingdom ruled initially by Alexander the Great Four Generals and then by the little horn, THE SCAPE GOAT, the kingdom in which God's people will be sealed; and finally the fifth, **comes after The Stone that smote the image on its toes: The Deuteros of Kingdoms-Christ in all His Splendour and Glory, the Kingdom of God. These Seven Kingdoms are the ones whose prerogative were and would achieve worldwide dominion ruling over all the nations of the Earth under the sun in their season and time.**

**Another in the adventure with 'My Pal,' Jesus, which predated and continued with my meeting of Selena, 'The Moon,' who lives at Sunset Drive and Marcelles, 'the little warrior of Venus, and a Manager by profession, to grant me the revelation of 'the desire of faith,' the help meet of man; then was 'Klao,' a symbol of marketing and sharing or 'klao' the Pass-over and now Annette 'Beam,' an actuary to understand and confirmed the geometric and the arithmetic progression of the harvesting or reaping of souls of the gospel. I have since then met a woman of great Pryce, a warrior for God of the Apostleship ministry, a new experience of the Lord helping (Ebenezer) His Church, those numbered at 10, the place of spiritual birth being in one accord, called the street: Union Square just across from the street of retirement and rest, where the Empire or Kingdom food store is located, under the Bishopric of a Friend of God.**

**At the tower of Babel, Genesis 11, God confused the language and divided the earth thereby into nations, by His Spirit. He would bring them back together by His Spirit, in the former (first) and latter (last) outpouring thereof. The first or former outpouring upon all flesh began in Acts 2. John 21 finds its first fulfilment in Acts 2 and will be fully realized at the time of the latter rain or sealing of God's people, in the FOURTH OR NUMBERS KINGDOM, leading to the: Second (or third?) coming of Christ.**

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John Chapter 21**

**The morning of Monday, May 26, 2008, the day of the Spirit, when I understood this from the scriptures it was confirmed to me later that morning between 9:00 am, from the third hour of the morning, (Acts 2:15) 9am to 9: 45 am with seven songs on TBC Radio which runs in perfect sync with the measuring rod and the understanding of John 21 having its fulfilment in Acts 2. They are, in order of when they were played:**

- 1 Name of God: ‘Father:’ title of Song: We Speak to Nations by Judy Jacobs**
- 2 Spirit: title of Song: Speak to my heart Holy Spirit by Donnie McLurkin**
- 3 Genesis: title of Song: Say So by Andre Crouch**
- 4 Exothos: title of Song: Listen with your heart by Cee Cee Wynan**
- 5 Levi: title of Song: Who to listen to by Amy Grant**
- 6 Numbers: title of Song: I will listen by Twila Paris**
- 7 Deuterios: title of Song: Unexpected Friends by Sandi Patti**

**The songs were selected by TBC host under the common title of Speak and Listen or hear, (Speak Lord your Servant hears, 1 Samuel 3:9), the seventh song basically recounts all of the other songs or the relationship in all as Friends, who will Speak and Listen to one another, highlighting the special relationship, that God calls us to have with himself like Abraham to be friends. Sandi Patti classifies this relationship as: unexpected. See work captioned: Grace’s Friend that amplifies this relationship. I would like to thank Tamara Francis from TBC who assisted me with the names of the titles and singers of the songs.**

**‘Seven Men in a Ship’ ‘Fishing in the Sea of Tiberias’ for the ‘First and the Last’ ‘Big Catch of all kinds’:**

**(0+1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17=153) or 17 Schools of ‘Big Fishes’ in ‘the Net’ is a living parable ‘to beam or shine light especially by rays,’ ‘revealing the thoughts’ of Christ on the subject of reaping or harvesting the souls of the Earth. The parable is arranged under the following headings:**

## CHAPTER 21

V1-7: Yaw-raw: ‘Fishing in the Name of God’

V8-14: Yaw-raw: Reaping or Dragging the Catch by The Spirit’s Power

V15-21: Genesis: The Beginning of Communing with Jesus

V 22-25: Exothos: Going Out with Jesus in-spite of ‘His Will’ for others

## CHAPTER 21

Chapter 21, the last number in the third ‘set of seven’ chapters; the third ‘set of seven’ chapters coincides with the statute or precept, on the measuring rod: ‘Genesis,’ the Greek, which speaks to beginning, nativity or birth, nature, generation, age, and period, and also, the Hebrew speaks to: pre-eminence or first. The number, 21, being the last in that (3<sup>rd</sup>) set of seven chapters coincides with the statute, on the measuring rod: ‘Deuteros’ which speaks to second or recount or last.

Hence the general theme of the chapter speaks to the ‘First and the Last,’ just like in Revelation 21, Jesus speaks of himself as the Alpha and the Omega, the Beginning and the End, the First and the Last. We know, Jesus to be so, but he also refers to those who are harvested from the earth as the ‘first shall be last and the last first,’ hence the caption: ‘the first and last’ big catch.

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**Chapter 21**

I have come to realise in my own experience that this title also includes: everything in between. Therefore, the 'first and the last' speaks collectively, also, to the Hebrew pronounced: 'Ho, He,' that is translated Pentateuch, which speaks to both genders: male and female and also it, the inanimate, hence all things, a recount. This means the term is a collection of all books in the 'Pentateuch,' namely: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy and hence a recount or summary of all the kingdoms or nations.

Since the Hebrew pronounced: 'Torah, Torah' or 'law,' which is the statutes or precepts, specifically, the Decalogue and Pentateuch, flows from the root word, Hebrew pronounced: 'Yaw-raw,' 'Yaw-raw,' that is to say God. Then the application to those who are saved is that all these (these are represented by those who are sealed with the statutes of God, in other-words, fully settled in the truth) are born of the Water (Word) and the Spirit of God, the 'Yaw-raw, Yaw-raw' will flow: 'out of his belly will flow rivers of water,' and be harvested or reaped from the earth by the gospel net, or God's Words of His Kingdom, not one of them will be lost: 'for my sheep hear my voice (remember: 'speak and listen') and they follow me.' Before, they were (housed) in the unstable waters, the sea of Tiberias, they will be taken out for they are not his and place in the Pure River of the Water of Life, the Yaw-raw's or God's Kingdom.

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**‘Yaw-raw: ‘Fishing in the Name of God’**

V1: The Name of God: His Presence & Function Jesus or Hebrew pronounced Yeshua, which means ‘He will save his people,’ ‘**showed,**’ Greek pronounced fan-er-o’-o, which speaks to render apparent or manifest from root meaning: ‘shine,’ like ‘beam’ or light, especially by rays or make thoughts known,’ himself again unto his disciples at the Sea of Tiberias. The sea of the Roman Emperor, Tiberias; sea, speaks to the house, home, or shelter of people, nations and languages that make up his kingdom.

Hence, we have the introduction to this chapter, imagine and physically visualise, the beam of light shining especially by rays at sunrise and being reflected on the waters of the sea of Tiberias, a beautiful picture to behold! The image cast by the introduction is also analogous to ‘the light beaming or shining in the Sanctuary and being reflected on The Sea of Glass.’ An image that is, easily, conjured when the sun or light reflects on the surface of clear like crystal waters. It simply speaks to Jesus, Hebrew pronounce Yeshua: ‘he will save his people’ revealing his thoughts on how he will do so from His High Priestly Ministry in the Heavenly Sanctuary. His function as Saviour, performing the works of God in the Heavenly Sanctuary is brought into focus, which he reveals to His Disciples for them to fulfil their role of *hearing and following* him to realize these plans.



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**V2: Spirit: The Spirit Branches and Vessel:**

**‘Seven Men in a Ship:’** There were ‘together,’ in one place at the same time, ‘Simon Peter,’ Hearing Rock or aid, ‘Thomas,’ ‘twin,’ called ‘Didymus.’ ‘Double,’ and ‘Nathanael,’ (considered the same as Bartholomew) given or gift of God of ‘Cana,’ reed or rod or to create or redeem in ‘Galilee,’ Heathen Circle or earth, and the ‘sons of Zebedee:’ viz. builder of the family name of giving, which are two James and John, and ‘two other disciples (assumed or considered to be Andrew and Phillip).’

**Notice the amount of times twin, double, and two are used and yes, in the second verse. The emphasis is confirmation of the ‘Sheh-bah’ or Seven, Sacred Full Spirit as symbolised by these 7 Disciples. This depiction coincides with Isaiah 11: where the Spirit of the Lord is identified, being the Main or singular vertical branch and then the three double branches together, each pair forming a semi-circle from the main: Spirit of Wisdom and Understanding; the Spirit of Counsel and Might; and Spirit of Knowledge and Fear of the Lord. The order of enumeration of the 7 Disciples above runs in the same sequence of listing the seven-folded Spirit. Hearing Stone (Peter) fulfilling the role and function of the Main Branch of the Spirit: ‘Howbeit when the Spirit of Truth is come, he will guide you into all truth, he shall not speak of himself but whatsoever things he shall hear he shall speak (notice again Speak and hear), he shall show you things to come,’ John 16:13. But Peter did not fully fulfil this role according to the rest of the text, as He did not wholly follow the Lord with all his heart. Thomas and Nathanael fulfilled the role and function of Wisdom and Understanding, respectively. Notice the emphasis on the double aspect of Wisdom with the repeat of Thomas alias Didymus, which like his name speaks to twin or double: Wisdom is the correct use of knowledge which has a dual application, in that whatsoever a man sows even that shall he also reap, whether good or evil this duality also applies.**

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and the Last Big Catch of all kinds:  
(0+1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17=153) 17  
Schools of Big Fishes in the Net  
John Chapter 21**

**V2: Spirit: The Spirit Branches and Vessel:**

**If you remember very well, Nathanael was quick to understand and identify Jesus as the Messiah: Son of God and King of Israel, John 1: 46 & 49. He represents the branch of the Spirit of Understanding. The builders of the family name of Giving, (Two brothers) whom Jesus surnamed Boanerges or Sons of Thunder, Mark 3: 17, their (Heavenly) Father being 'Lightning,' whom he counselled into Ministry and Servant-hood, Matthew 20: 20-28 these symbolized the double branch of the Spirit of Counsel and of Might, the sign, power and miracle Ministers, by which all the healing and miracles are wrought. The last double branch of the Spirit of knowledge and of the fear of the Lord, the last two un-named disciples represent. Hence, the Seven Golden Lamp-stands, the Holy Spirit is also here depicted casting the thoughts of the readers to the Heavenly Sanctuary again: I will not leave you comfortless and I will send to you another Comforter, a little while and you see me not and a little while and you see me. (Scripture Reference)**

**First and Last: Penta-tuech or Torah, Torah:**

V3: Genesis: The Beginning of Fishing (in the dark or night) in a Ship and the First and the Last Catch

**Simon Peter says: I 'go,' 'to lead oneself; under or out of the way, literary or figuratively,' 'a fishing.' They say also unto him: we go with you. They 'went forth,' or issued, into a 'Ship.' Vessel, immediately: that 'night,' literally or figuratively, they caught 'nothing,' not even one (man, woman or thing).**

**Hearing Aid, as the Main Branch of the Spirit, led the way: (he shall not speak of himself but whatsoever things, he hears that shall he speak (Scripture Reference) ;) in the activity of 'fishing,' which symbolize the work of fishers of men or evangelism.**

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**V3: First and Last: Penta-tuech or Torah, Torah:**

**He had for a crew, volunteers with himself, a team of six men, who went forth or issued into the ‘Ship,’ or vessel. Given ‘the Seven’ speaks to the Gift or Presence of The Spirit: this issuing into the vessel or ship speaks to God equipping His Church or workers, ‘that is being born or baptized of the spirit’: when he ascended on high he led captivity captive and gave gifts to men, to some apostles, some evangelists, some pastors and some teachers, for the work of the ministry, for the perfecting of the saints, till we all come into the unity of the faith, (scripture Reference). The Ship is the vessel or as it were the Flag or Main Ship, needed to navigate the sea of Tiberias; hence this Vessel is the Church, that began with the nation of Israel or Jews, which manoeuvres in the World among the nations, people, tongues and languages of the Kingdom of the Roman Emperor, Tiberias. The use of the word ‘immediately,’ speaks to promptness or the urgency, which is given to the work of evangelism once the Church Workers are equipped with the Spirit. This is what happened at the beginning when Pentecost had come. ‘That night,’ speaks to the wrong strategy that was employed, hence they ‘first’ caught ‘not even one,’ man, woman or thing. Since His Words is a lamp unto my feet and a light unto my path, (Scripture Reference), ‘the darkness of night,’ speaks to Peter not leading his other co-workers aright according to the ‘Thus says the Lord.’ Therefore, being born of the Spirit; does not mean Church leaders are perfected against their wills, they must hear or listen (speak and listen again) to what the Spirit says and follow to lead their Church aright in this work of fishers of men or evangelism. They had the presence of Christ with them in the person of His Spirit but he was being quenched, (Scripture reference). The ‘nothing caught’ or ‘zero’ catch that night is, therefore, to be understood as God’s people will hear nothing but His voice: my sheep hear my voice and they follow me, (Scripture Reference), since the Disciples ‘fishing at night’ is understood as they not following the ‘Thus says the Lord,’ then His people would not respond, hence, ‘the zero catch’ that night, this is**

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**V3: First and Last: Penta-tuech or Torah, Torah:**

**the first term in the series of numbers of nations in the arithmetic progression, viz.: 100% of no or zero nation of people who will not hear his voice make up this group of people in the Kingdom of God. In other words God has no such people among the nations.**

**V4: Exothos: Out came the S-u-n, symbol of the S-o-n:**

**‘The Day-Spring or Day-Dawn,’ the Beam of Light that shines especially by rays, The Morning **But when the ‘morning,’ or day dawn was now come, ‘Jesus stood on the shore:’ but the disciples knew not that it was Jesus.****

**The Sun coming out of his chambers in the east is when the morning or day dawn is come; this is twinned with ‘Jesus,’ he will save his people, ‘standing on the shore.’ The sun rising in the east is used to symbolize Jesus rising or ‘standing’ into action: ‘and at that time shall Michael, stand up, the Prince which stands for the children of your people..... and at that time shall your people be delivered, Daniel 12: 1. Jesus, he will save his people, is also titled as ‘Day-Spring’ from on high, Luke 1: 78, this title speaks to the rising of Light in the east. The east as a reference point is understood in Hebrew to speak to the forefront of ‘palce,’ that is a geographic location, east, or of time, meaning antiquity or eternity. Therefore, ‘The Shore’ where Jesus stood represents the eternal or Heavenly place which is the Throne of God. In John 9, Jesus also refers to himself by this title: ‘Light of the World,’ that does the works of God while it is day (this is the principle that Peter contradicted why they had zero catch in the night). Jesus, rising or standing (as opposed to sitting) at the Throne, means he is ready for action to speak his will into being by ‘the spirit of faith.’**

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**V4: Exothos: Out came the S-u-n, symbol of the S-o-n:**

**Here we see Jesus standing in the Heavenly Place by the Throne of God, with the Sea of (Glass) Tiberias before the Throne and the Seven-folded Lamp stands in the persons of His Disciples in the Ship or Church facing the Throne, as it was now morning and they were returning to Shore after a night of catching nothing. This facing the east where Jesus is on 'Shore' or The Throne is what is also depicted in Daniel 6: 10 with Daniel opening his window towards Jerusalem and kneeling; prayed. This positioning of returning to the Shore by the disciples with their focus towards the Shore or the Throne, where Jesus is, even though they knew not that it was Him (such is also the coming of the Son of Man, like a thief); speaks to their desire for help and their prayers for such, this is, therefore, the reference to the Golden Altar in the Heavenly Sanctuary, where the incense along with the prayers of the Saints are offered up to God. If my people who are called by my name will humble themselves and pray, and turn from their wicked ways and seek my face, then will I hear from heaven and will heal their land, 2 Chronicles 7: 14.**

**V5: Levi: Children joined or adopted by God:**

**Then Jesus says unto them, Children, have you any meat? And they answered, and said: No.**

**Jesus, by calling his disciples 'Children,' acknowledged that they were adopted into the family of God and were His people. The issue though was that there was no meat or food for the Table in the Sanctuary. And the Lord would not have that to be so. For how would they commune with Him and be fed?**

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**V6: Numbers: Reaping or sealing the multitude of fishes:**

**And he said unto them ‘cast your net on the right side of the ship and you shall find.’ And they cast therefore was not able to draw it because of the multitude of fishes.**

**‘To cast,’ speaks to the preaching of the gospel of, ‘the net,’ the kingdom, Matthew 24: 14, see also Matthew 13: 47 - 50. With the Ship front or stern facing the east, the Shore where Jesus was, ‘the right side,’ would be the South side, or the strong or more dexterous side, these are they who will ‘hear his voice,’ the same side that Jesus sat down with His Father in Heaven, the same side in Matthew 25: 32-34, his sheep will be placed on. The ‘multitude’ speaks to the fullness or completeness of the kinds of fishes that the catch represented. And the fishes according to Mathew 13: 47 – 50 represent all nations of people, languages and tongues that will be gathered into the net or the Kingdom of God for the Judgement. Thus those of the nations who heard his voice, and followed on to know their Lord would be sealed for time and eternity. Yesterday, the sixth day of the sixth month, one who was known to me, entered one of his Chambers, the western one, like the sun, to rest in the sleep of death, it reminds me of when I also, was first knocked down by three men some three years ago, but more importantly of my current experience, being numbered 27, the ‘faithful sealing,’ to which all those who are summoned or called by the Gospel of Christ are thereunto appointed and will be dragged to the Heavenly Place or Shore or finish line in the fastest 100 yards or metre race. Today, Sabbath, June 28, 2008, the day of the ‘faithful rest’ marks the eve of such an event, at our National Stadium, which is typical of the ‘swiftness and speed’ of not only the harvesting of the souls of earth but also their translation into the Kingdom of God, like when Christ was resurrected on Sunday Morning and ascended on High.**

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**V6: Numbers: Reaping or sealing the multitude of fishes:**

Again, today, Sabbath August 16, 2008, salvations rest of being born of the spirit, the day of the Olympic 100 yards or metres finals, I expect the world record to be broken or equalled to realize this symbol and so I write this on Sabbath at 8:44am, fully expectant of My Pal, Jesus, to demonstrate this. Not knowing the meaning of the Name of 'Asapha,' or 'Usain,' but understanding Bolt in the context of him being likened unto a 'Lightning Bolt' and in the context of this Chapter that is to Beam Light or understanding of the Harvesting of Souls, I expect the 'Lightning Bolt' to perform superlatively. We thank thee O God for showing us your Glory!

**V7: Deuteronomy: Enter into Rest being clothed fully with the Spirit:**

Therefore that disciple whom Jesus loved, that is John, says to Peter: it is the Lord, when Simon Peter heard that it was the Lord; he girt His 'Fisher's Coat' because he was naked cast himself into the sea.'

John, from his words identified himself to represent the branch of the Spirit of Counsel; this last catch was the work of the Lord. Those who look unto him in prayer will quickly recognise the work of His Hand in their affairs meeting their requests when he answers them: this is the Disciple whom Jesus loved. Peter by his actions acknowledged that he was not prepared to be in the Presence of the Lord. He being naked pointed also to his un-preparedness for the work of fishers of men; he did not have on the Fishers Coat, no, not even his regular clothing. The Fishers Coat, as a symbol, speaks to the Spirit's Garb of righteousness.

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**V7: Deuteronomy: Enter into Rest being clothed fully with the Spirit:**

**He putting on the Fisher's Coat and throwing himself in the water, somehow reminds one of the imperative: you must be born again, of the water and of the spirit, scripture text, this is the beginning of the rest of salvation when we first believed, then we must now follow on to know the Lord, Hosea 6:3, that we might be fully settled in His Truth and be sealed by His Spirit.**

**Conclusion:**

**Jesus assured his disciples, that he would be there for them, when they called on him, they had begun with him, who is the author of their faith, and he would see them through until the end, being the finisher of their faith. He revealed the mission and strategy of His High Priestly Ministry. Mission: the work of fishers of men, or evangelism. Strategy: workers must form a complete crew of volunteers baptized by the Seven-folded Spirit (anointing), obeying the Thus says the Lord (lighting), who prays without ceasing having their focus in Heavenly places where Jesus is (positioning), and at the same time casting, or preaching the gospel, the net, of the kingdom of God, on the right or south side of ship, the strong side (the ploy), those who will hear His voice. This is the strategy for the successful harvesting of souls into the Kingdom of God. Only then will we be 'fishing in the Name of God' and catch the first and the last, 17 Schools or 153 big fishes of all kinds from the sea of Tiberias.**



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**Yaw-row: Reaping or Dragging the Catch by the Spirit's  
Power:**

**V8: Name of God: Other (four) disciples in a little Ship**

**And other, greek: al'-los: different, more or other disciples, 'those who follow on to know the Lord,' (for they were not far from land, but as it were 200 cubits viz.: 200 times 18 inches = 3,600 inches divided by 12 inches= 300 feet divided by 3 feet= 100 yards) came in a little ship, or boat, dragging the net with fishes**

**The Jewish Nation of Israel, the flag ship or Mother Church will be helped by different and others who followed unto know the Lord, according to Hosea 6:2-3, the other four disciples in a little ship or boat depict these. Jesus calls them: other sheep (they also are called by His Name, for He is a Father of Many Nations, Abraham) I have which are not of this fold them also must I bring.... (Scripture text). They have a role to play in the harvest of souls in the end of time. They are also referred to as those who have reaped what others have sowed, that the Sowers and Reapers might rejoice together. (Scripture Text). These other disciples are not named in the text but are assumed to be Matthew, James, the son of Alphaeus, Simon, the zelote, and Judas, the brother of James. The 'dragging' is to realize the purpose of the 'casting,' reaping and making sure that the catch stays in tact unto shore, land or that Heavenly Place. The same means by which the catch was made: the Word of God and the Spirit, the same means by which they will be reaped.**

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**Yaw-row: Reaping or Dragging the Catch by the Spirit's  
Power:**

**V8: Name of God: Other (four) disciples in a little Ship**

The proclamation of the Gospel began with the Jewish Nation, Israel, the Sowers, (the time of the Former Rain or Pentecost) and they will be helped with the harvesting by others, the Reapers, (the time of the Latter Rain) the little ship or boat, who will also do a work of Preaching in the time of the Latter Rain, these four, from 100 yards out from the finishing line, this is a likening of the work of fishers men, evangelism, when joined by 'these four,' to a 100 yards or metre sprint, from the Latter rain to the finish line or Heavenly land. Such is the period from the time of the Latter Rain unto the end of time 'A Sprint to the Finish Line.' Yeah, the last moments shall be rapid ones.

**V9: Spirit prepares a meal on land or shore:**

As soon as they were come to land, they saw a fire of coals and fish laid thereon, and bread.

The fire of coals, bed of burning coals or live coal is reference to The Spirit, the means of preparing this Heavenly Meal of fish and bread, this all important or first meal to break the fast of the past night of toil and labour. Jesus provides such a meal for his disciples who labour in His vineyard. These were not the fishes that were just caught they were provided by The Lord of the Harvest, a spiritual meal to feed those who toil in His Service in the 'day dawn hours,' they will be fed by him. The meal is prepared for a time after the harvesting of souls and can be likened unto that of the Lad's Lunch of 2 small fishes and five barley loaves. Jesus is the Host of this spiritual meal. He invites us to His banqueting table.

First and Last: Penta-tuech or Torah, Torah:

V10: Genesis: 'The first catch'

**Bring of the fish, which you have now caught.**

V11: Exodus: Out of the water came:

**Simon Peter went up and drew the net to the land full of great fishes**

V12: Levi: Joined unto the Lord in Dining

**Come and Dine**

V13: Numbers: 'Fed or sealed by the Jesus'

**Jesus then comes and take bread give them and fish likewise**

V14: Deuterios: The Third time Jesus showed himself

Genesis: The Beginning of Communing with Jesus

V15: In the Name of God, The Father: Jesus says to Simon Peter

**Simon, son of Jona, do you love me more than these?**

V16: By the Spirit: Simon, son of Jona, do you love me?

First and Last: Penta-tuech or Torah, Torah:

V17: The Genesis: By the title of Him who is Pre-eminent or First and the Last (knowing all things)

**Simon, son of Jona, do you love me?**

V18: The Exodus: going out young and old

V 19: The Levi: Follows Christ even to Death

**Follow me**

V20: Numbers: Another Following

**Looked around and see another following (the one who loves Jesus)**

V21: Deuterios: What shall this man do?

Exothos: Going Out with Jesus in-spite of 'His Will' for others

V22: Name of God: The Testimony of Jesus, Spirit of Prophecy, as a command

**Follow me**

V23: The Spirit's Testimony: Death is but a sleep for those in the Lord

**Jesus said not unto him he shall not die.**

First and Last: Penta-tuech or Torah, Torah:

V24: The Nature of all testimony that is born of Love

**We know his testimony is True.**

V25: Jesus' Works of Faith: Not all testimony can be given

**The world itself could not contain the books that should be written**

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**The 'Revealer':**

**V1 'After these things'** is a reference to Jesus' resurrection as recorded in **Chapter 20** and He showing himself alive, once to Mary Magdalene in the Garden, and twice to the disciples, **firstly** at evening on the First day of the week, when they were locked in the upper room for fear of the Jews, and **secondly**, eight days after, which would, if the day of the showing is counted as the first day, be the next Sunday, when He appeared to convince Thomas of his resurrection.

The experience of the disciples as recorded in this Chapter is the **third** time, **verse 14**, that Jesus '**showed himself again**' to them. The showing of the Saviour, Jesus to the disciples was to reveal his will in their life for theirs and the salvation of other Souls, His People. And the whole construct of the setting by the 'Sea of Tiberias', 'The Shore,' 'A Ship' with 7 Disciples, 'other Little Ship' of four Disciples, 'Go Fishing,' 'The Net' and 'dragging it,' 'The Catch' and the '153 Big Fishes,' 'the Fire of Coals with fish laid thereon and bread' are symbols for the analogies used to tell the account.

**John 21** does not mention the number of days He was seen of the disciples but Luke in **Acts 1: 3**, state that He was seen of them for forty days leading to 'the not many days hence', **Day Fifty or Pentecost**, when they were baptized with the Holy Ghost and fire power. In the context of this, it seems that '**the not many days hence**' were about 2 or 3 days. And the forty days that he was seen of them started from this Miracle of the 153 Big Fishes caught in the Sea of Tiberias. At a later point I will piece together this 'forty days experiences' of the Disciples with their risen Lord.

Jesus is the '**Revealer or Revelator**' of secrets or knowledge, which is the function he fulfils in this Chapter. This theme is the one which John, the Writer of this Synoptic Gospel expands further in **Revelation**, the last book of the Oracle, giving a panoramic view in **Symbols and Signs (Apocalypse)** from before creation in Heaven, Creation, and right down to the end of the World, when Jesus returns and beyond, the New Heaven and Earth. We will look at this Book of Symbols at some point in the future.

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The other appellations that are developed progressively are: v8: 'Reapers,' v15: 'Shepherd,' or 'Pastor,' v22: 'Jesus as Lord, our example.'

**The Two (Group of) Reapers:**

Man and the Devine (Chair-Owner or Proprietor), Executives and Non Executives (Apostles), The First and the Last Reapers (including other workers) of the first and last Harvests (the Work or business of the Kingdom). The First Harvest being at Pentecost the Former Rain and the last being in our end of time at the Latter Rain.

**V2 The duality of names;** persons; and name and reference of origin; in this verse is to communicate the idea of a union of two: mankind and Devine, a marriage, the baptism by the Spirit. **It also paints the picture of the Golden Lamp Stand with its central or main branch: Simon Peter and its three double branches, the other 3 pairs of disciples.**

'They were together' meaning they were in 'one place and accord,' now, behold the beauty in the meaning of the names: 'Simon Peter:' Hearing Aid or stone, the Chief Executive Apostle or CEA, 'Thomas' meaning twin or twinned, otherwise called 'Didymus,' meaning: double; 'Nathaniel' of Cana in Galilee, interpreted as the two Gifts of God in the Creation and Redemption of the Heathen Circle or Earth; 'sons of Zebedee,' which are two: James and John according to **Mark 1: 19**, viz.: they are the builder of the family name of dowry (God's) which are two: the life of Jehovah Favoured, meaning of the name John, a reference to His Work of Creation (**see Acts 2**), before the fall and the Ministry of the Sup-planter (James from Hebrew Jacob), Esau's servant, a reference to redemption afforded by Christ Sacrifice, and the 'two other disciples.' These Seven were in the first ship, **v3**.

**V8** The other disciples, which would be four (as Judas replacement was not ordained at this point), viz.: two pairs, came in a little ship (for they were not far from land as it were 200 hundred cubits) dragging the net with fishes.

Thus there were two ships or group of Reapers, **a big ship**, The Executives Apostles, **EAs.**, professionals in their field of speciality or function: 'fishers'. This means one of the two described as the 'two other disciples' could be 'Andrew,' Simon Peter's brother as they were fishers by profession.

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**The Two (Group of) Reapers:**

The **other disciples in the little ship** provided oversight and assistance to these, being the **Non Executives Apostles or NEAs**, these are the last workers to be engaged in the work of 'dragging'. Thus these are included in the two sets of workers as identified by Christ in the parable in **Matthew 20:1-12** calling them **'first and last.'** **These two, pairs, will minister to others, their peers.**

A cubit is 18 inches or one and half feet which means 200 cubits translates to '200 times 1 ½ feet' which is 300 feet or 100 yards. Therefore the distance from where the catch was made to the shore is likened unto a **'100 yards or metres'** sprint to the finish line.

**V9** As soon as they came to land they saw a fire of coal and fish laid thereon and bread. This is the double portion meal: fish and bread, 'the grow and go' food for them engaged in the ministry, prepared by the Spirit (and Jesus), who provides the 'glow' as the Holy Anointing Oil upon their countenances. This meal also typifies or points to the Marriage Supper at the end of the Harvesting of Souls on Heaven's Shore.

**The (Double Portion) Ministry of the Spirit:**

**V2** This is sustained by a double portion of the Spirit as typified by Elisha's Ministry who requested of Elijah for a double portion of His Spirit. The Spirit reveals the duality of Christ's will, role and function in the life and **names of His Servants: Simon Peter: Hearing Stone or Aid.** Hearing is the basis of faith: it comes by hearing and hearing by the Word of God, **Romans 10:17.** The CE must have this discernment for direction or **'steering of the ship.'** Stone, on its own may be construed as that essential quality of character such as 'lively stones' that are built up a spiritual house (or the converse), **1 Peter 2:5.** Together as 'Hearing Stone or Aid' it is to facilitate the growth and development of His Church.

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**The Double Portion Ministry of the Spirit:**

Other Executives or OE are doubled or twinned, suggesting their union with the Spirit among other things as: 'Thomas,' meaning: twin, also called 'Didymus' meaning: double; 'Nathaniel of Cana in Galilee,' rendered: the two gifts of God in the Creation and Redemption of the Earth; 'Sons of Zebedee,' which are two, James and John, otherwise named Boanerges or Sons of Thunder by Jesus, Mark 3: 17, rendered as: power of the Two Witnesses to speak into being that which is uttered: if two of you on Earth shall agree on anything, it shall be done of my Father in Heaven, Matthew 18:19. And 'two other disciples,' bringing the total to: Seven as the Seven Golden Candlesticks with a central or main branch and then 3 double branches depicting the Spirit.

V9 As Elijah got a cruse of water and baked cake to make the journey to Horeb, 1King 19:6, these eleven in the Ministry saw the double portion meal as soon as they landed: 'a fire of coals and fish laid thereon and bread.' This will provide the power to grow, go and glow. He shall receive power after that the Holy Ghost is come upon you, Acts 1:8.

V16 The CE commitment is checked the second time for him to ponder and to be certain that his priorities are in order: 'And he asked him again the second time Simon, son of Jona, lovest thou me? And he said, unto him, Yea, Lord thou knowest I love thee.'

It behoves us who are born into the Kingdom to judge our current standing with the Saviour lest we become His enemies unawares: 'if we judge ourselves then will we not be judged,' 1 Corinthians 11:31. Once, twice (and even up to three times), a two (or three) times witness will establish the matter.

V23 Then went this saying abroad among the brethren that that this disciple will not die, yet Jesus did not say that he will not die, but if I will that he tarry till I come what is that to thee?

What is the difference between these two: death and tarry or live till the Second Coming of our Lord and Saviour?



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**The Double Portion Ministry of the Spirit:**

Blessed are they that die in the Lord from henceforth, yea, say the Spirit that they may rest from their labour and their works do follow them, **Revelation 14:13**. John, the scribe for the Book of Revelation, in as much as He is the Scribe, it is considered as his work, a work that gives testimony even unto the Second Coming of Jesus and beyond, though he sleeps in death, yet this work do follow after him. This work, along with his Gospel writings engenders **faith** in Jesus, the Promised Messiah.

Jesus will come, the **Second Time!**

**(The Mission of) the Born Again:**

**V3** Simon Peter said unto them, I go 'a fishing.' They say unto him, we go also with thee. They went forth and entered into a ship immediately, and that night they caught nothing.

This is the first ship, only the born again can enter the mission ship. Jesus said unto his disciples: follow me and I shall make you **fishers of man, Matthew 4:19**. The mission ship will gain no success fishing in the night: those of the dark resist and flee from the reason of the gospel. Therefore, '**zero or nothing**' of these will be in the **catch**.

**V15** So, when they had dined, Jesus said unto Simon Peter, Simon, son of Jona, lovest (in a social or moral and wider sense more of the head) thou me more than these? He said, Yea, Lord thou knowest that I love (social sense as a brother or friend more of the heart) thee. And he said unto him, feed my lambs.

The commitment of the Chief Executive in terms of his devotion and love for the Saviour, the Chair Owner and Proprietor, must be greater than that which he is engaged in the world and its offering. This stance or approach will only yield success; his love will manifest in his obedience to 'bos'-ko' or feed, pasture, fodder or graze His lamb (as a male). A function he carries out as the under **Shepherd or Pastor**. Except the '**catch**' is fed it will result in all being lost resulting in nothing saved. And again those who are involved in fishing must first be **caught or hooked** on the love of the Saviour, in other words, they must **first be caught** to be involved in **the catch**.

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JOHN 21**

**(The Mission of) the Born Again:**

Simon Peter did not answer the question in relation to the world, he did instead, answered it absolutely, in other words there is no question of anything or anyone else as it relates to his heart love for the Saviour and his Friend.

**V10** Jesus saith unto them bring of the fish which ye have now caught. **The catch** is only made possible in the **'light' or truth**, the basis by which the Spirit is able to work successfully. These are brought as 'bringing in the sheaves' unto the Heavenly Shore, and will be on display at the Feast of Tabernacles just after the later rain as they were on display at the Feast of Weeks, after the former rain, when three thousand souls were baptized on the Day of Pentecost, **Acts 2**.

**V16** And he said the second time, Simon, son of Jona lovest (in a social or moral and wider sense more of the head and will) thou me, and he said, Yea, Lord thou knowest that I love (social sense as a brother or friend more of the heart) thee, and He said, pay-mahée-no, or tend as shepherd, supervisor or rule my sheep. It is a case of not by might, nor by power, but by my Spirit, saith the Lord, **Zechariah 4:6**. The love of the servant for His Master is critical for the proper nurture and care of the Lord's flock or stocks. This is the only way they will be able to drag, bring and land the 'catch' on the Heavenly Shore. It was Jesus who said, if you do what I say, then you are my friends, **John 15:14**. Also, His Shepherd does not bear authority over His flock, but rather those who are Chief shall be their Servants, **Luke 22: 25-26**.

**V17** And he said unto him the third time Simon, son of Jona, lovest (social sense as a brother or friend more of the heart) thou me? Peter was grieved because he said unto him the third time, lovest (social sense as a brother or friend more of the heart) thou me? And he said unto him Lord thou knowest all things; thou knowest that I love (social sense as a brother or friend more of the heart) thee. Jesus saith unto him pasture by sheep.

The love of the Saviour is so crucial that the question was asked three times for careful consideration of those engaged in Mission. We are to love the Lord our God with all our hearts, mind, strength and soul and our neighbours as ourselves, **Mark 12:30-31**. This is what will guarantee the success of the mission as we publish glad tidings of peace.

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JOHN 21**

**The 'Catch':**

**V3** The mission as identified in this verse was the decision: 'go fishing,' go and preach the gospel to all nations baptizing them, **Mark 16:15**, the next condition was also fulfilled, they were together and agreed on the decision, viz.: in one place and accord: 'we also go with you,' if two of you shall agree on the earth as touching anything it shall be done of my Father in Heaven, **Mark 18:19**. The next condition is that they acted on the decision: 'they went forth into a ship immediately,' however, the other critical condition was not met, they must fish in the 'light' or truth, hence, they caught 'nothing' or 'zero'. Nothing equates with a 100% of zero of the children of darkness will be in the catch as God is Light and in Him there is no darkness at all, **1 John 1: 5**.

**V10** Jesus saith unto them bring of that which ye have now caught. Only by the Spirit can the Catch be made, the words (truth) I speak are Spirit and they are life, **John 6: 63**, when these are spoken (the truth), my sheep hear my voice and they follow me, **John 10:27**.

**V17** The three times witness of this verse is confirmation of the certainty that those who hears or obeys the Word of God as builders of the family name of the 'dove' viz.: as harmless as doves, **Matthew 10: 16**, those who love the Saviour with all their heart will feed or pasture his sheep. The Sheep is 'the Catch' and those engaged in their pasturing must first be caught or hooked on the love of the Saviour. Those who love are as doves doing no harm and 'The Catch' is the born again.

**V24** This is that disciple that testifies of these things and wrote these things and we know that his testimony is true. The truth spoken will yield fruit among those whose hearts are fertile for its seed. These are they who have a good heart of faith.

**Jesus as Lord:**

**V4** But when the morning was now come, Jesus stood on the shore but the disciples did not know it was Jesus.

**V22** Jesus saith unto him, If, I will that he tarry till I come, what is that to thee? Follow thou me!

**Seven Men in a Ship Casting the Net for The First and the Last Big Catch of (1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17=) 153 Great Fishes and Dragging and Landing the Catch on the Shore- finished November 4<sup>th</sup>, 2010.  
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**Jesus as Lord:**

The morning is the time of day break, the rise of the Day Star, the S-o-n of Righteousness shall arise with healing in His wings, **Malachi 4:2**. At morning, **Out** comes the S-o-n, Jesus stood in Heaven or on the 'Shore,' it is a time for action as described as 'at that time shall Michael stand up, the great Prince which stands for the children of thy people and their shall be.....and at that time shall thy people be delivered, every one that shall be found written in the book, **Daniel 12: 1**.

As **Lord** he begins to act to bring to past His Sovereign will. To participate we must first make Him Lord of our lives and allow Him to lead us as He will. **Out** of the abundance of His Heart His mouth speaks what he wills for our lives, we must pay the keenest attention, not of another but on following Him. For if we follow on to know the Lord, then shall we know Him, whose going forth is as prepared as the Morning and He shall come unto us as the rain, latter and former rain unto the Earth, **Hosea 6: 3**. Notice what He speaks comes into being for by the words of the Lord were the Heavens made and the Host thereof by the breath of His Mouth, for He speaks and it is done, He commands and it stood fast, **Psalms 33: 9**.

**V11** Simon Peter went up and drew the net to the land full of great fishes, a hundred and fifty and three: and for all they were so many, yet was not the net broken.

**V23** Then went this saying abroad among the brethren that that disciple will not die, yet Jesus said not unto him: he will not die, but, if, I will that he should tarry till I come, what is that to thee?

While out 100 yards in the Sea of Tiberias what Simon Peter and the first ship of seven disciples could not do by themselves, we now find Simon Peter, having been clothed in his 'fisher's coat,' washed again, as he had plunged into the water, and now risen, closer to 'the Shore' or Heaven, went up, **out** of the water and drew the net, landing the catch on 'the shore' as Jesus had commanded. See the first fulfilment on the **Day of Pentecost** in **Acts 2**.

**Seven Men in a Ship Casting the Net for The First and the Last Big Catch of (1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17=) 153 Great Fishes and Dragging and Landing the Catch on the Shore- finished November 4<sup>th</sup>, 2010.  
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**Jesus as Lord:**

The 153 Great fishes is the sum total of the arithmetic progression of the series of the Seventeen nations and people groups that were present at Jerusalem on the Day of Pentecost that heard the gospel, 'the net' cast or preached in their own languages and 3,000 souls were baptized or born of the water and the Spirit on that day.

Assign each of the numbers in the series from 1 to 17 to each nation and people group (1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17) found in **Acts 2: 8-11** and you will find that they sum to the total of 153. This means 100% of each nation and people group that ought to be saved will be saved and none lost as 'the net was not broken' but was able to bear them being dragged to the Heavenly Shore. The zero caught in the night represents the 100% of the children of the dark from all nations and people groups who will not be saved, hence, the arithmetic or geometric progression actual starts at zero (0).

The last 'catch' in the **latter rain** (at the end of time) is the last fulfilment, 100 yards out from the Heavenly Shore, it will be done quickly and in quick succession dragged or harvested and landed to the Shore so much so that none will be lost. Lord, given that Heaven will be at the door, are you saying according to that which went **out** 'abroad among the brethren' that none of these, including the reapers, will die but tarry till you come the second time?

**V18** Verily, Verily, I say unto you when thou was young thou gird thyself and walkedst wither thou wouldest, but when thou shalt be old thou shall stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not.

**V24** This is the disciple which testifieth of these things and we know that his testimony is true.

Those 'Fishers' of the former rain experience have all passed on including John, the beloved, and Simon Peter was privy of the manner of his death before it happened. His will in his former, young years was to decide wither he went and he did, in his latter older years, he would submit, though at Jesus' death, he resisted, he would mature, saying: Lord thy will be done.

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JOHN 21**

**Jesus as Lord:**

This was Jesus' prophecy or testimony which came from the abundance of His heart **out** of his mouth, according to Simon's statement: 'Lord thou knowest all things!' John also gave testimony to all these things: Jesus is Lord, knowing all things.

**V25** There are many other things that Jesus did which are not written, which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

**His Will, work or actions:**

**V4** The time for Jesus to reveal his Sovereign will is described as 'morning was come.' His posture or position at this time is: 'Jesus stood on the Shore,' one of standing. This means that he is ready to act to bring to past His will. The Morning ever typifies the S-o-n of Righteousness in all of His Glory and Power.

**V11** The Spirit attends to His Words, 'bring of that which you have now caught,' v10. Simon Peter; went up out of the water and drew and landed the net with 153 fishes losing none.

**V18** He knows our end from our beginning and can declare it before it comes to past, he revealed to Peter His will in his death.

**V25** His actions are many so much so that the writer thinks or supposes that not even the world could contain all the books written of his works.

**Join to God in Communion:**

**V5** Then Jesus said unto them: Children have ye any meat? And they answered him: No.

At day break, in the light of a new day, **the 7 Disciples** in the Ship on the **Sea (of glass)** were facing **Heaven's Shore**, which is eastward, where **Jesus stood**, for they had turned back to return. **Light was come** and Jesus began to commune with them as an **Elder Brother, Friend and Advocate**: Children have ye any meat? They answered: No.

**Seven Men in a Ship Casting the Net for The First and the Last Big Catch of (1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17=) 153 Great Fishes and Dragging and Landing the Catch on the Shore- finished November 4<sup>th</sup>, 2010.  
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**Join to God in Communion:**

Thus was encapsulated the statement: If the people, who are called by my name, will humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their sin and will heal their land, **2 Chronicles 7: 14.**

**V12** And Jesus said unto them: come and dine. And none of the disciples, durst ask him: Who art thou? knowing that it was the Lord.

The Spirit makes Jesus' identity succinct to us when we are called to **his table** to dine. He will reveal other things as we commune with Him.

**V19** This spake ye, signifying by what death he should glorify God. And when he had spoke this, he said unto him, Follow me.

The path in the Sanctuary is clearly identified as the path we take following the Lord as we live our lives to honour and glorify Him. This path also includes at times, a physical sacrifice, at the **altar of burnt offering** in the courtyard upon the earth. Peter was also shown by what death he would glorify and honour God in that he was obedient and did not fight back as he did when Jesus' accusers took Him and led Him to the cross of Calvary.

**The Sealing and the Final Feast (Tabernacles):**

**V6** Jesus directs the **Fishers of Man, Preachers** from Heaven in the two Harvests, the first and last catch: And He said unto them, 'Cast the net: preach the gospel to every kindred, tongue and people, **Mark 16:15**, 'on the right side of the ship: facing the shore or Heaven, that is, eastward, the right side is southward, the strong side or the side of life, those on this side are those:

- 'whosoever believe and is baptized shall be saved,' **Mark 16:16.**
- Who seek first the Kingdom of God and His righteousness and all things were added unto them, **Matthew 6:33.**
- Who understand that it shall not profit them to gain the whole world and loose their soul, nor consider anything worthy of exchange for their soul salvation, **Mark 8: 36-37.**

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**The Sealing and the Final Feast (Tabernacles):**

- Who love the Lord with all their heart, mind, strength, soul, and their neighbour as themselves, **Matthew 22:37.**

and ye shall find. They cast therefore, and now they were not able 'to draw' it for the multitude of fishes. The multitude of fishes, were souls from every kindred, tongue and people that were numbered, and sealed for time and eternity, who accepted the gospel of the Kingdom of God and Jesus as Lord and Saviour and Messiah.

**V13** After the sealing of these souls, the multitude from every kindred, tongue and people, in the Numbers Kingdom (fourth in Pentateuch), the sixth kingdom, whose prerogative is world dominion, that is what is left of Romano Kingdom, down in the feet of iron and of clay, week and divided, 'Jesus cometh,' and convenes the marriage supper of the Lamb or the Feast of Tabernacle where he also plays the role of Host, he takes bread and give them and fish likewise. Notice that the bread and the fish are provided and prepared by Jesus and are not of the '**153 Great Fishes Catch.**' But these souls having landed on Heaven's Shore are also guests at the feast. At this meal we will partake of the eternal or permanent brooks of Heaven.

**V20** Then Peter, turning about, seeth that disciple whom Jesus loved following, which also leaned on his breast at supper and said, Lord, which is he that betrayeth thee? At the last supper when the Holy Communion was instituted, the betrayal was also revealed, now at The Best Meal in Heaven, communion will only be among those who are called, chosen, and found faithful, no more betrayal, nor denial.

**It is the Lord!**

**V7** Therefore that disciple whom Jesus loved said unto Peter: '**It is the Lord.**' Now when Simon Peter heard: that it was the Lord; he girt on his fisher's coat (for he was naked) and did cast himself into the water.



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**It is the Lord!**

Only the Jehovah favoured or beloved, whom loves the Lord with all their hearts, minds, strength and soul will **see or know**, when Jesus by His Presence works, it follows that they will **say** or speak to others of this in their midst, anyone of these lacking or wanting will use that opportunity to make it right, washing and clothing themselves again. Therefore Jesus, **The Revealer**, **shows**, they **see** and they **say**. What will your response be?

**V14** This is now **the third time** that **Jesus showed** himself to his disciples, after that **he was risen from the dead**.

The three times witness that Jesus had risen from the dead culminates in this verse, which certifies or validates His resurrection: **Jesus is alive?** Much the same way as the three times question and answer of Simon Peter love for his Saviour and friend. He promises and Lo! I am with you always even unto the end of the world, **Matthew 28: 20**. Therefore, similar manifestations in our time will be wrought by the Spirit anointed **Reapers**.

**V21** Peter seeing him saith to Jesus, **Lord what will this man do?**

As born again we have been given the sacred task of Shepherding and Pastoring the Lord's flock, let us obey in love.

## THE DEUTEROS OR RECOUNT OF JEHOVAH FAVOURED JOHN CHAPTER 7

Welcome,

You have made it to the Deuteris, I trust that your adventure has been as rewarding as it has been for me on this journey with our Pal and Friend Jesus, the Author and Finisher of our Faith, the First and Last, the Beginning and the End, the Alpha and Omega **and all that's in between**. This latter is the salient point that **John 21** made which is the sum of Chapters 1+2+3+4+5+6=21. At some other time I will share with you how our Friend, Jesus, confirm in my life the meaning of this number.

Now, we will do the recount and the Lord will demonstrate how each progressive set of verses in **John 7** links with each chapter: **1, 2, 3, 4, 5 and 6**. May the Lord bless you as you read, and may your life bear testimony of all of His grace and goodness as it unfolds on this 'Silver Screen.' At the end you will have had demonstrated the perfect symmetry, agreement and concurrence of the Word of God and there should no longer be any doubt in your mind that the Bible is the **infallible** Word of God and is able to make you wise unto salvation which is in Christ Jesus our Lord, **2 Timothy 3: 15**.

### **The Galilean:**

**V1** After these things Jesus walked in Galilee for he would not walk in Jewry because the Jews sought to kill him.

'After these things' is in reference to **Chapter 6s'** depiction in that 'living parable' of Jesus' death dramatized by his Passover the Sea of Galilee or Tiberias unto the other side, his burial, and his resurrection or ascension to the mountain from whence He communed with his Disciples and the application of these merits, when he fed the multitude after blessing or giving thanks and 'k'lao' the seven portions or parts of the 'Passover Meal,' the little boy's lunch of 2 small fishes and 5 barley loaves, which typified is Atoning Passover Sacrifice that will give eternal life to all who by faith partake of it. His Divinity, power and authority, after the resurrection, was further revealed by His walk upon the waters despite the tempestuous sea and the winds of strife. The Disciples sailing and having problems rowing to and landing at Capernaum and Jesus joining them and immediately the ship reached its destination spoke to the experience of the disciples after His ascension in arriving at one accord, 'that place where they would obtain mercy because they had repented' and Jesus involvement in quelling the winds of strife and the demoniac influences that worked against them making it to the safe port of Capernaum.

It's in the light of **Chapter 6** that these eschatology comments are now made. Jesus' 'walk' or abode, **v9**, in Galilee, or 'World': spoke to the application found in this verse: 'Lo, I am with you always even until the end of the World,' **Matthew 28: 20**. That is his Presence in the World at large after His resurrection. He would not walk or abode in

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Jewry, spoke also to the continuing state of disobedience, impenitence and rebellion of the Jewish people that led to his death would still exist thereafter which would lead to an expiration of their probation as a Nation and the eventual destruction of Jerusalem, which occurred in **AD 70**. Still yet further beyond this verse I see the time when 'He that sits upon the throne and the Lamb shall dwell with them and shall wipe away all tears,' **Revelation 21: 3-4, 23**.

Jesus as a dweller in the World is called **The Galilean**.

The Light shines in darkness and the darkness comprehend it not. He was in the world and the world was made by Him and the world knew him not. He came to His own and His own received Him not but as many that received Him, to them gave He power to become sons and daughters of God, even to them that believe on His Name, **John 1: 10-12**.

**V1-7 is the recount of John 1: Sheh-bah.**

The other progressive appellations are:

### **The Spirit's Feast**

**V8:** Go ye up to this Feast, I go not up to this Feast for my time is not fully come.

The Feast is the Spirit's Witness of the First Miracle or Feast, when God wrought after that first Sabbath in the Heavenly portals followed by creation's six days and then culminated in the first Sabbath on Earth. **These verses: 8-15 recounts John 2: The Six Stone Water Pots and the Wedding Feast**, the first seven days upon earth and also points to Redemption's Feast.

### **The Born Again**

**V15:** The Jews marvelled, saying: How know this man letters having never learned?

Jesus was schooled by His Mother and the Holy Ghost, he never received education from the formal institutions of His day and so the learned considered Him a dunce and marvelled at His knowledge, brilliance and intelligence in the matters that they considered weighty and struggled with.

He was an example of: the knowledge of the Holy is understanding, **Proverbs 9: 10**.

One such of the Ruling Class of the Chief Priests and Pharisees, Nicodemus, visited Him by night and to him was this explained: Verily, Verily, I say unto you except a man be born again, he cannot see the kingdom of God... Verily, Verily, I say unto you except

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a man be born of the water and of the Spirit he cannot enter the Kingdom of God, **John 3: 3, 5**.

**Verses 15-21: recounts John 3: The Sevenfold Spiritual Rebirth.**

### **The Circumcision**

**V22:** Moses gave unto you Circumcision (not that it is of Moses but of the Fathers) and ye circumcise a man on the Sabbath Day.

Circumcision was given to Abraham has a sign, symbol or seal of the **Faith** he had, **Romans 4: 11**. The twinning of the work of circumcision with the Sabbath by the Jews aptly portrays, the work, which God never ceases to perform and for which the Sabbath exists. Notice, unless you believe, you can not enter into His Rest or Sabbath, **Hebrews 4: 3**. Therefore by faith we establish the Law, **Romans 3: 31**. The Sabbath, the Seventh Day, Hebrew, Sheh-bah, Seven (7) derives its name from this Work, which None other but God does for His Creatures. It means perfect, complete, whole, and speaks also to **THE SACRED FULL ONE**, who is God.

**Therefore, these verses: 22-28, recounts John 4 which speaks to Jesus as the 7<sup>th</sup> Man in the life of the Woman of Samaria who believed on Him in the 7<sup>th</sup> Hour and began to worship God in Spirit and Truth; the 7<sup>th</sup> Hour Healing of the Nobleman's Son who found mercy because he had repented, leaving him at Capernaum and he with all his house believed in Jesus.**

### **The Bosom of the Father**

**V29:** I know Him, I came from Him and He hath sent me.

Jesus came from the bosom of the Father and He only can reveal Him, **John 1: 18**. The work of making a man every whit whole on the Sabbath or **Sheh-bah** Day, is the work only the Father does, the work was done to identify that Jesus was the Son of God, and that he came from Him. This is how Jesus came in the name of His Father, **Sheh-bah** and the Jews were ignorant of this because they did not understand the **Work of the Sabbath** was to make a man every whit whole to the keep it Holy.

**These verses: 29-35, therefore recounts John 5: The Healing on or of the Sabbath where the 7 instruments of God's precepts or statutes are portrayed in Symbols: the 7<sup>th</sup> Man, The Messiah, (not a man to put me in), The Pool Bethesda (House of Mercy, The Spirit's forgiveness and cleansing) and the Five Porches, the Pentateuch, the five books of Moses, the Word of God, which sanctifies. This man waited for 38 years to get the understanding of these symbols and the purpose of the Sabbath. The Jews could not help for though they trusted in Moses they did**

## THE DEUTEROS OR RECOUNT OF JEHOVAH FAVOURED JOHN CHAPTER 7

not believe his words and hence they could not believe in Jesus of whom Moses spoke of in the Law. They could not point the sinner to His Saviour and to seeking first the Kingdom of God and His righteousness so that all things could be added unto him, **Matthew 6: 33**.

### The Passover Lamb

**V36:** What manner of saying is this that he said: Ye shall seek me and shall not find me for where I am, thither ye cannot come.

Whereas in **John 6** the Passover was typified and the people was able to Passover again to the other side and found Jesus at Capernaum, the place where one receives mercy when he has repented, in reality when Jesus would Passover to the Heavenly portals they will not be able to go there, however, if they understood from the demonstration in **John 6**, if the condition of repentance is met, they will receive mercy from there Saviour and he will come in there midst by His Spirit: He shall seek me and shall find me when you have searched for me with all your hearts, **Jeremiah 29: 13**.

**Therefore verses: 36-42** recounts **John 6: 'Klao the 7 Portions of the Passover Meal.'**

### The Sanctifier

**V43:** So there was a division among the people because of Him.

This is just who He is, by His fruit or work is He known, **Matthew 7: 16 & 20**. The rest of the Seventh Day reveals a work which He does not ceases from: and God blessed the Seventh Day and sanctified it, **Genesis 2:1**. In sanctifying it, He sets it apart for Holy use; therefore no servile work is done on this Day in keeping it Holy, and God blessed the Seventh Day, and hallowed it, **Exodus 20: 8**. The work of blessing, sanctifying and hallowing the Day, making it perfect, complete and whole is accomplished by His Presence, resting, on the Seventh Day; therefore the Day bears His Appellation: 'Sheh-bah,' Seven or 7.

This is therefore, His Sanctuary in Time, which can only be entered by those who believe and rest with Him on the Day. Moreover, have I given them my Sabbaths, which is a sign between me and them that I am the Lord which sanctifies thee, **Ezekiel 20: 12** The work of blessing, sanctifying, and hallowing the Day is the same work he accomplishes fully in the life of all those who praise and worship Him on this His Day. This sets them apart from all others, yea, even to causing a division among the people. I thank Thee O God, that I have been able to come into Your Presence continually each week, I remember clearly that first Sabbath, when I found Thee, unknown to me then, when, You touched down upon the Pot of Soup, causing its explosion and the sinking

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and the wrangling of the newly bought stove. Friends, above all other day, on this Day He is most likely to be found.

This work of blessing, sanctifying and hallowing, that he does on this day is evidenced also in His work on the other 6 days: Day 1, and God divide the light from the darkness, **Genesis 1:4**; Day 2, God said let there be a firmament in the midst of the waters to divide the waters above from the waters below, **Genesis 1: 6**; Day 3, God said let the waters be gathered in one place and let the dry land appear, **Genesis 1: 9**; then comes fullness and abundance, Day 4: let there be lights in the Heaven to divide the day from the night, let them be for signs, for seasons, for days and for years... and God created two great lights, **Genesis 1: 14, 16** etcetera. Therefore, that's just who He is, He sanctifies or divides, and sets apart after it or their kind for a set purpose to accomplish His will, be it permissive or sovereign.

### **The Sanctifier lateral recount from V43:**

**V1 The Galilean:** He was in the world and world was made by him and world knew Him not; He came to His own and His own receive Him not but to as many that receive Him to them gave he power to become sons and daughters of God, even to them that believe on His Name, **John 1: 10-12**.

**V8 The Spirits Feast:** Now there were Six Stone Water Pots after the manner of the Jews purification (sanctification). Fill the Pots with water, now draw ye out and bear to the Governor of the Feast, **John 2: 6-8**.

**V15 The Born Again:** Verily, Verily, I say unto you except a man be born again He cannot see the Kingdom of God, **John 3: 5**.

**V22 The Circumcision:** and ye circumcise a man on the Sabbath, twinning faith's symbol, circumcision, with the rest of the Sabbath, which is the permissible work and The Work of wholeness that the 7<sup>th</sup> Day affords, by the 7<sup>th</sup> Man in the 7<sup>th</sup> hour.

**V29 The Bosom of the Father:** the identity of Jesus revealed as the Son who came from the bosom of the Father, who bear His Name: Sheh-bah or Sacred Full One or Seven performing His work of the Sabbath of making man every whit whole for worship and praise of God.

**V37 The Passover Lamb:** slain, buried and resurrected, typified by the journey by ship over the Sea of Galilee or Tiberias, landing on the other side and the ascension to the Mountain from whence He commune with His Disciples. Then the feeding of the merits of His Passover sacrifice in the miracle of 2 small fishes and 5 barley loaves to the multitude of 5,000 men besides women and children and, how the disciples along with the some of the multitude (3,000 souls that were baptized on the Day of Pentecost)

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would receive mercy on the other side at Capernaum because they had repented. Also, Jesus in his Priestly role, how He fosters this work of justification and sanctification when He exercised His Divine power and authority in quelling demoniac influences.

### **Feast of Tabernacles:**

**V2** Now the Jews Feast of Tabernacles was at Hand.

**V8** Go ye up unto this Feast, I go not up to this Feast for my time is not fully come.

The Feast of Tabernacles was one of the three feasts that the Law makes compulsory that all Jewish males must attend each year, it was held over a eight day period beginning on the 15<sup>th</sup> of the month: Ethanim and lasted until the 22<sup>nd</sup>. The first and the last days were to be celebrated as Sabbaths wherein no servile work was to be done, **Leviticus 23: 34-36**.

**V9** This he said while he abode in Galilee.

### **Tabernacling with the Spirit:**

**V2** Now the Jews Feast of Tabernacles was at Hand. It was at the time of Month called **Ethanim**, meaning Permanent Brooks: this was the 7<sup>th</sup> Hebrew Month corresponding with our October/November period. All Jewish males by the Law were obliged to attend and feast at this time of Permanent Brooks, **Exodus 23: 14-17**. It commemorates the Jewish 40 year wandering in the wilderness by living in Booths at this time but it also points to the time of our Eternal Redemption and the Marriage Supper of the Lamb, when after the last Sabbath of Earth we will continue our feast over the next 6 days which will culminate in a grand Sabbath celebration for all of the redeem of the Earth. Thereafter, the feasting continues with the weekly cycle: As the new heavens and the new earth shall remain before me so shall your seed and your name remain and it shall come to past that from one new moon to a next and from one Sabbath to a next shall all flesh come and worship before Me, **Isaiah 66: 22-23**.

**V9** This he said while he abode in Galilee. In our day the truth of verse 2 is imminent. The Feast of the Passover occurred at Jesus' Death, Burial and Resurrection, The Feast of First fruits at His ascension to Heaven and presentation of Himself and those who were resurrected after He was, the Feast of Unleavened Bread during the first week after His Death leading into the Feast of Weeks which culminated on the Day of Pentecost, when the Former Rain was outpoured, the gospel trumpets has been blowing in the Feast of Trumpets from ever since, the Day of Atonement began in 1844 with the work of the Investigative Judgement according to the Spirit of Prophecy. We now expect just before this Seventh and Last Feast, the Loud Cry of the Gospel Trumpets and the Latter Rain in copious showers upon those who are at that place

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called **Capernaum (Kaw-far Nachum)**. O may your soul find mercy because you have performed its first work of penitence and contrition. To such is granted the comfort of the outpouring of the Latter Rain, I will not leave you comfortless I will come unto you..., when He the Spirit of Truth is come He will guide you into all truth..., He will be in you and shall be among you... **John 14: 17**. In other words He shall tabernacle or dwell with you.

**V16 My doctrine is not mine but His that sent Me.**

**V23 If ye on the Sabbath day circumcise a man that the Law of Moses be not broken. Are ye angry with me because I made a man every whit whole on the Sabbath day?** In light of the imminence of the antitypical Feast of Tabernacles many will be made whole on the Sabbath if they exercise there **faith** like this man when he heard the Word of God.

**V30 And they sought to take Him but no man laid hands on Him because His hour was not yet come.** At the Feast no man can lay his hand on the Lord's Anointed.

**V37 In the last day, that great day of the Feast, Jesus stood and cried: If any man thirst let him come unto me and drink!** To attend the Feast you must first accept by faith the Father's Wedding Garment of a pure and spotless Character provided by the atoning sacrifice of Christ, the Lamb of God which takes away the sins of the world, **John 1: 29** and the baptism of the Holy Ghost which will seal us unto the day of redemption. This is how we come unto Jesus and drink or partake of His Holiness.

**V44 And some of the people would have taken Him but no man laid hands on Him.** No man can touch the Lord's Anointed unless the Lord wills it. Jesus needed to have explained the doctrine of the Antitypical Feast of Tabernacles, the Seventh Feast which we are all called to attend:

**The Feast and tabernacled with the Spirit, lateral recount from V44:**

**V2** It is imminent, at hand as the Lamb slain from the foundation of the World, more so now that this has been fulfilled.

**V9** It is the model at work after that Sabbath in the Heavenly Portals, then the six working days of Creation, which culminated in the Seventh Day Sabbath, making a total of 8 days. Thus Creation and Redemption have the same Feast as typified in Six Stone Water Pots and the Wedding Feast at Cana in Galilee. This is the Spirit's Witness.

**V16 My doctrine is not mine but His that sent me.**



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**V23** The Sabbath, Sheh-bah or **Seventh Day** will be a focal point in making many whole and prepared for praise and worship of Sheh-bah the Sacred Full One, if only they believe on Jesus as the Messiah. It is the day that bears His Appellation and speaks of this His sacred work.

**V30** Now is the day of salvation, today if you will hear his voice harden not your hearts, seek and take Jesus as your Saviour from sins and be joined unto Him like the man with the infirmity for 38 years who believed Him and was made whole and went into the Temple to worship on the Sabbath Day he was healed after he repented and he cast his sins away.

**V37** The Passover Lamb was slain for us to drink and partake thereof like the multitude which ate of the 7 portions of this Perfect Meal in **John 6**. Drink, eat, be filled and sealed unto the day of our salvation.

### **The Born Again:**

**V3** His brethren therefore said unto Him depart hence and go into Judea that thy disciples may see the works which thou doest.

**V15** The Jews marvelled saying: How know this Man letters having never learned?

The works that this Man does are wrought by the hand of God for He was made in the image of God after His likeness. Marvellous are thy works O God and that my soul knows very well, **Psalms 139: 14**. To every one who fears the Lord is given by His Spirit wisdom and to this Holy One, his knowledge is understanding, **Proverbs 9: 10**. Being born again of the water and the Spirit will guarantee that we will see or understand and enter in the Kingdom of God, **John 2:3**. No more will any man teach, saying, know the Lord for they shall all know me from the least to the greatest, **Jeremiah 31: 34**. For they shall all be taught of God, **John 6: 45**.

**V10** And when his brethren were gone up, then went he also up unto the Feast but not openly but as it were in secret.

**V16** My doctrine is not mine but His that sent Me.

From Sabbath unto Sabbath (8 days inclusive), the born again males are enjoined in a continuous feast called salvation. Jesus puts it this way: I have come that you might have life and that you might have it more abundantly, **John 10:10**. And where two are

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more are gathered touching anything concerning me there am I in the midst to bless and do them good, **Matthew 18: 20.**

**V17 If any man will do His will he will know of the truth of the doctrine whether it be of God or whether I speak of myself.**

The 'Creative' Works:

**V3 His brethren therefore said unto Him depart hence and go into Judea that thy disciples may see the works which thou doest.** The 'works' that Jesus wrought were creative in nature as those of the **Genesis** but many called them 'miracles' as these experiences, seemingly, have been erased from the memory of mankind. Those Disciples of Christ that dwell in the Land of Praise shall behold these works continually. **Where were you when the Morning Stars sang and the Sons of God shouted for Joy? Job 38: 7.**

**V10 And when his brethren were gone up, then went he also up unto the Feast but not openly but as it were in secret.** Remember, where two or more are gathered in my Name there am I in the midst to bless and to do them good, **Matthew 18:20.** He also promises that His Spirit shall dwell within us and among us and He will work to bless us.

**V17 If any man will do His will he will know of the truth of the doctrine whether it be of God or whether I speak of myself.** The work of imparting knowledge is only possible unto those who perform the work of obeying God's will. Once this condition is met then the experience begins. This is how we **prove all things and hold fast to that which is good, 1 Thessalonians 5: 21.**

**V24 Then will we be able to do the work: judge not according to appearance but judge righteous judgement.**

**V31 Many people will believe on Jesus when they see the works of Miracles that are wrought in His House of Praise by His Hand and will accept Him as The Christ questioning if any one else can do work more than these.**

**V38 To these that believe is fulfilled in their lives the work of sealing with His Spirit: "out of his belly shall flow rivers of living waters." This was depicted firstly in Eden in **Genesis 2** and again in the New Jerusalem, where the River of Living Waters flowed out of the Throne, **Revelation 22.****

**V45 Then came the Officers to the Chief Priests and the Scribes and they asked them, why have ye not brought Him.** Like Jesus many contention, plot and scheming,

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these works, will we have to endure from the Rulers of this World but the work of taking and bringing us resides with the will of God

### **The Works of the Born Again, lateral recount from V45:**

How could any one take and bring Jesus without him giving up his self and the time had come? This is He:

**V3** whose works are described as: 'all things were wade by him and without him was not anything made that was made.' **John 1: 3.**

**V10** who speaks from the midst of us to bless us by His Spirit as He spoke: 'draw out and bear to the Governor of the Feast,' **John 2: 8,** and the Water was turned into Wine.

**V17** who does the will of God as the **Anointed or Messiah,** born of the Sevenfold Spirit as described in **John 3** as the Born Again.

**V24** who is the **Sheh-bah, the 7<sup>th</sup> Man.** He works in Sheh-bah or **the 7<sup>th</sup> Hour** to fulfil our earnest and penitent pleas, see Him at work in **John 4** with the Woman of Samaria and her six men and the Nobleman and His Son.

**V31** who works on Sheh-bah or **the 7<sup>th</sup> Day** to make every believer whole to praise and worship God in His Sanctuary on His Sabbath Day, see Him at work in **John 5**

**V38** who is the Passover Lamb. He has the power to lay down His life; the power to take it up again and to feed the Multitude with the merits of this atoning sacrifice, see His Miracle of the Passover in **John 6.**

### **In Secret or Out in the Open:**

**V4** For there is no man that doeth anything in secret and he himself seeks not to be known openly; if thou doest these things then show thyself to the World.

**V22** Moses gave unto us circumcision (not that it is of Moses but of the Fathers) and ye circumcise a man on the Sabbath Day.

For the invisible things of God are clearly seen from things He creates even His eternal power and Godhead, **Romans 1: 20.** The work of circumcision was a demonstration of the work which God wrought upon the heart in making a man whole. The Jews allowed it to be done on the Sabbath, the day of Holiness, completeness and wholeness: it's a day of worship and praise of the Creator. This was done out in the open yet the Jews' faith failed to understand that the twinning of circumcision with the Sabbath was in keeping with the non-servile work of the Sabbath in making a man whole.

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**V11 Then the Jews sought Him saying: where is He?**

**V23 If, ye on the Sabbath Day circumcise a man that the Law of Moses be not broken, are ye angry with me because I have made a man every whit whole on the Sabbath Day.**

Jesus by His Spirit is in the midst of two or more gathered together in worship and to praise His Name, and touching anything concerning Him. As a man on the Sabbath Day is circumcised to keep Moses Law, even so God in our midst on the Sabbath will make whole, before our eyes, every one whose faith lays hold on His Words that he keeps or obeys His Law.

**V18 He that speaks of himself; seeks his own glory, but he that seeks the glory of Him that sent Him, the same is true and in Him is no unrighteousness.**

**V24 Judge not according to appearance, but judge righteous judgment.**

Judge righteous the man who seeks the Glory of God and who seek not his own glory he speaks not of himself in the open but the things that pertains to God.

**V25 Then said some of them at Jerusalem, Is not this He whom they seek to kill?**

Finally, the people of 'the way of peace' reveals: out in the open, the secret plot of the rulers to kill Jesus.

**Out in the Open: 'To the World'**

**V4 For there is no man that doeth anything in secret and he himself seeks not to be known openly; if thou doest these things then show thyself to the World.**

Jesus' brothers questioned if it is that He is the one that is doing the Miracles: 'these things' for all He does is to speak and it is done, He commands and it stands fast, **Psalms 33: 9**, and to validate this He should show himself to the World.

**V11 Then the Jews sought Him saying: where is He?** The inhabitants of the Land of Praise also sought Him to reveal Himself out in the Open.

**V18 He that speaks of himself; seeks his own glory, but he that seeks the glory of Him that sent Him, the same is true and in Him is no unrighteousness.** But Jesus seeks not his own glory but that of His Father that His Glory be known to the World, this is His Righteousness.

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**V25 Then said some of them of Jerusalem, is not this He whom they seek to kill?**  
The true intent of the World is revealed who seek their own glory and to kill Christ who they consider a threat to their own self interest.

**V32 The Pharisees heard that the people murmured these things concerning Him and the Pharisees and the Chief Priests sent the Officers to take Him.** Now the plot is put into operation out to the world, for all to see.

**V39 (This spake he of the Spirit which those who believe on Him would receive, for the Holy Ghost was not yet given for Jesus was not yet glorified).** Faith in the Testator's glory: death and resurrection, when revealed to the World will result in the believer's receipt of the sealing gift of the Holy Spirit.

**V46 And they answered them and said: never has man spake like this Man.** By the Words of the Lord were the Heavens made and the Hosts thereof by the Breath of His Mouth, for He spake and it was done, He commanded and it stands fast, **Psalms 33: 6, 9.**

**In Secret, Out in the Open: To the World, lateral recount V46:**

Never has man spake like this Man:

**V4** 'These things' or miracles in the World manifested from His Words, in Him was life and the life was the light of man, **John 1:4.**

**V11** That many sought him saying 'Where is He?' see His First Miracle in Cana in Galilee, **John 2.**

**V18** He speaks only of the Glory of God, hence He is true and righteous, the Anointed or Born again, see **John 3.**

**V25** That others spake of the plot to kill Him, but He speaks faith into the heart of the Samaritan Woman that she believed in Him in the **7<sup>th</sup> Hour**; likewise the Nobleman and all His Household, **John 4.**

**V32** The Pharisees heard what the people murmured concerning Him and sent the Officers to take Him, because He made a man whole on the Sabbath Day, **John 5**, and said he was the Son of God, making Him self equal with God.

**V39** He spake also of the Spirit that will be given to the believer, one of the merits of His Passover Sacrifice, see **John 6.**

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**I came in My Father's Name: Sheh-bah:**

**V5 For neither His Brethren believed in Him.**

**V29 For, I know Him, I came from Him and He sent Me.**

I pray Father that they may be One as I am in Thee, that they may be One in us. As I am in Thee and Thou art in Me, that they may be One in Us, that The World may believe that Thou has sent Me. I in Thee, Thou in Me, I in them, that they may be One in Us. **John 17: 21.** If ye love me keep my commandment, **John 14:15.**

**V12 And there was much murmuring among the people because of Him, some say He is a good man others say nay, He deceives the people.**

**V30 And they sought to take Him but no man laid hands on Him because His hour was not yet come.**

Touch not mine Anointed, and do My Prophet no harm! **Psalms 105: 15, 1 Chronicles 16: 22.**

**V19 Did not Moses give you the Law and yet none of you keep the Law, Why go ye about to kill me?**

**V31 And many believed on Him and said: When Christ comes will He do more miracles than these that this Man hath done?**

Of what profit is circumcision if it keeps not the Law, and if the un-circumcision keeps the law shall not his un-circumcision be circumcision? For his circumcision is not in the letter but in the Spirit whose glory is not of man but of God, **Romans 3: 1-4.** These that believe in Him as Messiah, like Jesus will bear the Name of His Father, they too are circumcised to keep the Law, therefore they enter His Rest on Sheh-bah or the 7<sup>th</sup> Day, thus bearing His Name, that they are His.

**V26 But lo, He speaks boldly and no man says anything unto Him. Do the rulers know indeed that this is the very Christ?**

**V32 The Pharisees heard that the people murmured these things concerning Him and the Pharisees and the Chief Priests sent the Officers to take Him.**

Only those who are circumcised by the Spirit or believe will accept Jesus as the Christ. The Rulers: the Pharisees and the Chief Priests, practiced circumcision even on the Sabbath, but they had no faith in the things of God, for though they trusted in Moses

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they did not believe his words, for Moses spoke of Jesus, hence they did not keep the Law.

**V33 Then said Jesus, yet a little while I am with you and then I go unto Him that sent me.**

**On being One with God bearing His Name, Sheh-Bah:**

**V5** Unlike, His Brethren at this point, we must believe in our Elder Brother, Jesus, that we might receive power to become sons and daughters of God.

**V12** We must be the Ones who bear the witness or message of Christ being a Good Man. In other words we must have the Spirit of His Faith, **2 Corinthians 4: 13.**

**V19** If any man be in Christ he is a new creature old things have passed away behold all things have become new, **2 Corinthians 5: 17.** Therefore we keep the Law of the Ten Commandments and seek not to kill anyone. We therefore bear His Name enshrined in the Fourth as our Sanctifier.

**V26** We will speak boldly as Christ even in the face of opposition proclaiming Him as the Messiah to Kings and Rulers who do not know Him as their personal Saviour from sins.

**V33** We will proclaim Him risen and at the Right Hand of God making intercession in our behalf and soon to return to earth for His people.

**V40** And many of the people when they heard this saying, said of a truth this is the Prophet. If I be lifted up then I will draw all men unto me, **John 12: 32.** Therefore many when they hear of Christ will acknowledge: **of a truth this is THE PROPHET** and be fully settled in the knowledge of Jesus, as Christ, the Saviour of the World.

**V47** Then answered them the Pharisees: **are ye also deceived.** The unbelievers will question our allegiance and cast doubt on the truth, saying we are deceived. Remember:

**On bearing His Name: Sheh-bah, lateral recount V47**

**V5** Neither is brethren believed in Him at this point: the Light shined into darkness and darkness comprehended it not, He came to his own and his own received him not, **John 1: 5.**

**V12** Some say He is a Good man: "a good man out of the treasures of His heart brings forth good fruits," **Luke 6: 45,** "Every man at the beginning of the feast set forth good

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wine.... but thou have kept the good wine until now, **John 2: 10**; others say, nay, He deceives the people.

**V19** Moses, 'him drawn out of water' as one born again of the water and the Spirit, **John 3: 5**, give you the Law and yet none of you keep it. Why go ye about to kill me? Those who practice deceit are the ones who are deceived, even to the point that they will justify doing evil.

**V26** In spite of this claim of deceit: Jesus spoke boldly, none contended with Him and much people believed saying: 'Do our rulers know that this is indeed the very Christ?' He spoke faith into the Heart of the Samaritan woman and the Nobleman in the '7<sup>th</sup> Hour and all their households believed in Him as the Christ, **John 4**.

**V33** Jesus remained true to His allegiance with the Father in the face of the sceptics: 'I go to him that sent me,' **John 5: 37**.

**V40** Therefore many persons believed that Jesus is that Prophet who was to come into the World, **John 6: 14**.

### The Time of 'The Passover':

**V6** Jesus answered and said, my time is not come, but your time is always ready.

**V36** What manner of saying is this that He said: He shall seek me and shall not find me, for where I am thither ye cannot come?

Jesus spoke of the time of His Passover from life to death and beyond. In the first instance it was; His **death and burial** at the Passover Feast and the second, His **Resurrection and Ascension** at the Feast of the First fruits, which was the second day of the Feast of Unleavened Bread, which adjoined the Passover Feast running for 7 days. However, this Feast of Tabernacles was the seventh or last feast of the year before he was scheduled to die for the sins of the World. Jesus knew the prophecy very well in **Daniel 9: 24-27**, which forecasted His Death in the midst of the week. The prophecy had to be fulfilled to the dotting of an 'i' and the crossing of a, 't' to confirm His identity as the 'Messiah' or the 'Christ' and the 'Prophet' which Moses spoke of would come. This is how He would be glorified.

**V13** Howbeit, no man spake openly about Him for fear of the Jews?

**V37** In the last day, that great day of the feast, Jesus stood up and cried: If any man thirst let him come unto me and drink!



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What the men did in secret at the feast Jesus spoke out loudly in the open, advising that He is the One that baptise with the Holy Ghost, **Mathew 3: 11**, who then teaches each man in private.

**V20 The people answered and said unto Him: Thou hast a devil that goes about to kill thee?**

**V38 As the scripture said: he that believeth on me, out of his belly shall flow rivers of living waters.**

There is an evil spirit, the devil that sought to kill the Prince of Life who will give to all who believes on Him, the Spirit of Life, Rivers of Living Waters.

**V27 Howbeit we know this man from whence He is; but when Christ comes no man knows from whence He is.**

**V39 This spake he of the Spirit which those that believeth on Him would receive; for the Holy Ghost was not yet given for Jesus was not yet glorified.**

Behold a virgin shall conceive and bare a son and he shall be called: Emmanuel: God with us, **Isaiah 7: 14**. The wind blows where it lists and thou know not from whence it is and whither to it goes, even so is a righteous man, **John 3: 8**. The baptism of the Holy Ghost is given after Jesus' death, burial, resurrection and ascension, it occurred firstly, in copious showers, on the Fiftieth (Pentecost) Day of the Feast of Weeks, which is known as the Former Rain. A Latter Rain of Showers is expected in the Sheb-bah age or last Age. Jesus' death and resurrection guarantees this outpouring.

**V34 Ye shall seek me and shall not find me, for where I am, thither ye cannot come.**

**V40 And many of the people when they heard this saying, said of a Truth this is the Prophet.**

By this time Jesus would have passed over again back to Heaven, back to the Father from whence He came. And thereafter many people will hear and believe the gospel of His Salvation and that He was the Prophet which was to come into the World, **Deuteronomy 18: 15**.

**V41 Some said He is the Christ, but others said shall Christ come out of Galilee?**

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### Numbered among Transgressors:

**V6 Jesus answered and said, my time is not come, but your time is always ready.**

Jesus made reference constantly to 'His Time' all throughout His Earthly Ministry or sojourn clearly God has a timetable to accomplish His Works, Messiah had a set time to have come; Messiah or the Anointed Prophetic Ministry would be of a ½ prophetic week duration, and Christ had a set time to be cut off or die as the Lamb of God slain from the foundation of the World; the Resurrection and the Life had a set time to rest in the tomb; from the time of the Passover sacrifice, on the preparation day: Friday, then Saturday: Sabbath and then on the Second Day of the Feast of Unleavened Bread, which is the Feast of the First fruits, which is the third day, to rise from the sleep of death and present himself along with other sleeping saints raised to commence His Heavenly Ministry. In Heaven He also operates on a set timetable.

**V13 Howbeit, no man spake openly about Him for fear of the Jews?**

The Men at the Feasts were constrained by the Jews to a hush because they feared them who sought to slay Christ. The fear was real for they were brute beasts.

**V20 The people answered and said unto Him: Thou hast a devil that goes about to kill thee?**

These were not genuine believers but were of the class that sought to slay Christ but they speak sarcastically using delusional arguments to discredit Jesus. Those who know the truth of these matters would have seen their hands revealed from the tactics employed. Many were the enemies of God among the people.

**V27 Howbeit we know this man from whence He is; but when Christ comes no man knows from whence He is.**

How shall this thing be seeing that I know not a man, the Holy Ghost shall come upon thee and the Power of the Most High shall overshadow thee, therefore that Holy thing that shall be born of thee shall be called the Son of God, **Luke 1: 34-35.**

**V34 Ye shall seek me and shall not find me, for where I am, thither ye cannot come.**

For the same reason that no man knows Heaven from whence Christ is for the same reason no one will be able to find Him there when He returns.

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**V41 Some said He is the Christ, but others said shall Christ come out of Galilee?**

He shall be a Nazarene, **Matthew 2: 23**, therefore Jesus lived in Nazareth, in Galilee

**V48 Have any of the Rulers or of the Pharisees believed on Him?**

How could they, when they only trusted Moses and did not believe him, for had they believed him they would have believed in Jesus for he had written of Him? In fact the Rulers, the Chief Priests and the Pharisees of Jesus' day clearly did not understand the Prophecies that spoke to Messiah or the Christ, The Anointed. For, if they had, they would have seen, how He fulfilled them to the dotting of an 'i' and crossing of a, 't'. Therefore, they could not, except they understood and believed:

**The Passover Lamb numbered among transgressors, lateral recount V48:**

**V6** The Prophetic 'time' table recorded in the Oracle in **Daniel 9: 24-27**. John the Baptist introduced Him in **John 1: 29**, **behold the Lamb of God slain from the foundation of the World, and I did not know Him but He that sent me to baptize with water said upon whom ye shall see the Spirit descend and abide, the same is He which baptize with the Holy Ghost, John 1: 33. And I saw the Spirit descend and abode upon Him and I bare record that this is the Son of God, John 1: 34.** Thus was Messiah, The Anointed, The Christ was baptized by John and anointed by God right on time in **AD 27** according to the Prophetic 'time' table.

**V13** They sought not to proof all things and to hold fast to that which is good, **1 Thessalonians 5: 21**. They tasted not of the good wine or doctrine as those who drank of the water that was turned into wine at the Wedding Feast in Cana in Galilee, **John 2**. But, instead they used fear to hush those who sought and spake of Him.

**V20** They used sarcasm and the delusional argument to cast doubt on Christ; they had a form of godliness but denied the power, that of sevenfold spiritual rebirth, **John 3**.

**V27** They did not search the scriptures thoroughly to understand its testimony of Jesus that they could match with His Life to verify His credibility, instead, they were dismissive: **'we know him from whence He is.'** The Samaritan Woman and Men on the other hand listened instead to this Jew, she first believed and ran to call them, saying: 'Come see a man which tells me all that I have done, is not this the Christ?' **John 4: 29**. And they came and heard Him and said we believe Him for we have heard him ourselves, **John 4: 39-42**. The Nobleman experienced His miracle of healing his Son and He and all his house believed, **John 4: 53**. Oh that bigotry was destroyed from among all those that name the Name of Christ that we might know the truth and be freed.

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**V34** They missed the opportunity of learning how to seek Him with all their hearts not knowing how to step first in the troubled water of Bethesda's Pool to be healed and cleansed from every sin, **John 5**. Therefore, when He returned to His Father, they will not know how to summon His Presence nor can they go to Heaven where He is, therefore they will not find Him.

**V41** Those who heard Him, understood and believed like those who found Jesus at Capernaum (Kaw-far Nachum) in **John 6** on the other side of the Sea of Galilee from whence He Passed Over, will after His resurrection, have Him in their midst, to seal them with His Spirit unto the day of their redemption when He shall return. These are they who hail Him as their Saviour, and the Christ, others will continue to question: shall Christ come out of Galilee?

**The Spirit of Prophecy: Testimony of Jesus:**

**V7** The world cannot hate you but me it hates because I testify that the works thereof are evil,

**V43** There was a division among the people because of Him.

The same hatred that the world exhibits to Christ is manifested in the division among His People and the World. But little children, be of good cheer for I have overcome the World, **John 16: 33**. And this is the victory that overcomes the World even our faith, **1 John 5: 4**.

**V14** Now about the midst of the Feast Christ went up into the Temple and taught.

**V44** And some of the people would have taken him but no man laid hands on Him.

Christ stands in the midst of this great divide and proclaim His Doctrine: Choose ye this day who you will serve, as for me and My House we will serve the Lord, **Joshua 24: 15**. Touch not My Anointed and do no harm to my Prophet, **Psalms 105: 15**.

**V21** I have done one work and ye all marvel.

**V45** Then came the Officers to the Chief Priests and the Pharisees and they said unto them: Why have ye not brought him?

Christ makes every man whole that responds to Him in Faith more so when we enter His Sanctuary in Time. This is the teaching that is to be understood from this work that he performs on the Sabbath.

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**V28 Then cried Jesus in the Temple as He taught: ye both know me and from whence I am. I am not come of myself; He that sent Me is True whom ye know not.**

**V46 And they answered, never man spake like this Man.**

Jesus taught and preached His doctrine at the same time. Today, he does the same from the Heavenly Sanctuary by the Holy Spirit.

**V35 Then said the Jews among themselves, where will He go that we will not find Him? Shall He go to the dispersed of the Gentiles and teach the Gentiles?**

**V47 Then answered them the Pharisees, are ye also deceived?**

To them that sat in darkness Light is sprung up, to them that dwell in the shadow of death is Great Light come, **Mathew 4: 16**. No more shall any man teach His brother saying know the Lord for they all shall know me from the least unto the greatest, **Hebrews 8: 11**. And they shall all be taught of God, **John 6: 45**. But this is the condemnation that Light is come and men love darkness, **John 3: 19**.

**V42 Hath not the Scriptures said that Christ is born of the Seed of David and cometh out of the town of Bethlehem (House of Bread), were David was?**

**V48 Have any of the Rulers or of the Pharisees believed on Him?**

To be fully settled in the Truth or be sealed one has not only to give careful study of the Spirit of Prophecy recorded in the Scriptures but be careful in its application. The Rulers, The Chief Priests and the Pharisees, knew this passage that spoke to His Posterity being of the lineage of David, but they did not make the connection with Christ and David's lineage because they were quick to dismiss Him. Jesus, being God, could not come from the loins of Joseph, but was engrafted by the Spirit, coming upon His wife, Mary, and the Power of the Most High overshadowed her, therefore that Holy thing that she bore was called THE SON OF GOD and she named Him, JESUS. But the natural man knows not the things of the Spirit neither in deed can he, for they are spiritually discerned, **1 Corinthians 2: 14** for when He the Spirit of Truth is come He will guide you into all truth, **John 16: 13**.

**V49 But this people which knows not the Law are cursed.**

Knowing the Law and misapplying it is just as bad as being ignorant of its precepts and statutes. Ignorance is no excuse as Jesus and the Spirit is available to all who desires

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to know. The curse is more so to: whomsoever who knows the will of the Father and doeth it not shall be beaten with many stripes, **Luke 12: 47-48**.

**The Torah, Torah or Law, Name of God, Vertical Recount, V7:**

**V7 The world cannot hate you but me it hates because I testify that the works thereof are evil.**

The Testimony of the Lord is sure making wise the simple, **Psalms 19: 7**. For the invisible things of Him are clearly seen from the creation of the World, being understood from the things that are made, even His eternal power and Godhead, so that they are without excuse, **Romans 1: 20**. Therefore,

- 1 How could the world hate **the Galilean**, its maker: by whom all things were made and without Him was not anything made that was made, **John 1: 3?**
- 2 He instituted the first spiritual **Feast of Tabernacles** which started on the Sabbath in the heavenly portals, then the six days of creation and culminated on the eighth day, the Seventh Day of Earth's first Sabbath. The Light shine into darkness, **John 1: 5**.
- 3 His brethren and followers saw **His works** in the Land of Praise, for thus was the Earth or World at the beginning: where were thou when I laid the foundations of the Earth, when the Morning Stars sang and the Sons of God shouted for joy? **Job 38: 7**. Yes, without Him was not anything made that was made, **John 1: 3**.
- 4 In Him was Life and the life was the light of man, **John 1: 4**, Therefore, by the Words of the Lord were the Heavens made and the hosts thereof by the Breath of His Mouth for He spake and it was done, He commanded and it stood fast, **Psalms 33: 6,9**. There is no question that Jesus '**does these things**,' the issue was that His brethren did not believe. Without faith it is impossible to please God, for those that come to Him must believe that He is and that He rewards those that diligently seek Him, **Hebrews 11: 6**. Therefore, irrespective of how many times He shows Himself **to the World**, except they believe it is to no avail.
- 5 He was in the World and the World was made by Him and the Word knew Him not. He came to His own and His own receive Him not, **John 1: 10-11**, just as **His brethren did not believe in Him** at this point.
- 6 There was a man sent from God whose name was John, **John 1: 6**, who bare witness of Jesus saying; Behold, the Lamb of God! **John 1: 15, 36**. There would be a time for Him to die for the sins of the World, but **the**

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time was not at the Feast of Tabernacles but rather at the Feast of the Passover, the following year.

**The Torah, Torah or Law, Spirit's, Vertical Recount, V14:**

**V14 Now about the midst of the Feast Christ went up into the Temple and taught.**

The Statutes of the Lord are right, rejoicing the Heart, **Psalms 19: 8**. By His decree the first full day that Man and Woman shared together was the **7<sup>th</sup> Day Sabbath** in His Presence, the last day of the Feast when all things were recounted in **Genesis 2**, typified in the **Six Stone Water Pots and the Wedding Feast at Cana, in Galilee, John 2**. For in His Presence there is fullness of joy and to His Right Hand are pleasures evermore, **Psalms 16: 11**. **Thus the First Sabbath was Creation's Wedding Feast, when all creatures, great and small, man and woman expressed their devotion to their Creator in worship and praise of and in communion with Him. Therefore, I believe that the Marriage Supper or Feast of the Lamb will be on the Sabbath. If you understand that the Temple where Jesus taught was the Sanctuary in Jerusalem and Sanctuary was the model used for all of Creation, then you will know that Jesus in the temple teaching is what is modelled when he was in Cana in Galilee (The World or Earth) in the midst of the Governor, the Bride, Groom and their guests performing His First Miracle. Hear Christ teachings on this Spiritual Feast:**

- 8 The Law makes it obligatory that all Jewish males of the Land of Praise attends this Feast in Jerusalem, **Leviticus 23: 34-36**, so Christ commands His Brethren; **'go ye up unto this feast, I go not up as yet for my time is not fully come.'** Similarly, Jesus and His Disciples were bid to attend the Wedding Feast in Cana (Creation & Redemption) in Galilee (The World or Earth), **John 2: 2**, and His Mother was also there.
- 9 **This He said while He abode in Galilee or the World.**
- 10 **He also went up but not openly but as it were in secret.** And so Jesus and His Disciples attended the Wedding Feast in Cana, in Galilee on the **third day after John the Baptist's introduction, John 1: 1**.
- 11 While at the Feast those of the Land of Praise **sought Him**, Jesus' Mother told Him that the Feast had no wine, **John 2: 3**. Jesus, first response is: my hour has not come, **verse 4**. But because of importunity the Spirit allowed Him and He acceded to His Mother, **who said to the servants:**
- 12 (The goodness of Christ can only be known by those who will obey :) **'whatever, he says unto you do it,' verse 5. Oh, that we will obey the commands of Christ that He might teach us His doctrines!**

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13 The Heavens declare the glory of God and the Firmament shows His handiwork, day after day utters speech and night after night shows knowledge. There is no speech nor language where their voices are not heard, **Psalms 19: 3**. Therefore, no man had to speak of Him, for His works gave testimony of His Doctrine these are summarized in the **work of the 6 days of creation** typified in the **Six Water Pots of Stone after the manner of purification of the Jews containing two or three firkins a piece, John 2: 6**. In other words the works of each of the six days are the **objects** which speak to the **subject**. These subjects or Doctrines are what are recounted in the Wedding Feast or the **Sabbath**.

**The Torah, Torah or Law, Genesis, Vertical Recount, V21:**

**V21 I have done one work and ye all marvel.**

The Fear of the Lord is clean, enduring forever, **Psalms 19: 9**. If any man believes and repents, He is forgiven and cleansed, His response to such great salvation evidences his wholeness, thus one of Ten Lepers in **Luke 17** returns and praised and worshipped His Saviour, and the man of infirmity for 38 years, having been healed turn to the Lord with all his heart in worship and praise entering His Temple on His Sabbath Day. It is by the Fear of the Lord we are cleansed and made whole becoming **a new creature (born again)**: If any man be in Christ he is **a new creature**, old things have past away behold all things have become new, **1 Corinthians 5: 17**. I am fearfully and wonderfully made, marvellous are thy works O God and that my soul knows very well, **Psalms 139: 14**. How marvellous?

- 15 That the Jews marvelled: How can this man know letters having never learned? Nicodemus: How can a man, be born again when he is old? **John 3: 4**. Jesus response to him in **verse 7**: Marvel not that I say unto thee: ye must be born again.
- 16 Jesus is a Rabbi, a teacher sent from God, **John 3: 2**, doing these marvellous works of miracles, therefore He is correct: 'my doctrine is not mine but His that sent me.'
- 17 Whosoever believes and is baptized shall be saved, **Mark 16:16**. Except a man be born again He cannot see the Kingdom of God, **John 3: 3**. If any man will do His will he shall know the truth of the doctrine whether it is of God or whether I speak of myself.
- 18 We seek the glory of God, such a man is true and in him is no unrighteousness. We speak not of the physical but what is possible by faith and the operation of God. Not that a man can enter his mother's womb a second time and be born again, **John 3: 4**.



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19 Did not Moses, **him drawn out of water or baptized**, give you the Law? And yet none of you keeps the law, (for it is not possible that the carnal man can keep the Law.). Why go ye about to kill me? Except ye be born of the water and of the Spirit ye cannot enter into the Kingdom of God, **John 3: 5**.

20 Thou hast a devil that goes about to kill thee? Evil spirit and the flesh do the works of the flesh which includes murder. That which is born of the flesh is flesh that which is born of the Spirit is Spirit, **John 3: 6**.

### The Torah, Torah or Law, Exothos, Vertical Recount, V28:

**V28 Then cried Jesus in the Temple as He taught: ye both know Me and from whence I am. I am not come of myself; He that sent Me is True whom ye know not.**

The Judgements of the Lord are True and altogether righteous, **Psalms 19: 9**. Therefore He is righteous to have judged the Woman of Samaria who have had five husbands and was now unmarried living with the sixth man when she met him, the Seventh Man, whom she was interested in, an heir of salvation because she believed in Him as the Christ or Messiah, the Anointed and repented of her sins. He was righteous to have judged the six men with whom she was involved with heirs of salvation because they too repented and believed on Him when they heard Him for themselves. And He was righteous to have judged the Nobleman, His Son and other members of His Household saved because he along with his household believed on Him as their Saviour. And he was righteous to cast away the Jews, the heirs of the kingdom into utter darkness because of their evil heart of unbelief. Friends seek to know Him whom is True: without faith it is impossible to please God, for those that come to Him must believe that He is and that He rewards those who diligently seek Him, **Hebrews 11: 6**.

22 Circumcision is a sign or seal of faith, and a gift from Moses, (he who was baptized of God) which came from the Patriachs or Fathers. It typifies the gift that the Prophet like unto Moses whom God would raise up, **Deuteronomy 18: 15**, would give to His followers: Christ made and baptized more disciples than John, **John 4: 1**.

23 The twinning of the work of circumcision with the Sabbath by the Jews is quite in keeping with the work with which the Sabbath, the 7<sup>th</sup> Day exists for. This is the work of Sheh-bah, Christ, the 7<sup>th</sup> Man who makes every comer to Him every whit whole, like the man of infirmity for 38 years. He does the same work each Sabbath by His People as He did by His disciples who were conducting the baptism, **John 4: 2**. Therefore the Sabbath, Sheh-bah or Seventh, 7<sup>th</sup> Day, is named after Him reserved for this specific work.

24 Therefore we are counselled to judge righteous judgement and not according to appearance. These are the true judgements of God. If we disagree with the

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judgements of God it will lead to Jesus departing from the midst of us, the land of praise or Judea into Galilee or other parts of the Earth, again, **John 4: 3**.

25 Those who are of Jerusalem, the way of salvation, spoke the truth as it relates to the basis of their salvation in these words: 'is not this He whom they seek to kill?' For without the shedding of blood (atoning sacrifice) there can be no remission of sins, **Hebrews 9: 22**, but salvation is only given to those who believe, therefore, Jesus must needs be pass through, **Samaria**, the Watch Station, where those who watch and look out for Messiah might avail themselves of such great Salvation, these are they who will accept and believe in Him like the Woman, the Six Men, and the Nobleman and his household.

26 Jesus speaks boldly and none can gainsay him, the Rulers are to know that this is indeed the very Christ, as John said this is He that baptizes with the Holy Ghost, **John 1: 33**. Therefore faith or Samaria has a defence dwelling place or city called: Sychar (give drink), where He **gives drink**, which is near to the parcel of ground (inheritance typifying eternal life) which Jacob or the Supplanter gave to his son, Joseph (Him that increases), **John 4: 5**. Remember he that comes to Me shall not hunger and He that believes on me shall never thirst, **John 6: 35** and it shall be a well of living water springing up into everlasting life, **John 4:14**.

27 The Jews had Christ typified in the lives of their Fathers and the Prophets but they did not understand, that God had been among them ever since, sealing His People. Because they did not know God for themselves they could not receive Jesus as the Christ. Jacob, the Supplanter also typified Christ and here Christ sits on His Well wearied from His journey at the sixth hour, **John 4: 6**, of the day seeking to bless someone in the SEVENTH HR., will you be that person.

### **The Torah, Torah or Law, Levi, Vertical Recount, V35:**

**V35 Then said the Jews among themselves, where will He go that we will not find Him? Shall He go to the dispersed of the Gentiles and teach the Gentiles?**

God is True; that is to say: He is Perfect, Complete, Pure, Holy: **Sheh-bah** or **Sacred Full One** and He has given to us His **Truth (Law** or Hebrew pronounced: **Torah, Torah)**, His **Seven-fold Precepts or Statutes**. More are they to be desired than gold, yes, than much fine gold, sweeter than honey or the honeycomb, moreover by them are your servants warned and in the keeping of them is great reward, **Psalms 19: 10-11**. In the previous recount Jesus presented himself as the Sheh-bah or the Seventh Man speaking faith in the heart of the Samaritans and the Nobleman and his household in

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the Seventh or Sheh-bah Hour, in this recount He presents Himself as working in His Father's Name on His Seventh, Sheh-bah Day. In other words He and His Father work as the Sanctifier on the Sabbath Day.

'Where will He go?' Jesus tour of the Ministry Circuit has been consistently ordered in a certain manner, Firstly, in the Genesis recount, we find him speaking to Nicodemus by Night, which it is reasonable to think that here He was in **Jerusalem**, then we find him leaving, in the Exothos recount, **Judea**, because of the keen observation of the Pharisees that He made more disciples than John, to **Samaria**, and now in the Levi recount of His work in Jerusalem, we are faced with this question. The answer is most assuredly: **the dispersed of the Gentiles, the utter most part of the Earth**, after His Resurrection because of the impenitence of the Jews. However, He was also speaking of His Return to the Father, who had sent Him. The Disciples were given the same instruction to tour the Ministry Circuit: ye shall be witnesses unto me in Jerusalem, Judea, and Samaria and unto the utmost part of the Earth, **Acts 1: 8**. Go ye therefore and teach all nations, baptizing them in Name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things I have commanded you and lo, I am with you always even until the end of the World, **Mathew 28: 19**.

Jesus had for three years since His Anointing made this tour of the Ministry Circuit and had given the Jews full opportunity to accept Him as the Messiah. But there was none among the Rulers who publicly acknowledged Him as 'Sent of God,' Nicodemus came the closest to this, visiting Him by night. Whosoever sought Him out in this manner risk losing his prestige and status among the Ruling class as Jesus was viewed by them as an Impostor and Radical. But it was their power and influence that the Rulers feared the most of loosing to this humble Galilean. In this recount pay keen attention to the Seven-fold instrument, symbolic of the Torah, Torah, or the Law's seven precepts or statutes in the living parable of the Healing of the Man with infirmity for 38 years. These symbols the **five porches** with corridors connecting them in which a multitude of lame, impotent, maimed, halt and blind laid, having **the Pool of Bethesda** in the midst, whose waters would be troubled at certain season, did not work for this man of infirmity (as with the multitude that in them laid) because for him there was **not a man**, to put him in after the water is troubled. The Five Porches were symbols of the Pentateuch, the Law of Moses, whom the Jews trusted but they did not believe Him, for had they believed Him they would have believed in Jesus for he wrote of Him in the Law. The troubling of the water of Bethesda was God's gift of the Spirit to whosoever comes to Him in faith. This is evidenced by stepping in first which means they would have turned to Him with the whole heart, seeking first His Kingdom and righteousness above all things. The Pharisees and the Chief Priests had this Sacred responsibility of instructing the Nation in this manner but because of their faithlessness there was not a man among them who

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bore the Name of God, teaching the people in TRUTH AND RIGHTEOUSNESS to effect their healing and wholeness as evidenced by the living parable and therefore a multitude lay sick of sins in their congregation in the temple trusting in Moses, having a form of godliness but denying the power thereof. How true is that of us today? Jesus understood this man response to His question: Would thou be whole? He knew the Pharisees and Chief Priests failed miserably in this sacred duty of teaching the nation in truth and righteousness. Friends like this man as you hear the Words of God, if you, obey in faith you will find that power and strength will return to your body that you might rouse from your slumber, repent and live. Jesus is the Man that bears His Father's Name to assist this man and he was made whole. Now behold the recount:

- 29 I know Him I came from Him and He sent me. Jesus, the one who will save His people and this place that teaches the way of salvation, Jerusalem, had joint role in this matter of salvation, **John 5: 1**, (the Law also made it obligatory that as a male He must be in attendance at certain Feasts) as He and the Father, who sent Him. For God so loved the world, that He gave His only begotten Son that whosoever believed in Him should not perish but have eternal life, **John 3: 16**. Like Abraham offered up Isaac, the Father of many nations would offer up His Son.
- 30 And they sought to take Him but no man laid his hand on Him for His hour had not come. In the background to this account is the event of our salvation as the sheep market was nigh to the Pool called Bethesda (House of Mercy), having five porches, **John 5: 2**, reminding us that the time will come when He like a lamb was led to the slaughter and as sheep is dumb before its shearer so He opened not His Mouth, **Isaiah 53: 7**.
- 31 Many of the people believed on Him and by default of the Pharisees and Chief Priests to show them otherwise, proclaimed: He is the Christ! Asking shall Christ do more miracles than these that this Man has done. Notwithstanding Jesus' power to heal, yet lay a great (not just a few) multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water, **John 5: 3**. These seemed to be oblivious totally unaware of the Saviour of their souls.
- 32 The Rulers, the Pharisees and Chief Priests, heard that the people murmured these things concerning Him and they sent the Officers to take Him. The troubling of the Water was God's gift of salvation, His mercy in forgiveness of whosoever seeks first His Cleansing: His Kingdom and Righteousness, **John 5: 4**. To appropriate this Gift it can only be had by faith, Christ must be accepted by faith not taken by force as the rulers sought to do.
- 33 And Jesus said yet a little while I am with you then I go to Him that sent me. But before he leaves he must give yet another who does not know the

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opportunity of becoming whole, for there was a certain man who had an infirmity for 38 years, 5 years greater than Christ age at that time, **John 5: 5**.  
34 And Jesus said, ye shall seek me and shall not find me for where I am thither ye cannot come. This is after His atoning death, paying the price for our sins, when He shall have returned to His Father, but though none can go to heaven yet Christ is accessible as He made Himself available to the man of infirmity, to all who says yes to this question: Wilt thou be made whole? **John 5: 6**.

**The Torah, Torah or Law, Numbers, Vertical Recount, V42:**

**V42 Hath not the Scriptures said that Christ is born of the Seed of David and cometh out of the town of Bethlehem (House of Bread), were David was?**

The Commandments of the Lord are pure enlightening the eyes, **Psalms 19: 8**. If any many will do His will then will he know of the doctrine whether it is of God or I speak of myself, **John 7: 17**. And ye shall know the truth and the truth shall set you free, **John 8: 32**. This is the only key whereby the eyes of the mind are open to behold, to know and to understand Jesus as the Christ. For God gives to them that obey His Commandments the Holy Spirit, **Acts 5: 32**, Jesus said: I am the bread of life. He that comes to me shall never hunger, and he that believes on me shall never thirst, **John 6: 35**. I am the living bread which came down form Heaven, if any man shall eat of this bread, he shall live forever; and the bread I will give His my flesh, which I will give for the life of the world, **John 6: 51**.

Jesus as the Passover Lamb is alluded to and depicted in this living parable where He fed the multitude of 5,000 men besides women and children with **5 barley loaves and two small fishes**, the **7 portions of His Perfect Meal**, portraying **the efficacy of His Passover or Death** for the life of the World. It should be clear to you from this that He could have healed the multitude that laid halt, maimed, blind and withered in Bethesda's Porches had they met the condition. But, it has to be whosoever believeth should not perish but have everlasting life, **John 3: 16**.

Now behold the recount:

36 What manner of saying is this that He said, ye shall seek me and shall not find me, for where I am thither, ye can not come. The answer is found in **John 6: 1**, by an illustration, in the **Passover** or when He 'went over the Sea of Galilee (the World), which is also called the Sea of Tiberias (Roman's Governor's Kingdom).' He would return to Heaven, His Father House where they could not come.

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- 37 In the last day of the feast, Jesus stood and cried, if any man thirst let him come unto me and drink! Therefore a great multitude followed Him because they saw His Miracle which He did on them that were diseased, **John 6:2**.
- 38 As the Scriptures said, he that believes on me out of his belly shall flow rivers of living waters. This would be after His Resurrection and Ascension to Heaven, the Mountain where He communed with His Disciples, **John 6: 3**.
- 39 (This spake ye of the Holy Spirit which they who believe on Him would receive, for the Holy Ghost was not yet given for Jesus was not yet glorified.) This would happen at the Passover, the feast of the Jews which was nigh at hand, **John 6: 4**, when he would go out of this world.
- 40 Many of the people when they heard this saying said of a truth this is THE PROPHET. Therefore a great company come unto Him, Jesus asked Philip, from whence shall we buy bread that these may eat? **John 6: 5**. These are they that joined with the Lord in communion at His Table.
- 41 But some said: He is the Christ. But others said: shall Christ come out of Galilee? It is important that every man prove for himself and be fully settled in this truth that Jesus is the Christ and that all things are possible with Him. Jesus himself said this to Philip to prove him for he himself knew what He would do, **John 6: 6**.

### **The Torah, Torah or Law, Deuterus, Vertical Recount, V49:**

#### **V49 But this people which knows not the Law are cursed.**

The Law of the Lord is perfect converting the soul, **Psalms 19: 7**. Sanctify them through thy Truth; thy Word is Truth, **John 17: 17**. In the beginning was the Word and the Word was with God and the Word was God, the same in the beginning was with God, **John 1: 1-2**. Thy Law is Truth, **Psalms 119: 142**. It is written cursed is every man who hung on a tree, **Galations 3: 13**. And Christ took upon himself our curse, that He might impart unto us His blessings, those who believe in Him but others claim the curse for themselves saying His blood be upon us and our children, **Mathew 27: 25**. Behold, the last or Deuterus:

- 43 So there was a division among the people because of Him, the **Sanctifier**. It shall come to pass if thou diligently hearken unto the voice of the Lord thy God, to observe and to do all His Commandments which I command you this day, then the Lord will set thee **on High above all nations of the earth**, **Deuterus 28: 1**.
- 44 And some would have taken Him but no man laid hands on Him. If ye believe in Jesus all these blessings shall come unto thee, **Deuterus 28: 2**.

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- 45 Then came the Officers to the Chief Priests and to the Pharisees and they said unto them, why have ye not brought him. If you would be blessed in the city and in the field, **Deuterios 28: 3**, do not side with Christ's accusers.
- 46 And they answered and said, never man spake like this Man and these blessings He will give to you: Blessed shall be the fruit of thy body, the fruit of thy ground, the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep, **Deuterios 28: 4**.
- 47 Then answered them the Pharisees are ye also deceived? These blessings shall answer that question: Blessed shall be thy basket and thy store, **Deuterios 28: 5**, when thou have others lack.
- 48 Have any of the Rulers or of the Pharisees believed on Him? The answer to that question is evidenced in this: are any blessed when they come in and when they go out? **Deuterios 28: 6**.

### Conclusion:

The Hebrew word translated **Law** in **Psalms 19** is pronounced: **Torah, Torah** which is from the root word **Yaw-raw, Yaw-raw** (which means to flow as water or to rain). It means the precepts or statutes, especially the **Decalogue, Ten Commandments and Penta-tuech**, the Five Books of Moses. In other words these precepts or statutes are the principles that are embedded in the Decalogue or Ten Commandments and the Five Books of Moses or the Penta-tuech. Therefore, the recount is measured on this basis. This is already explained in full in the Work **Grace's Friend**. Please see that Work for a complete explanation.

**V 50 Nicodemus saith unto them (this is he who came to Jesus by night).**

**V51 Doth our Law judge any man before it hears him and knows what he does?**

**V52 They said unto him, art thou also of Galilee, search and look for out of Galilee there comes no Prophet.**

**V53 And every man went out to his house.**

In conclusion to be a **Ruler in Israel** or among God's people one has to be fully conversant with **the Law**. Jesus who was not schooled in the Institutions of His Day surprised them with His grasp and understanding of the Law. One like Nicodemus Jesus questioned: Art thou a Ruler in Israel and know not these things? **John 3: 10**. No **one can Rule but by the Law** lest He becomes guilty of transgressing the Law and ignorance is no excuse. Each man is now given the opportunity to search the Scriptures in his house to understand where the Rulers failed: **see Matthew 2 and the Prophets: v1-Daniel 9:24-25; v5-6: Micah 5:2; v15: Hosea 11:1; v17: Jeremiah 31:15; v19-23.**

## THE DEUTEROS OR RECOUNT OF JEHOVAH FAVOURED JOHN CHAPTER 7

Thus Jesus is the **Word of God**, was with, was, the same in the beginning was with God; He demonstrated His Power in His First Miracle of the **Six Water Pots of Stone and the Wedding Feast in Cana, in Galilee**; He taught of His Baptism: **The Sevenfold Spiritual Rebirth**; as Sheh-bah He spoke faith into the heart of the believers and heals them in the Sheh-bah Hour in **the Journey with the Seventh Man to the Seventh Hour and the Seventh Hour answer to prayer**; as Lord of Sheh-bah Day He and His Father works to make every comer every whit whole on the Sabbath Day: **Step in on the Sabbath Day**; He is the Passover Lamb who demonstrated the efficacy of His Sacrifice to feed the multitude in the feeding of 5,000 men besides women and children with the **7 Portions of His Perfect Meal**; a lad's lunch of 5 barley loaves and two small fishes. He Passover to Heaven, glorified, taking back up His Divinity and He is coming again as JUDGE OF THE QUICK AND THE DEAD.

He has **blessings**, glorious, in store for all those who hail him as the Messiah, their Lord and Saviour!



## JOHN 17

### FIRST THINGS FIRST: PRAYER

**Chapter 17** falls in the third set of 7 chapters which equates with Genesis on the measuring rod. The number 17 is the third number in this set of 7 which again equates with Genesis. Hence we have the composite 'Genesis Genesis' translated '**First things First**' as the word Genesis also means pre-eminence or first.

The Chapter begins by stating that the '**Hour is Come**' referring to the time when Jesus should lay down his life for His People. For his Name Yeshua, means He will save His People. Accomplished, firstly, by living without sinning, then by atoning for our sins by his death: for without the shedding of blood there can be no remission of sins, **Hebrews 9: 22**, and then applying the merits of His sacrifice to our accounts by intercession in our behalf in the Heavenly Sanctuary in the Presence of Abba, our Father, for all who accepts by faith His death as the atoning sacrifice.

But before he laid down His life he first offered a prayer for His people, His Disciples and His followers and all who would believe on Him through their word, from that time unto the end of the World.

We find the model prayer outlined in **Matthew 6 and Luke 11** as the basis for the content of His Prayer recorded in **Chapter 17**. The Prayer is:

After this manner therefore pray ye: Our Father which art in heaven,  
Hallowed be thy name.  
Thy kingdom come. Thy will be done in earth, as *it is* in heaven.  
Give us this day our daily bread.  
And forgive us our debts, as we forgive our debtors.  
And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

**Luke 11** is recorded under the caption: '**The Spirit of Faith: Prayer, one of the 3 P's of the Sanctuary**' in the Book of Light also for your consideration. As revealed in that account Jesus' life was one of worship and prayer from start to end. He

## JOHN 17

### FIRST THINGS FIRST: PRAYER

never ceased to pray as He lived His life even above the principles outlined in the model prayer.

The principles are outlined for our benefit to fulfil His purpose in our lives and the setting up of His Kingdom which shall never end. From this time forward: The 'Hour is come,' Jesus' prayers are recorded for our benefit.

We see Him praying here for His People, we see His agony in the Garden of Gethsemane in **Matthew 26** after descending from the Mount Olivet where he recorded another secret of prayer: Prayer is the Gethsemane or Oil press to press out the lofty olive fruit of the Word of God: 'I shall smite the Shepherd and the sheep shall be scattered,' into our cup to drink. By prayer we get the strength of heaven to bare the burdens of the Kingdom of Heaven or to fulfil the will of God in our lives. We can do nothing of ourselves but we can do all things through Jesus Christ who strengthens us, **Phillipians 4: 13**.

We see him on the cross praying: Father, forgive them for they know not what they have done, **Luke 23: 34**, an application of the verse in the model prayer: 'forgive us our debts as we forgive our debtors.' And My God, My God why have Thou forsaken me? **Mark 15:34**, when he was about to die. And into Thy Hands I commit my Spirit, **Luke 23: 46**, just before his death.

To every thing there is a season and time for every purpose under Heaven, **Ecclesiastes 3: 1**, but prayers comes first that we are able to face and handle these to accord with the will of our Heavenly Father. We should never cease to pray. Like Jesus we are given a work to do in the world as stewards of the manifold blessings of God we are to pray, **a.s.k.**, that we might receive and then impart or give as channels of his blessing to save a dying world as ye have receive freely give. This cycle repeats continuously, '**a.s.k. receive and give**' up until Christ returns the second time.

#### CALLING ON THE NAME OF GOD

**V1** These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

## JOHN 17

### FIRST THINGS FIRST: PRAYER

Jesus partially dramatized the first line of the model prayer by lifting his eyes to heaven instead of saying: 'who art in heaven', however, the paternal appellation of 'Father or Abba' was used, with his eyes focused upward, to summon the attention of the Ancient of Days and to communicate the idea that he was in communion with the Father.

Prayer is '**calling on the Name of God**' or His appellation: 'Heavenly Father' thus summoning His Presence for communion or dialogue. The request: glorify Thy Son that Thy Son also may glorify thee. The glory that Jesus here refers to is to magnify, lift up, or make honourable which equates with the next line in model prayer: 'Hallowed be Thy Name.' This is the sole purpose for which we all serve upon the earth to glorify our Father in Heaven.

We bring honour to and hallow the Name of God when we allow Him to work in us His good works to fulfil His will and purpose in our lives realized in the command: 'let your light so shine before men that they may see your good works and glorify your Father which is in Heaven,' **Matthew 5: 16**. Thus we take not the Name of God in vain, **Exodus 20: 7**.

The progressive verses reveal how we continue to dwell in the Presence of God having summoned Him by the '**call upon His Name**' or prayer:

**V8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.**

'**The Words**' of God even His Will he has set above **His Name**. They are even more, lofty than His titles or appellations, **Psalms 138: 2**. Jesus describes them as such: 'the words I speak are Spirit and they are life,' **John 6: 63**. We commune with God via His Spirit. As one speaks the words are heard from their lips and person, so it is construed, we are in His Presence hearing His Words. To receive His Words is to receive Him, His will and purpose. Jesus presents 'the words' in His ministry to all in every miracle done and every word uttered to reveal the love of God for humanity, thus presenting the Kingdom of God: 'thy kingdom come thy

## JOHN 17

### FIRST THINGS FIRST: PRAYER

will be done on earth as it is in heaven.’ How do you respond to the Word of God? Do you receive by believing on Him?

**V15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.**

Abiding in His Presence is the only sure way that the Father is able to keep us from evil. This first begins at the new birth when we first receive our justification, the power to go or witness, and daily as we eat of the Living Bread we are sanctified and grow in Christ to reflect His glory. To the end we overcome evil, hence our sins are forgiven for we also forgive those who are indebted to us and thus escape temptations. Thus the next three lines of the model prayer are realized in our lives to fulfil Jesus’ words: I have come that you might have life and have it more abundantly, **John 10: 10**.

**V22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:**

In the last verse of the model prayer the reason is given for addressing the prayer to Abba as: ‘for thine is the Kingdom and the power and the glory.’ God as Creator and Redeemer possesses the Kingdom, it is His. The glory or honour which was given Christ by the Father has been given to us by Christ. This is the ‘egg’ which was desired of the son in **Luke 11: 12** to be one with or like His Father.

The ‘egg’ possesses all the nutrients and vitamins for us to glow and glory if only we consume. The egg is simply the fourth precept: ‘faith.’ That Christ Jesus might dwell in your hearts by faith that you be rooted and grounded in love, **Ephesians 3: 17**. This is how we allow Him to abide in us. Therefore, ‘the words’ which Jesus gave to us in **verse 8** must be received by believing to achieve this purpose of having the indwelling Christ as faith comes by hearing and hearing the words of God, **Romans 10: 17**. The desired end is that they may be one even as we are one. Thus Jesus rehearsed the model prayer progressively in the foregoing verses.

**JOHN 17**  
**FIRST THINGS FIRST: PRAYER**

**THY KINGDOM COME THY WILL BE DONE**

**V2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.**

**V8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.**

All power is given unto me in Heaven and in Earth, go ye, therefore, and teach all nations baptizing them in name of the Father, Son and Holy Ghost, teaching them to observe all things I have commanded you and Lo, I am with you even to the end of the world, **Matthew 28: 20**. And whosoever believes and is baptized shall be saved. This power and authority that is given unto Jesus is given unto His Disciples and followers, but you shall receive power after that the Holy Ghost is come upon you and ye shall be my witnesses, in Jerusalem, and in Judea, Samaria, and the utmost parts of the World, **Acts 1: 8**. Thus as Jesus presented the Kingdom of God they do likewise, but remember, the kingdom of God comes not with observation, behold, the kingdom is within you, **Luke 17:20-21**, this refers to gift of the Holy Spirit. As many as receive Christ to them gave he power to become the sons of God, even to them that believe on His Name, **John 1: 12**. Those whom God has given Him are those who make up the Kingdom of God. The words which they receive by faith are the sum total of His will for our lives. This is the gospel of Jesus Christ which is the power of God unto salvation to all who believe.

**V9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.**

All of us who receive the Word of God and believe in Him are God's for whom He prays that the Father will keep. These are the sons and daughters of the Kingdom of God. For ye are a holy nation, a royal priesthood, a peculiar people, a chosen generation, that you should show forth the praise of Him who hath called you out of darkness into this marvellous light where ye stand, **1 Peter 2: 9**.

**JOHN 17**  
**FIRST THINGS FIRST: PRAYER**

**ETERNAL OR ABUNDANT LIFE: SINS FORGIVEN & DELIVERANCE FROM  
TEMPTATIONS AND EVIL**

**V 3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

**V15** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

God is not willing that any should perish but that all should come unto repentance, **2 Peter 3: 9**. And the bread I shall give is my flesh which I shall give for the life of the World, **John 6: 51**. I am the living bread that is come down from Heaven..He that believes on me shall never hunger and he that comes unto me shall never thirst, **John 6: 35**. The knowledge of God is in Jesus Christ His Son for he that has seen me as seen the Father, **John 14: 9**. He came to reveal the Father that all may look and live. It is God's will as revealed by His love: for God so loved the world that He gave his only begotten son that whosoever believes in Him should not perish but have eternal life, **John 3:16**. To know me Jesus says is to love me, if ye love me keep my commandments, **John 14: 15**. If we know Him and the power of His resurrection then will we experience his forgiveness of sins, and the victory over temptations and evil. Remember, if any man be in Christ he is a new creature old things have past away behold all things have become new, **2 Corinthians 5: 17**. Thus eternal life begins now in Christ.

**V10** And all mine are thine, and thine are mine; and I am glorified in them.

**V16** They are not of the world, even as I am not of the world.

Christ Jesus is the hope of all glory. My sheep hear my voice and they follow me, **John 10: 27**. Since we have been baptized and made to drink into one Spirit, being Christ's we are also God's reflecting His Glory. We have entered and have been made to see the kingdom of God. We are not of the world, for if any man be in Christ old things have past away, behold, all things have become new, **2 Corinthians 5: 17**.

## JOHN 17

### FIRST THINGS FIRST: PRAYER

**V17 Sanctify them through thy truth: thy word is truth.**

This is the will of God even our sanctification, that none of you should commit fornication, **1 Thessalonians 4: 13**. Our sanctification depends upon our obedience to the Law, His Truth. This is also the means by which we identify who is our Sanctifier: moreover, have I given them my Sabbath, which is a sign between me and them that they might know that I am the Lord that sanctifies thee, **Exodus 31: 13**. Sanctify yourselves and ye shall be holy, **Leviticus 11: 44**. Eternal life results in the forgiveness of sins, our victory over temptations and deliverance from evil, for day by day we feast on God and Christ, the Bread of Life.

#### **THY KINGDOM, POWER & GLORY**

**V4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.**

**V22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:**

For thine is the kingdom and the power and the glory. The glory of the Father was revealed to us in the work of Jesus' Ministry that He accomplished on earth and Jesus imparts to us the power, authority and character to reflect His glory. That all may see that we are one in the family of God sharing His glory. It is acknowledged in the model prayer that this glory belongs to Abba our Father who reveals it through his sons and daughters that all may recognize His presence with us.

**V11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.**

**V23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.**

## JOHN 17

### FIRST THINGS FIRST: PRAYER

The name of the Lord is a strong Tower the righteous run into and they are saved, **Proverbs 18: 10**. Only the righteous, those who are delivered from evil, can take refuge in Holiness and the just shall live by faith, **Romans 1: 17**. These have the **expressed privilege of prayer, calling on the Name of our Holy Father in Heaven** for sustenance and for the maintenance of our relationship with Him and one with another in Holiness. The Father send His Spirit among us that we are ever in His Presence. And Jesus by the Spirit also abide in us and the Father in him that we be made perfect in one to testify to the world that the Father had sent Jesus and His love for us. Jesus abide in us by the Holy Spirit which is given to all those who obey God and who ask of the Father for this special gift. Thus the Kingdom of God is united.

**V18 As thou hast sent me into the world, even so have I also sent them into the world.**

**V24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.**

We are prepared by God having believed and received His glory and Spirit (Power) to go and witness to the World that whosoever believes and is baptized shall be saved. This is the work of the Kingdom. We have the promise that Jesus will return again not only in the glory of Our Father but that also of the Angels and His Glory that, having worked for the Kingdom, we may be where He is and behold His Glory.

**V25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.**



**JOHN 17**  
**FIRST THINGS FIRST: PRAYER**

**SHEKINAH GLORY:**

**V5** And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jesus now request again His Divinity of the Father to return again unto Him.

**V12** While I was with them in the world, I kept (guard) them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

He acknowledges how by prayer, calling on the Name of God, he kept or guard his people one with God by His Spirit while He was with them. For example, Simon, Satan desires that he might sift thee but I have prayed for you, when thou are converted strengthen the brethren, Luke 22: 32. We likewise should confess our faults one to another pray one for another that we might be healed, James 5: 16-17.

**V19** And for their sakes I sanctify myself, that they also might be sanctified through the truth.

I have need to be baptized of thee and thou come to me. Suffer it to be so for now for it becometh us to fulfil all righteousness, Matthew 3: 15.

**V26** And I have declared (make known) unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

The just shall live by faith and the path of the just is like a shining light that shines more and more unto that perfect day, Proverbs 4: 18. I am not ashamed of gospel of Jesus Christ for it is the power of God unto salvation to all who believe, the Jews first and then the gentiles. For therein the righteousness of God is revealed from faith to faith, Romans 1: 16.

This message Jesus made known unto His people, that He is the Lamb of God that takes away the sins of the world. Thus declaring the power, authority and

**JOHN 17**  
**FIRST THINGS FIRST: PRAYER**

character of God, that God is love as depicted by His Name. Thus we capture the essence of God which is love whose love we are to reveal as Christ dwells in us.

**'THE CHARACTER' OF THE NAME: THY WORD & JOY**

**V6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.**

Thus Jesus manifested or show forth by His daily witness in His life the power, authority and character of the Father as depicted by His Name, holy (v11) and righteous (v25). Thus He is called the Word of God. His followers unto whom he showed forth the character of God or His Name also are fully settled in His truth and are represented by Him as having kept God's Word.

**V13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.**

In His Presence is fullness of joy and to His Righthand are pleasures evermore, Psalms 16: 11. He that is on the right hand of the Throne, Jesus, at the table of shew bread came and dwelt among us: in the beginning was the Word and the word was with God and the Word was God, the same in the beginning was with God. And the Word was made flesh and came and dwelt among us, John 1: 14, and shared with us His joy. Those who obey God's word will experience the joy of Jesus. For the statutes (word or law) of the Lord are right rejoicing the heart and the fruit of the Spirit is love, joy....Psalms 19: 8.

**V20 Neither pray I for these alone, but for them also which shall believe on me through their word;**

Jesus has already prayed for us to be **kept or guarded in the Name of God**; and as we **call on the name of the Lord, pray**, day by day, **declaring or make known the name of God** by the **preaching** of the gospel and **praise, manifesting or showing forth in our lives the name of God** others through our witness will believe on Jesus. Thus the joy of the fellowship continues: for there is joy in Heaven over one sinner that repents than over ninety and nine just persons that have no need for repentance, Luke 15: 7.

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FIRST THINGS FIRST: PRAYER

THE DEUTEROS OR RECOUNT: EVERY GOOD GIFT IS FROM ABOVE

PRAYER & THE ANSWERS: 'THE CALL ON THE NAME OF GOD' AND KEPT IN THE NAME OF GOD

V7 Now they have known that all things whatsoever thou hast given me are of thee.

Collectively, the things received of the Father are known as His providence or gifts: **we are kept in the name of God**. And these gifts are identified in the recount as:

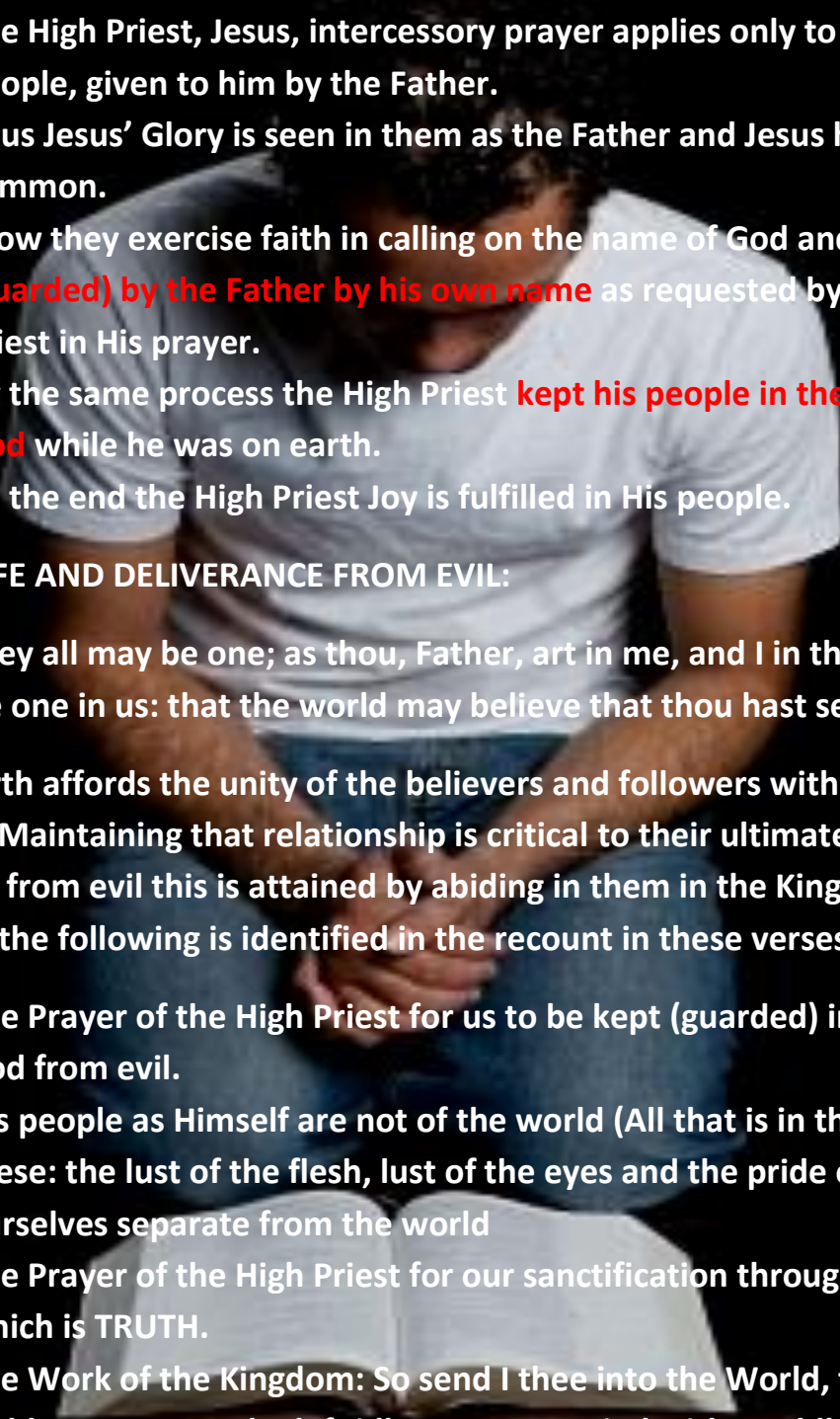
- 1 Gift of prayer: calling on the name of God for the purpose of glorifying, honouring and praising the name of God.
- 2 Gift of His Power or Spirit; Eternal Life; Gift of the family of God
- 3 Gift of the new birth in God and Christ
- 4 Gift of the Work of the Kingdom: harvesting the souls of the earth
- 5 Gift of the Father's Shekinah Glory
- 6 Gift of obedience or sealing: settling in thy truth-**manifestation of the name of God**.

THY WORD & WILL: 'THE DECLARATION OF THE NAME OF GOD'

V14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

The gift of the Word of God sums up the will of God for our lives and we are to study them and by **prayer**, viz.: **the call on the name of God**, and fasting have His will manifested in our **lives**, viz.: **manifested the name of God**, as Jesus did in Matthew 26 in Gethsemane and we are to **preach** the word or **declare the Name of God** which is the work of the Kingdom that others who hear might believe on Jesus through our word, thus we bring honour, glory and **praise to the name of God**. The process whereby the word is disseminated and attendant gifts are identified in the recount in these verses:

**JOHN 17**  
**FIRST THINGS FIRST: PRAYER**

- 
- 8 only for His People who receives it.
- 9 The High Priest, Jesus, intercessory prayer applies only to these His people, given to him by the Father.
- 10 Thus Jesus' Glory is seen in them as the Father and Jesus have all in common.
- 11 Now they exercise faith in calling on the name of God and are **kept (guarded) by the Father by his own name** as requested by the High Priest in His prayer.
- 12 By the same process the High Priest **kept his people in the name of God** while he was on earth.
- 13 To the end the High Priest Joy is fulfilled in His people.

**ETERNAL LIFE AND DELIVERANCE FROM EVIL:**

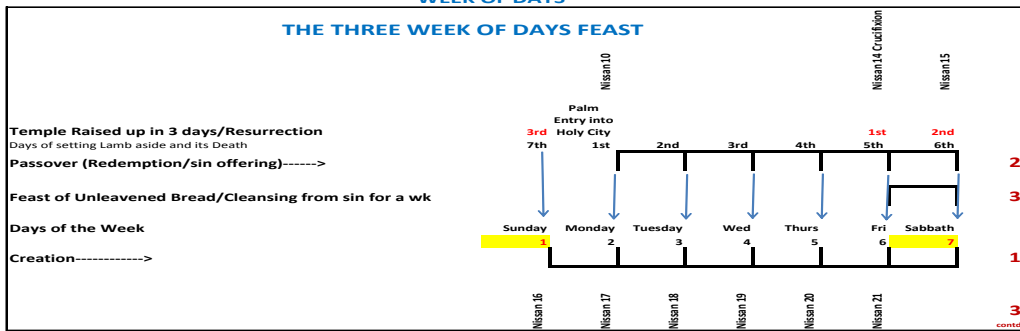
V21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

The new birth affords the unity of the believers and followers with Jesus and the Father. Maintaining that relationship is critical to their ultimate victory and deliverance from evil this is attained by abiding in them in the Kingdom of God. To this end the following is identified in the recount in these verses:

- 15 The Prayer of the High Priest for us to be kept (guarded) in the name of God from evil.
- 16 His people as Himself are not of the world (All that is in the world are these: the lust of the flesh, lust of the eyes and the pride of life)-keep ourselves separate from the world
- 17 The Prayer of the High Priest for our sanctification through His Word, which is TRUTH.
- 18 The Work of the Kingdom: So send I thee into the World, the Mission Field-we must not be left idle or preoccupied with worldly endeavours.

WEEK OF DAYS

THE THREE WEEK OF DAYS FEAST

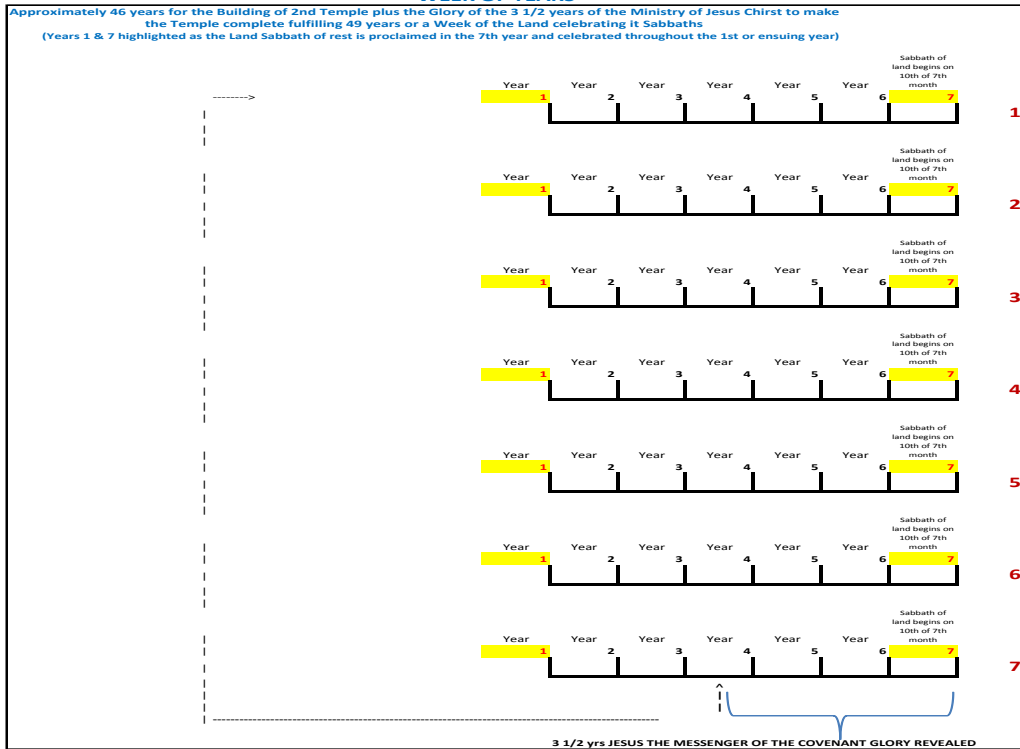


The reckoning of the Passover and the Feast of Unleavened Bread above is only done from the Days of the Week of Creation & is only read from this focal point. The First Day is highlighted because it was the Resurrection as first demonstrated by the Light of that first Day of Creation and the Sabbath because it is the Day that follows the end of the cleansing of the **Body Temple** from sin by applying the merits of the Passover in the Feast of Unleavened Bread. So as we first began the Feast on a Sabbath on its first day we continue thereafter on this Sabbath entering the Rest of Creation and Redemption as God did.

Kindly note how the **Passover** set aside on the 10th of Nisan: Jesus' Palm entry in Jerusalem and slaying of the lamb on the 14th Nisan: Jesus' death on Fri His rest in the tomb on the Sabbath and Resurrection on the 1st Day of the week coincides with the days of creation. Notice how the passover redemption Straddles Creation days allowing for the Resurrection to be on the First Day when God said let there be Light which typified: in Him was life and the life was the light of man-after which He said: **I am the resurrection and the life**. This was an interpretation of the Light of the First Day of **Creation**.

Notice also how the cleansing of the **Feast of Unleavened Bread** began on that Sabbath while He rested in the tomb as if He is asking the question as He asked the lame man on the Sabbath: will thou be made whole? It lasted for the other 6 days which brings us back to another Sabbath as if it was at the First Sabbath after God had made all things. For God ended all His work on the Sabbath and did rested from all His works. And in this place He spoke and said if they will enter into my rest. Seeing then that some will enter and those to whom it was preached did not enter in because of unbelief. But we who believe enter into rest. For there remaineth a rest to the people of God for those who enter ceased from their work as God did from His. So there you have it the Lamb was slain from the foundation of the world. All plans were set out when He laid the foundation of the world. So now are you going to enter into rest with Him?

WEEK OF YEARS



Every 7 years on the Day of Atonement the Land begins its Sabbath: rest from being worked by its inhabitants to provide crops for the Nation. 7 such Sabbaths of years are counted off and on the Day of Atonement of the 7th the Jubilee begins when debts are cancelled and forgiveness given and all inhabitants return to their father's original inheritance in Israel. The approximately 46 years it took Israel to build the 2nd Temple plus Jesus, the Messiah's Ministry of 3 1/2 years make it 49 years or Week of Sabbath of years when the Glory of the 2nd Temple exceeded that of the 1st as the Messenger of the Covenant came and brought peace when He laid down His life for the sins of His people bringing in everlasting righteousness.

The Nation/Land of Israel was given 70 years of desolation by God in Babylon even as it was appointed unto man to live 3 scores and ten years. And unto 2, 300 days then shall the **Physical Sanctuary (the Holy and Most Holy Places in Heaven)** be cleansed. 70 Weeks (of years) were determined or cut off from this period for the Messiah, the Prince of Peace to come from the going forth of the commandment to rebuild Jerusalem. It was during this period that Israel rebuild what is now known as the 2nd Temple.

For the 7 days of Creation for the Land to celebrate a Sabbath for each day that would amount to 7 times 7 years=49 years or a Week of week of years. We must understand that at Creation the Earth or land was not made to toil as it now does in the fallen realm but by the Word of the Lord it brought forth in abundance even as it rested to sustain Man and all of Creation. It took such a week for the 2nd Temple to be built and be glorified by the Messenger of the Covenant. The First Creation's Sanctuary was made and glorified in a week. The 2nd Fallen Creation Sanctuary (what now exists) will be cleansed in a week of time, but not days or years but rather millenniums.

**JOHN 2: BY THE WORD OF THE LORD & BREATH OF HIS MOUTH**

NAME OF THE LORD: THE WEDDING OF CANA OF GALILEE

SPIRIT: THE GUESTS, THOSE CALLED

GENESIS: THE WINE OR DOCTRINE: THINGS SAID & WRITTEN

EXODUS: THE WOMAN & MAN OF CANA OF GALILEE

LEVI: THE MOTHER OF (JESUS) ALL LIVING

NUMBERS: THE NUMBER THE DAYS FOR BUILDING THE TEMPLE

DEUTEROS: THE TEMPLE

1

**MARRIAGE IN CANA OF GALILEE:**  
1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

**DRAW OUT & BEAR TO THE GOVERNOR:**  
8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

**BY A SMALL SCOURGE OF CORDS HE DROVE THEM OUT OF THE TEMPLE:**  
15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

**THEY BELIEVED THE SCRIPTURE & HIS WORD BECAUSE HE HAD SAID SO BEFORE IT HAPPENED:**  
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

1

2

**JESUS & HIS DISCIPLES CALLED TO THE MARRIAGE:**  
2 And both Jesus was called, and his disciples, to the marriage.

**THE RULER OF FEAST CALLED THE BRIDEGROOM:**  
9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

**MAKE NOT MY FATHER'S HOUSE AN HOUSE OF MERCHANDISE:**  
16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

**AT THE PASSOVER IN JERUSALEM:**  
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.

2

3

**MOTHER OF JESUS: NO WINE.**  
3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

**GOOD WINE KEPT FOR LAST:**  
10 And saith unto him, 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.

**IT IS WRITTEN:**  
17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

**JESUS KNEW ALL MEN:**  
24 But Jesus did not commit himself unto them, because he knew all men,

3

4

**WOMAN MINE HOUR IS NOT YET COME:**  
4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

**BEGINNING OF MIRACLES IN CANA OF GALILEE:**  
11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

**WHAT SIGN SHEW US?**  
18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

**HE KNEW WHAT WAS IN MAN:**  
25 And needed not that any should testify of man: for he knew what was in man

4

5

**DO WHAT HE SAYS:**  
5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

**DOWN TO CAPERNAUM:**  
12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

**DESTROY THIS TEMPLE & I'LL RAISE IT UP IN 3 DAYS:**  
19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

5

6

**6 STONE WATER POTS FOR PURIFICATION:**  
6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

**JEW'S PASSOVER AT HAND:**  
13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

**46 YRS TEMPLE IN BUILDING:**  
20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

6

7

**FILL THE WATERPOTS WITH WATER:**  
7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

**SELLERS FOUND IN THE TEMPLE:**  
14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

**BODY TEMPLE:**  
21 But he spake of the temple of his body.

7

NAME OF THE LORD: THE WEDDING OF CANA OF GALILEE

SPIRIT: THE GUESTS, THOSE CALLED

GENESIS: THE WINE OR DOCTRINE: THINGS SAID & WRITTEN

EXODUS: THE WOMAN & MAN OF CANA OF GALILEE

LEVI: THE MOTHER OF (JESUS) ALL LIVING

NUMBERS: THE NUMBER THE DAYS FOR BUILDING THE TEMPLE

DEUTEROS: THE TEMPLE

<p>NAME OF THE LORD: NICODEMUS, RULER OR MASTER OF THE JEWS</p>	<p>1</p>	<p><b>NICODEMUS: RULER OF THE JEWS:</b> There was a man of the Pharisees, named Nicodemus (victorious or triumphant among the public or his people), a ruler of the Jews:</p>	<p><b>THE WIND IS AS HE THA IS BORN OF THE SPIRIT:</b> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.</p>	<p><b>FAITH IN HIM GIVES ETERNAL LIFE:</b> That whosoever believeth in him should not perish, but have eternal life.</p>	<p><b>JESUS &amp; DISCIPLES IN THE LAND OF JUDEA BAPTIZING:</b> After these things came Jesus and his disciples into the land of Judaea (celebrated or praise); and there he tarried with them, and baptized (to make whelmed or fully went; ceremonial ablution).</p>	<p><b>THE FRIEND, BRIDEGROOM &amp; THE BRIDE:</b> He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.</p>	<p><b>FAITH SAVES FROM THE WRATH TO COME:</b> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.</p>	<p>NAME OF THE LORD: NICODEMUS, RULER OR MASTER OF THE JEWS</p>
<p>SPIRIT</p>	<p>2</p>	<p><b>RABBI, TEACHER BY MIRACLES:</b> The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.</p>	<p><b>HOW CAN THIS BE:</b> Nicodemus answered and said unto him, How can these things be?</p>	<p><b>THE LOVE OF GOD:</b> For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.</p>	<p><b>JOHN BAPTIZING ALSO AT AENON IN SALIM:</b> And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.</p>	<p><b>INCREASE &amp; DECREASE:</b> He must increase, but I must decrease.</p>	<p>[Empty Cell]</p>	<p>SPIRIT</p>
<p>GENESIS: BORN AGAIN EXPERIENCE</p>	<p>3</p>	<p><b>ONLY THE BORN AGAIN CAN SEE THE KINGDOM OF GOD:</b> Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.</p>	<p><b>A MASTER IN ISRAEL:</b> Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?</p>	<p><b>GOD SON NOT SENT TO CONDEMN:</b> For God sent not his Son into the world to condemn the world; but that the world through him might be saved.</p>	<p><b>JOHN FREE:</b> For John was not yet cast into prison.</p>	<p><b>PRE-EMINENCE: HE THAT IS FROM HEAVEN IS ABOVE ALL:</b> He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.</p>	<p>[Empty Cell]</p>	<p>GENESIS: BORN AGAIN EXPERIENCE</p>
<p>EXODUS: HOW TO BE BORN AGAIN?</p>	<p>4</p>	<p><b>THE NATURAL OR SPIRITUAL BIRTH:</b> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?</p>	<p><b>THE WITNESS TESTIMONY NOT RECEIVED:</b> Verily, verily, I say unto thee, We speak that we see; and ye receive not our witness.</p>	<p><b>FAITH EXCLUDES CONDEMNATION:</b> He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.</p>	<p><b>QUESTION ABOUT PURIFYING:</b> Then there arose a question between some of John's disciples and the Jews about purifying.</p>	<p><b>THE TESTIMONY OF JESUS NOT RECEIVED:</b> And what he hath seen and heard, that he testified; and no man receiveth his testimony.</p>	<p>[Empty Cell]</p>	<p>EXODUS: HOW TO BE BORN AGAIN?</p>
<p>LEVI: THE KINGDOM OF GOD</p>	<p>5</p>	<p><b>ON ENTERING THE KINGDOM:</b> Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.</p>	<p><b>EARTHLY &amp; HEAVENLY THINGS:</b> If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?</p>	<p><b>THE LIGHT OF THE WORLD:</b> And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.</p>	<p><b>JOHN(RABBI) APPROACHED:</b> And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.</p>	<p><b>HIS SEAL: GOD IS TRUE</b> He that hath received his testimony hath set to his seal that God is true.</p>	<p>[Empty Cell]</p>	<p>LEVI: THE KINGDOM OF GOD</p>
<p>NUMBERS: THE GIFT FROM HEAVEN</p>	<p>6</p>	<p><b>THE FLESH &amp; SPIRIT:</b> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.</p>	<p><b>SON OF MAN CAME FROM HEAVEN:</b> And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.</p>	<p><b>EVIL DOERS SHUN THE LIGHT:</b> For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.</p>	<p><b>THE GIFT FROM ABOVE:</b> John answered and said, A man can receive nothing, except it be given him from heaven.</p>	<p><b>THE GOD SENT SPEAKS THE WORDS OF GOD:</b> For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.</p>	<p>[Empty Cell]</p>	<p>NUMBERS: THE GIFT FROM HEAVEN</p>
<p>DEUTEROS</p>	<p>7</p>	<p><b>BORN AGAIN A MUST:</b> Marvel not that I said unto thee, Ye must be born again.</p>	<p><b>SON OF MAN MUST BE LIFTED UP:</b> And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:</p>	<p><b>DOER OF THE TRUTH COMES TO THE LIGHT:</b> But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.</p>	<p><b>JOHN SENT BEFORE THE CHIRST:</b> Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.</p>	<p><b>THE FATHER LOVES THE SON:</b> The Father loveth the Son, and hath given all things into his hand.</p>	<p>[Empty Cell]</p>	<p>DEUTEROS</p>
<p></p>	<p></p>	<p>THE BORN AGAIN (ON BECOMING RABBI)</p>	<p>SON OF MAN, BORN OF THE SPIRIT</p>	<p>THE SON, THE LIGHT OF THE WORLD</p>	<p>JOHN, THE FORERUNNER &amp; FRIEND OF BRIDEGROOM</p>	<p>JOHN'S TESTIMONY</p>	<p>[Empty Cell]</p>	<p></p>

FIRST THINGS FIRST-TIME FOR PRAYER

At the appointed time: 'when the hour is come' for anything prayers must first be offered moreso when death comes knocking.

	CALLING ON THE NAME OF GOD	THY WILL	DELIVER FROM EVIL	THY KINGDOM, POWER & GLORY
1 CALLING ON THE NAME OF GOD	<b>OUR FATHER IN HEAVEN (ASK)</b> These words spake Jesus, and <b>lifted up his eyes to heaven</b> , and said, <b>Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:</b>	<b>THY WORDS:WILL (RECEIVE)</b> For I have given unto them <b>the words</b> which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.	<b>DELIVER THEM FROM EVIL (ASK)</b> I pray not that thou shouldest take them out of the world, <b>but that thou shouldest keep them from the evil.</b>	<b>THY GLORY IMPARTED (GIVE)</b> And the <b>glory which thou gavest me I have given them; that they may be one</b> , even as we are one:
2 THY KINGDOM	<b>POWER (GIVE)</b> As thou hast given <b>him power over all flesh</b> , that he should give eternal life to as many as thou hast given him.	<b>PRAY FOR THY KINGDOM (THOSE GIVEN)</b> <b>I pray for them:</b> I pray not for the world, but for them which thou hast given me; <b>for they are thine.</b>	<b>THY KINGDOM (SET APART FROM THE WORLD)</b> <b>They are not of the world</b> , even as I am not of the world.	<b>UNITY OF THY KINGDOM (THE VINE AND THE BRANCHES)</b> <b>I in them, and thou in me</b> , that they may be <b>made perfect</b> in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
3 LIFE ETERNAL	<b>TO KNOW (GIVE)</b> And this is <b>life eternal, that they might know thee the only true God, and Jesus Christ</b> , whom thou hast sent.	<b>ALL IN COMMON (REGISTERED IN OUR NAME)</b> And all mine are thine, and thine are mine; and I am glorified in them.	<b>SANCTIFY (ASK)</b> <b>Sanctify them through thy truth: thy word is truth.</b>	<b>COHABIT (BEHOLD CHRIST GLORY)</b> <b>Father</b> , I will that they also, whom thou hast given me, <b>be with me where I am; that they may behold my glory, which thou hast given me:</b> for thou lovedst me before the foundation of the world.
4 THY KINGDOM, POWER & GLORY	<b>GLORIFIED THEE</b> I have glorified thee on the earth: <b>I have finished the work</b> which thou gavest me to do.	<b>HOLY FATHER (ASK)</b> And now I am no more in the world, but these are in the world, and I come to thee. <b>Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.</b>	<b>SO SEND I (THE WORK: GIVE)</b> As thou hast sent me into the world, <b>even so have I also sent them into the world.</b>	<b>O RIGHTEOUS FATHER</b> <b>O righteous Father</b> , the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
5 SHEKINAH GLORY	<b>THY OWN SELF</b> And now, <b>Father, glorify thou me with thine own self</b> with the glory which I had with thee before the world was.	<b>KEPT (DWELL) IN THY NAME</b> While I was with them in the world, <b>I kept (guarded) them in thy name:</b> those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.	<b>SANCTIFY</b> And for their sakes <b>I sanctify myself, that they also might be sanctified through the truth.</b>	<b>THE DECLARATION OF THY NAME (GOD IS LOVE)</b> And <b>I have declared (make known) unto them thy name</b> , and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.
6 THE WORD & JOY	<b>MANIFESTED THY NAME</b> I have <b>manifested (show forth) thy name</b> unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept <b>thy word</b> .	<b>JESUS' JOY FULFILLED IN US</b> And now come I to thee; and these things I speak in the world, <b>that they might have my joy fulfilled in themselves.</b>	<b>SUCCESSIVE GENERATION OF BELIEVERS</b> Neither pray I for these alone, <b>but for them also which shall believe on me through their word;</b>	
7 DEUTEROS: THE GIFT	<b>GIFT OF 'ALL THINGS'</b> Now they have known that <b>all things whatsoever thou hast given me are of thee</b>	<b>GIFT OF THY WORD</b> I have <b>given them thy word;</b> and the world hath hated them, because they are not of the world, even as I am not f the world.	<b>THE GIFT OF UNITY</b> That they all <b>may be one;</b> as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.	



JOHN 17: THE PRAYER FOR GLORY (ESTEEM, HONOUR, DIGNITY)

There are two broad levels of glory for the citizens of the Kingdom of God. There is the glory: esteem, honour and praise: of those who have received Jesus who have been given the power to become the sons and daughters of God. This occurs when the word of God is received and believed, thus this glory or esteem is their earthly honour in the kingdom of God. Jesus as the Word of God, being the Son, sent by God, the Father, had this glory while on the earth. This first level of glory: esteem, honour and praise results in us being one with God as Jesus was with His Father, that we may be one in them both, that the world may believe that the Father had sent His Son, Jesus. There is another glory that pertains to our heavenly sojourn when we will be changed from mortal to immortality and from corruption to incorruption which is often referred to as our 'glorified' bodies. Then will we be given 'white garments' or 'a garment of light' to wear as the first pair in the garden of Eden, that we shine as the glory of light Jesus was about to take back unto himself the Divine and Eternal Glory of Heaven after his death, and burial. His resurrection would be glorious and be like that when he was transfigured in the mountain in Matthew 17 when His face shone as the sun in all its brilliance and His garments were white like light. This Chapter is the prayer of Jesus which likewise expands on the glory: esteem, honour and praise that is bestowed on the citizens of God's Kingdom that we may thoroughly understand the high esteem and value that God has placed on us. Once we understand this it renders the doctrine of self esteem as worthless and as dung. In the last sentence of the Lord's Prayer Jesus made it clear the Kingdom is His Father's, the Power and the Glory, this is what is elaborated on in this Chapter: The KINGDOM of God pertains to: His Name, Eternal Life, Righteousness, Love, Joy, the Word of God and POWER, which is HIS GLORY: esteem, honour and praise bestowed on all His people.

<p>1 THE GLORY THAT PERTAIN TO THE REDEEMER'S DEATH AND RESURRECTION TO BRING GLORY ALSO TO THE FATHER. 2 THE GLORY OF THE GIFT OF THE HOLY GHOST TO THOSE WHO HAVE RECEIVED GOD'S WORD BY FAITH. 3 THE GLORY OF THE NEW BIRTH (LIFE ETERNAL) TO LIVE ABOVE AND OVERCOME EVIL (NOT INSTEAD TO BE TAKEN OUT OF THE WORLD AS IN 1) 4 THE GLORY OF BEING THE CHILD: SON OF GOD, JESUS, HAS GIVEN TO US TO BE SONS AND DAUGHTERS OF GOD.</p>	<p>1 THE HR COMES GLORIFY THY SON THAT THY SON MAY GLORIFY THEE: These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:</p>	<p>THY WORDS I HAVE GIVEN THEM AND THEY BELIEVE THAT I CAME FROM THEE. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.</p>	<p>I PRAY THAT YOU KEEP THEM FROM THE EVIL. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.</p>	<p>THE GLORY THOU GAVEST ME I HAVE GIVEN THEM THAT THEY MAY BE ONE. And the glory which thou gavest me I have given them; that they may be one, even as we are one:</p>
<p>1 JESUS HAS THE POWER (OVER ALL FLESH) THAT ATTENDS TO THE GLORY OF ETERNAL LIFE TO IMPART TO AS MANY AS GOD HAS GIVEN TO HIM. 2 HE PRAYS FOR SUCH WHICH ARE NOT OF THE WORLD (THEY ARE NOT OF THIS WORLD EVEN AS CHRIST ISN'T (HAVING THE POWER TO OVERCOME EVIL)) 4 IN THEM (INDWELLING POWER OF THE HOLY GHOST) AS THOU IN ME THAT THEY MAY BE PERFECT IN ONE.</p>	<p>2 THOU HAS GIVEN HIM POWER OVER ALL FLESH TO GIVE ETERNAL LIFE: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.</p>	<p>I PRAY FOR THEM WHICH THOU HAS GIVEN ME. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.</p>	<p>THEY ARE NOT OF THE WORLD EVEN AS I AM NOT OF THE WORLD: They are not of the world, even as I am not of the world.</p>	<p>I IN THEM THOU IN ME THAT THEY MAY BE MADE PERFECT IN ONE. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.</p>
<p>1 (THE GLORY OF) ETERNAL LIFE IS TO KNOW GOD AND JESUS CHRIST (BECOME AS GOD AND CHRIST) 2 MINE ARE THINE AND THINE ARE MINE AND JESUS IS GLORIFIED IN US (WE REVEAL/REFLECT JESUS' GLORY) 3 (THE GLORY IMPARTED) SANCTIFY THEM THROUGH THY TRUTH, THY WORD IS TRUTH. 4 (THE GLORY OF THE INHERITANCE) I WOULD THAT THEY BE WITH ME TO BEHOLD (BY BEHOLDING SO ARE WE CHANGED) THE GLORY WHICH THOU HAS GIVEN ME</p>	<p>3 THIS IS LIFE ETERNAL KNOWING GOD AND JESUS CHRIST: And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.</p>	<p>ALL MINE ARE THINE AVISA VERSA: And all mine are thine, and thine are mine; and I am glorified in them.</p>	<p>SANCTIFY THEM THROUGH THY TRUTH (WORD): Sanctify them through thy truth: thy word is truth.</p>	<p>THEY THAT THOU HAS GIVEN ME I WOULD THAT THEY BE WITH ME TO BEHOLD MY GLORY: Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.</p>
<p>1 THE WORK OF THE SON (BEING ONE WITH THE FATHER) ON EARTH GLORIFIES THE FATHER. 2 BY THE NAME OF THE FATHER ARE HIS CHILDREN KEPT TO BE ONE AS THE SON &amp; THE FATHER. 3 WE ARE SENT ALSO INTO THE WORLD AS THE SON WAS SENT BY THE FATHER TO DO AS HE IN 1. 4 THE SON IS RIGHTEOUS AS THE FATHER AND HIS CHILDREN ACCEPTS HIM AS THE GIFT FROM THE FATHER.</p>	<p>4 I HAVE GLORIFIED THEE ON EARTH: I have glorified thee on the earth: I have finished the work which thou gavest me to do.</p>	<p>KEEP THROUGH THINE OWN NAME THOSE WHOM THOU HAS GIVEN ME. And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.</p>	<p>AS THOU SENT ME EVEN SO I HAVE SENT THEM INTO THE WORLD: As thou hast sent me into the world, even so have I also sent them into the world.</p>	<p>THE WORLD HAS NOT KNOWN BUT THESE HAVE KNOWN THAT THOU HAS SENT ME: O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.</p>
<p>1 JESUS' PRAYER IS NOW FOR THE GLORY OF THE PERSON (THYSELF) OF THE FATHER WHICH HE HAD WITH HIM BEFORE THE WORLD WAS. 2 HIS WORK WHILE IN THE WORLD INCLUDED KEEPING GOD'S CHILDREN BY HIS PRESENCE (HIS NAME). 3 HE ALSO SET APART HIMSELF (SANCTIFY) THAT GOD'S CHILDREN MIGHT BE SANCTIFIED BY HIS TRUTH (HIS CHARACTER). 4 JESUS HAS MADE KNOWN (THE GLORY OF) THE LOVE OF GOD (THY NAME) (AND WAS ABOUT TO DO SO AGAIN UPON THE CROSS) THAT WE MIGHT LOVE ONE ANOTHER.</p>	<p>5 GLORIFY ME WITH THE GLORY WHICH I HAD WITH THEE BEFORE THE WORLD: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.</p>	<p>I KEPT THEM IN THY NAME: While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.</p>	<p>I SANCTIFY MYSELF THAT THEY MAY BE SANCTIFIED IN THE TRUTH: And for their sakes I sanctify myself, that they also might be sanctified through the truth.</p>	<p>I HAVE DECLARED TO THEM THY NAME THAT YOUR LOVE MIGHT BE IN THEM: And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.</p>
<p>1. THERE IS THE GLORY THAT PERTAINS TO THE NAME OF GOD (THY NAME) WHICH JESUS MANIFESTED (SHINED THAT IT APPEARS OR IS KNOWN) THAT HIS DISCIPLES OBEYED GOD'S WORD. 2 JESUS WORDS SPOKEN IS TO THIS END: PERFECT JOY IN HIS DISCIPLES 3 AND FOR ALL THOSE WHO WILL BELIEVE ON HIM THROUGH THEIR WORD.</p>	<p>6 I HAVE MANIFESTED THY NAME TO THEM &amp; THEY HAVE KEPT THY WORD: I have manifested (shining, appear, known) thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.</p>	<p>MY JOY FULFILLED IN THEMSELVES. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled (perfect) in themselves.</p>	<p>I PRAY ALSO FOR THOSE WHO SHALL BELIEVE ON ME THROUGH THEIR WORD: Neither pray I for these alone, but for them also which shall believe on me through their word;</p>	<p></p>
<p>1 THE GIFT OF GOD TO HIS SON BELONGS UNTO THE FATHER. 2 AND GOD'S WORD WAS GIVEN BY HIS SON TO HIS DISCIPLES. 3 THAT THE DISCIPLES MAY ALL BE ONE AS THE FATHER AND SON, THAT THE DISCIPLES MAY BE ONE IN GOD (BOTH FATHER AND SON) THAT ALL THE WORLD MAY BELIEVE THAT THE FATHER HAS SENT JESUS, HIS SON.</p>	<p>7 THEY HAVE KNOWN ALL THINGS GIVEN ME ARE OF THEE. Now they have known that all things whatsoever thou hast given me are of thee.</p>	<p>I HAVE GIVEN THEM THY WORD &amp; THEY ARE NOT OF THE WORLD: I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.</p>	<p>THAT THEY MAY BE ONE AS THOU IN ME THAT THEY MAY BE ONE IN US: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.</p>	<p></p>

NAME OF THE LORD: THE CALL UPON THE NAME OF GOD FOR GLORY  
OF THE HOLY GHOST  
SPIRIT: THE POWER OF THE HOLY GHOST  
GENESIS: (THE GLORY OF) ETERNAL LIFE  
THE WORK & THE GLORY OF BEING ONE WITH GOD (THE NAME OF GOD)  
EXODUS: (THE GLORY OF) ETERNAL LIFE  
LEVITI: THE GLORY OF HIS PERSON, LOVE  
NUMBERS: (THE GLORY OF) THE WORD  
DEUTERON: (THE GLORY OF) THE WORD

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LEVITI: THE GLORY OF HIS PERSON, LOVE  
NUMBERS: (THE GLORY OF) THE WORD  
DEUTERON: (THE GLORY OF) THE WORD