



SIGNS & SAYINGS OF THE SAVIOR



SAYINGS

THE SAYINGS OF JESUS

Jesus' signs were not ends in themselves but served to legitimize his teaching and bear witness to the greater truth of Jesus' identity as the Christ and Son of God (5:36; 10:25). He is sent from God the Father, and part of his Messianic mission is say what God wishes his people to hear (7:16). If we were to examine all the Gospel accounts, we would see that much of this teaching included instructions for the disciples and the people of Israel so that they might live in a right relationship with God and with other people. We would also find records of prophetic parables that provide descriptions of the coming kingdom of God and God's future judgment of all people. But we would also find, as is extensively recorded in the Gospel of John, Jesus revealing the truth about himself. And that truth is that Jesus Christ is LORD.

Following the Post-Exilic Jewish tradition, our Old Testament translations often substitute the title, "the LORD," as a placeholder for God's true name, Yahweh. Most likely, Abraham, Isaac, and Jacob knew this name, but God provides Moses with a clear understanding of what that name means. When God appears to Moses in the burning bush, Moses asks God what name he can give to the elders of Israel so that they will know who has sent him (Exodus 3:13). God responds by saying, "I Am Who I Am" or "I Will Be Who I Will Be" (in the Hebrew, ehyeh asher ehyeh; and translated into the Greek, egō eimi ho ōn; Exodus 3:14). In its abbreviated form, God refers to himself as "I Am," (ehyeh or egō eimi), and when God or anyone else refers to him in the third person, the name is altered to Yahweh, or, "He Is..." (Exodus 3:16). After returning from the Exile, many Jews felt that God's name was too holy to be said aloud by sinful humanity. As such, they replaced the divine name by the title Adōnay, or

“my LORD.” To the first century Jew, to refer to God by his name, Yahweh, would have been improper. But it would be even more blasphemous for someone to use the language, “I Am” (egō eimi), to refer to themselves. Unless, of course, God was the one speaking.

Therefore, we can understand how the Jewish religious leaders might be offended by Jesus using this language. How could a sinful human ever think to dishonor the LORD by claiming his holy name? In the Gospel of Mark, the high priest Caiaphas asks Jesus, “Are you the Christ, the Son of the Blessed?” (Mark 14:61). Jesus responds, “I am (egō eimi), and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven” (Mark 14:62). At this the high priest tears his garments, exclaiming, “What further witnesses do we need? You have heard his blasphemy” (Mark 14:63-64). Clearly, these words were not to be used lightly. To do so would be to make oneself equal with God, to act as if the speaker was God himself. And yet, that statement is what exactly Jesus intended to communicate. Even more, as John tries to convince his readers, that statement is true. Jesus is “the Christ, the Son of God” who was “with God” “in the beginning,” participated in Creation, and is “the only God” who has made the Father known (1:1-2,18; 20:31).

On four separate occasions, Jesus succinctly uses the language “I am” to refer to himself. When his disciples are storm-tossed and afraid on the sea, Jesus supernaturally walks to them on the surface of the water and declares, “I am...” (or possibly, “It is I...”) “...Do not be afraid” (6:20). This example may not be as clear, but in John 8, Jesus uses similar language to make some of the clearest statements about who he is and what that means to those whom he is speaking. In an extended conversation with the Pharisees, he says to them, “You are from below; I am from above. You are of this world; I am not of this world. I told you that you would die in your sins, for unless you believe that I am, you will die in your sins” (8:23-24). Then he prophesies that, “Once you have lifted up the Son of Man, then you will

know that I am, and that I do nothing of my own authority, but speak just as the Father taught me” (8:24). This of course would be blasphemy if it were not true. But Jesus’ miracles support the claims he makes about himself. Could a mere man multiply food, heal the blind, turn water to wine, walk on water, or raise the dead? No. But there is someone capable of such signs and wonders: The LORD, Yahweh, “the God of Abraham, the God of Isaac, and the God of Jacob” (Exodus 3:15). And Jesus is God, the only Son of the Father, who can uniquely make the claim, “Truly, truly, I say to you, before Abraham was, I am” (8:58). And this is not something that Jesus says without recognizing its danger. At the moment of his arrest by the soldiers and officers sent from the chief priests and Pharisees, Jesus takes the opportunity to declare his identity. When they tell him that they are looking for Jesus of Nazareth, the Son of God responds with the simple statement, “I am,” which causes the band to withdraw and fall to the ground. Who else could command such authority but God himself? Who else’s voice causes men to fall at the mention of his name? Only God, only Yahweh, only the LORD.

But Jesus does something else for his disciples and the crowds. He does not just declare his identity as Yahweh, but he also helps us to understand what it means. In the Old Testament, God did something similar for Moses, both “proclaiming his name” and providing an exposition of his character: “Yahweh, Yahweh, a God merciful and gracious, slow to anger, and bounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation” (Exodus 34:6-7). In seven metaphorical statements, Jesus provides images to interpret his identity for his people. He tells them exactly what kind of God and Savior “I am” is and will be.

Following the feeding of the five thousand, Jesus declares, “I am the bread of life” and “the bread that came down from heaven”

(6:34, 48). Only he can provide satisfaction that goes beyond any experience of physical hunger and thirst, and by faith one can receive what he provides as “the living bread” and partake of the eternal life Jesus has in himself (6:51-58).

Twice, Jesus declares that he is “the light of the world” (8:12; 9:5). Those who look to Jesus will no longer walk in the darkness of the world, but, as the blind man receives physical sight, they will receive spiritual illumination to understand the character of God and his will for his people.

Jesus also states, “Truly, truly, I say to you, I am the door of the sheep,” so that anyone who enters by faith in him will be saved, join the flock of God, and rest in the eschatological pasture of eternal life in the LORD’s presence (10:7-9).

Immediately after that, we also find out that Jesus is “the good shepherd” who does not plunder, abuse, or abandon those that belong to him. Rather, he willingly “lays down his life for the sheep” (10:11,17-18). And the sheep, the true people of God, know his voice, and he will not rest until the sheep who are not yet a part of his fold are united under his loving care (10:14-16).

Right before he raises his friend Lazarus from the dead, Jesus tells his friend Martha, “I am the resurrection and the life. Whoever he believes in me, though he dies, yet shall he live, and everyone who lives and believes in me shall never die” (11:25-26). Those who have faith in Jesus and recognize him as the Son of God receive the benefit of his work. For his death will put things right between sinful man and righteous God, allowing them access to the eternal life that surpasses death, for it is maintained by the Living God and the eternally Risen Christ.

But this salvation and benefit is not available from anyone else. Jesus is “the way, the truth, and the life” (14:6). Those who wish to receive the kind of life God has in himself can only go to God. And as the Son of God, Jesus is the only way to approach

the Father. He is also the truest and clearest revelation of God. Indeed, any who have seen Jesus can say that they have seen the Father, for Jesus is in the Father, and the Father is in him (14:9-11).

Finally, Jesus declares, “I am the true vine, and my Father is the vinedresser” (15:1). Those who have been grafted into Jesus receive the life and relationship that he shares with the Father. But they also bear a responsibility. If they are in Christ, they are called to be fruitful branches on account of their relationship to the true vine (15:5). And what is the fruit they are called to bear? “That you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends” (15:12-13). As Jesus gives his life in obedience to the Father and for the well-being of others, we too are called to sacrificially serve those around us. This is great news for the people of God. As they abide in Jesus and participate in his work, they are able to share in the love of the Father and Son and approach God with confidence that he will hear and answer their prayers (15:7).

The sayings of Jesus help us to understand that Jesus is God and he makes God known. Through his words and his sacrificial life we come to know God and learn to trust him. And as we see more and more the truth behind Jesus’ words, we gain greater and greater confidence in the promises of Jesus. Because the promises of Jesus are the promises of God, and God is more than capable of delivering on his promises. If Jesus says that “God so loved the world that he gave his only Son that whoever believes in him should not perish but have eternal life,” we can rest that he can and will do as he says.

And even now, we can experience the benefit of the fulfillment of God’s promises. Jesus tells the Samaritan woman at Jacob’s well that he can give “living water” that provides satisfaction and eternal life (4:10-14). Later, he promises the crowds at the Feast of Booths, “whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water’” (7:38).

John makes it clear, this promise refers to the coming of the Holy Spirit, whom Jesus identifies as “another Helper” and who will be with the disciples forever (14:16). They will experience the indwelling, immediate, and eternal presence of the Spirit of God in this life. And he will teach them God’s truth, help them to remember Jesus’ sayings (14:26), and even help them to recognize Jesus for who he truly is (15:27). Even more, the Spirit will convict people of the reality of human sin, Jesus’ own righteousness, and God’s victorious judgment over the spiritual powers which hold this world captive (16:8-11). All of this is marvelous news for those who believe in Christ, for these benefits are available to all of Jesus’ disciples, not just the eleven faithful ones gathered in the upper room. And it doesn’t stop there. The rest of the New Testament reminds us that the Spirit is the down payment that guarantees the fulfillment of all God’s promises (1 Corinthians 1:22). Can you even imagine the magnitude of what this means? Unfettered access to the same Spirit of God that raised Jesus from the dead is only a portion of the joys that we will experience when God makes good on all his promises. As the disciples would soon experience, the tragic ways of the world will try to take their hope from them. Jesus is about to be lifted up. He is about to lay his life down. But he promises them, “I have overcome the world” (16:33). For believers now, we have the privilege of standing on the other side of the Resurrection and the outpouring of the Holy Spirit. We have seen the promises of God fulfilled. So, we can trust that as long as we are in Jesus, no one can take our joy from us (16:22), because that joy is promised, guaranteed, and will be fulfilled by none other than God himself – the Father, Son, and Holy Spirit.

JOHN 6:22-59

Jesus has just performed an incredible miracle in the sight of thousands of people, multiplying a few loaves and fish to feed them all. Thus, it's not surprising that many of them are still looking for him when we pick up in verse 22 of John chapter 6. But a surprise happens when they find him. Jesus questions them, not because they were seeking him, but for the reason they were seeking Him. Jesus says, "Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves" (6:26).

Have you ever made the mistake of feeding a wild animal? Maybe it was a squirrel or a duck or a seagull. If you've done this, you know the reason it was a mistake—because, from that point on, that animal will never leave you alone. It will keep coming back for more food. The people in this story are like these animals. Having been fed, they're now hungry again, so they find Jesus.

But Jesus cares about intentions. Have you, too, been seeking him to have your stomach filled? Are you coming to Jesus because of what you think he can offer you, whether it's material blessings, a social status, a feeling of self-approval, or maybe just some Instagram likes? Or are you coming to him because of who he is—the "bread of life" (6:35)?

Jesus gives us a total of seven "I am" statements in the book of John, starting with this one in chapter 6, and when Jesus makes a statement about who he is, we should pay attention. So the people ask Jesus for a sign, reminding him of the manna that their fathers miraculously received in the wilderness. And Jesus reminds them that the manna was from God, not Moses, and that the true bread from God is "he who comes down from heaven and gives life to

the world" (6:33). The people say they want this bread, and Jesus responds, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst" (6:35). Their fathers may have received manna, but that manna satisfied only temporarily. Jesus is the bread that satisfies for eternity. Anyone that eats this bread, "he will live forever" (6:51).

This is who Jesus is. He is the bread that gives eternal life and provides true and eternal satisfaction. And he tells the people that they must feed on his flesh and drink his blood to live forever. And what does he mean by that? He says, "Everyone who looks on the Son and believes in him should have eternal life" (6:40). So, by believing in Jesus, we partake of the sacrifice of his flesh and blood. And in that, we find eternal life.

But John 17:3 says, "This is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent." The gift of eternal life made possible by Jesus's death and resurrection begins, not at the end of our life on earth, but at the very moment that we put our trust in him and enter into an abiding relationship. What have you been looking to for your satisfaction? If it's not Jesus, it will leave you empty. So, come to Jesus. Abide in him daily. But don't do it out of obligation or out of desire to gain something for yourself other than the everlasting joy of intimately knowing Jesus Christ, the true bread from heaven—the bread of life.

JOHN 6:60-71

The life of faith is not always an easy one. God sometimes presents us with circumstances that are more difficult and painful than we would ever choose for ourselves. We may lose loved ones, our health, our means of providing for our daily needs, or many other things God has granted us in this life. But difficult circumstances are not the only thing God calls us to face. As we see in John 6, God often asks us to grapple with truths that are difficult to accept or at least hard to understand. What begins the process where many disciples turn away from Jesus is not a difficult circumstance, but a “hard saying” (6:60).

Jesus declares to the crowds who follow him, “Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life... Whoever feeds on my flesh and drinks my blood abides in me, and I in him...” (6:53-56). These are hard words to hear. First, because they are shocking and grotesque if you take them literally. But Jesus also outlines a condition for those who will have eternal life, and by implication he says that others will not. It is a hard thing to be confronted with the reality of God’s judgment, not just for ourselves, but also for those around us.

But Jesus knows what is in the heart of those who question his words, so he asks them, “Do you take offense at this?” (6:61). Jesus doesn’t automatically reject them for their unbelief, but he instead invites them to come further up, to lean in, and listen to what else he has to say. “It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. But there are some among you who do not believe... This is why I told you that no one can come to me unless it is granted him by the Father” (6:63-65). What Jesus had implied before, he

now makes explicit: not everyone will ultimately come to faith in Jesus, trust in his words, abide in him, and inwardly feast upon the spiritual life he offers, because it is not ultimately up to human effort. It is a difficult thing to realize that there is nothing we or anyone else can do to manufacture the kind of spiritual life Jesus offers. But it is a testament to the Lord’s work in our lives that we can look to Jesus, hear his words, and not be offended by the painful realities of our sin, God’s judgment, and the mysteries of his grace.

But even that doesn’t change the difficulty of maintaining faith in the midst of uncertainty, unanswered questions, unfulfilled desires, or unanticipated troubles. Even the twelve disciples who don’t turn back now will betray, abandon, or deny Jesus when the going gets too tough (18:1-27). What keeps them now and brings them back later? What encouragement is there to help carry us through those times of conflict or confusion? Peter confesses the answer, “Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God” (6:68-69). The disciples have been chosen by Jesus, and his authoritative and gracious decision has imparted the knowledge that there is nowhere else to go for ultimate satisfaction and spiritual renewal. Only Jesus has the words of eternal life. This is what God’s chosen hear, believe, and confess, not because they are more insightful or better than others, but because God has at least given them eyes to see their very great need. Dear Christian, at some point, you will experience trials, doubts, questions, or confusion. When those come, remember that God has graciously offered himself to you in Jesus. Remember your need for a Savior. Run to Jesus, and abide in him. His words are spirit and truth, and his presence can sustain you when the relief that solutions and answers bring seems all too distant. And in those moments, you can pray, “When other helpers fail and comforts flee, help of the helpless, abide with me” (H. Lyte)

JOHN 7:1-24

“For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world.”

This verse shines light on the contradiction between the wisdom of the Son of God and God the Father, and that which corresponds to the thoughts of men. Because of the divine insight of Jesus, he knows the true authority of God, his Father, and he submitted (and is submitting) perfectly to it. Jesus is actively obeying God by spending his time in Galilee and staying away from Judea, because he knows that if he enters Judea, he will be killed (7:1). Yet his own brothers are trying to encourage him to leave Galilee and follow them to Judea to celebrate (7:3). It makes sense that Jesus would have joined in this celebration.

The Feast of Booths, or Tabernacles, was in remembrance of the Israelites' 40 years in the wilderness. Remembrance of God's deliverance probably from both slavery in Egypt and from 40 years of uncertainty and temporary housing. Remembrance of when God brought them into the land he had promised their fathers. It makes sense that Jesus would have joined this celebration, because Jesus is the physical manifestation of God's deliverance. But if he joined this celebration at this time, it would ultimately be his demise. Yet, still, his brothers are asking, "Why, if Jesus were to do mighty works, would he would not boast in it? Why wouldn't Jesus proclaim all that he had done from the mountaintops?" (7:4). However, discrediting his brothers' pleas that he receive recognition, Jesus followed them silently (7:10).

Without vain conceit, Jesus took part in the celebration; then he took His rightful place in the temple (7:14). Jesus doesn't restrict himself to the opinion or the approval of man. In verse 17, Jesus proclaims that his teaching is wisdom from God, but he also

boldly states that those living in the direct will of God will have discernment to understand that the teaching of Jesus is from God.

Does this good word cause you to see the state of your own soul? As I read these words, I am challenged and humbled by the words of Jesus as a call to live within the direct will of God. The call to serve boldly, but also to constantly discern whether I am serving for the approval of man or the revealed glory of the Father in Jesus. Our culture calls us to make a show of our works, but the culture of the gospel demands that we serve quietly.

In 7:6-7, Jesus says "My time has not yet come, but your time is always here. The world cannot hate you, but it hates me because I testify about it that its works are evil." I believe that these verses reflect the distrust Jesus' brothers had in the moment, but I also believe that it represented their position before Christ. They were, in that moment, living in a way that the world glorified, but they didn't experience hate from the world because of the role of their Intercessor, Jesus. While they seemed far from him at that time, we know that at least two of them, James and Jude, came to recognize their brother as their Savior and spent their life serving the Church for his glory (Acts 15:13-21; Jude).

Like he was for them, Jesus is still our mighty Intercessor. But since he has chosen to speak to the world through us, Jesus tells us that the world will hate us because it first hated him (15:18). As followers of Christ, we are still covered in the immense grace of Jesus because we have a Great High Priest that is able to sympathize with our weakness. But we also have been called out of the world to proclaim Truth to the world. We are to do this with humble hearts and glad submission (Micah 6:8. 1 Thessalonians 5:16). The reality is that when Jesus called us out of the world to proclaim Truth to the world, he didn't call us to do that with unrenewed hearts (Ezekiel 36:26-27). With renewed hearts, Christ has redeemed us out of worldly desires, behaviors, and, like his brothers in John 7, thoughts. Do not be discouraged, Christian. Your identity in Christ is secure even though the work is not yet complete.



JOHN 7:25-39

The Holy Spirit] promises them, as a well of water springing up in them, for their refreshment, strengthening, and consolation unto everlasting life; as also to carry on and accomplish the whole work of the ministry to them committed.

-John Owen

The Feast of Booths was an annual remembrance for the people of Israel. It reminded them of their wandering in the wilderness, and God's faithful provision for them. Water was an essential aspect of this, and on the final day of the festival there was a ceremony to commemorate water miraculously coming from a rock (Exodus 17). This, however, was not the only time water was brought forth from a rock (Numbers 20). Jesus interprets these historical events as foreshadowing his coming. He declares a spiritual truth that is an everlasting reality, that he is the one from whom life will flow. Christ is saying that he is the rock that was spiritually present with his people in the wilderness and the one by whom they were sustained (1 Corinthians 10:4). He was struck by the rod of Moses (the law), and bore the curse that we deserved (Galatians 3:10-14). He alone can satisfy our spiritual thirst in the wilderness of sin.

Multiple responses are listed to Jesus' call. Some say this is the prophet mentioned by Moses in Deuteronomy 18. Others say that he must be the Christ, or the Messiah. Still others contest this. The chief priests and Pharisees, blinded by their own hatred, are still seeking to see him arrested, but the officers are stunned by his authority. The Pharisees are not impressed. Their exclusivity and superiority stands in stark contrast to our Lord's open invitation; "If anyone thirsts....Whoever believes...." is answered with, "This crowd that does not know the law is accursed"

(7:37,38,49).

Christ promises life for all who recognize their need for it. His invitation is one that is shouted in the midst of the festival; in the same way the uneducated crowd knows that it is God who provides their physical bread and water, he proclaims that only God can provide spiritual life. The only thing he asks is that you recognize your own thirst; He even instructs us how to drink. "Whoever believes in me" (7:38). All the Lord asks of us is belief in him. We are those who stand at the rock and know that we are sinners in need of life. We cannot create water and can do nothing to satisfy our thirst in the wilderness except trust that God will provide water from the Rock.

Water as a means of comfort and life are a familiar theme in the Old Testament (cf. Isaiah 55:1, Ezekiel 47, Proverbs 18:4). The comfort provided by the Living Water is not for us to only enjoy ourselves. When we believe in Christ, we receive the Holy Spirit. This is the fruit of Christ's suffering, "so that in Christ Jesus... we might receive the promised Spirit through faith." (Galatians 3:14). Following Christ's death for our sin and resurrection, he was glorified and sent forth a Helper to strengthen and establish us in our ministry. We, like Jesus, are ambassadors of the kingdom of heaven, preaching the Gospel boldly and praying that the Life-giving Holy Spirit accompanies our proclamation to bring life in the wilderness of lost souls. We are saved in order to save others. Christ's address was bold, in a crowded festival, directed to anyone that would come. Do rivers of life flow from us as the Church? Do we sound like Jesus or the Pharisees, assuming the "uneducated crowd" cannot be saved unless they meet some man-made prerequisite? Let us pray, thanking God for the water of life, the gospel of Jesus Christ, and seeking to see the waters of life cover the earth.

"And the LORD will continually guide you, and satisfy your desire in scorched places, and give strength to your bones; and you will be like a watered garden, and a spring of water whose waters do not fail" (Isaiah 58:11).

JOHN 8:12-30

John 8 begins when a woman caught in adultery is brought to Jesus and he says “let him who is without sin be the first to throw a stone at her” (8:7). As one by one they drop their stones and walk away, Jesus looks at her and says “has no one condemned you? Neither do I condemn you; go, and from now on, sin no more” (8:11). In the Gospels we see the character of God revealed through the incarnate Son. We see tangible compassion, genuine love, and extravagant grace.

Following this encounter is a discussion between Jesus and the Pharisees where Jesus makes some bold claims about who he is. If we look closely we can learn some very valuable things about the character of our Savior. In verse 12 Jesus says, “I am the light of the world. Whoever follows Me will not walk in darkness, but will have the light of life.” This dichotomy between darkness and light paints a picture of the stark contrast between Christ and the world. Christ calls people to turn from themselves and the ways of the world and instead to follow him. Where Christ is there is light and life as opposed to the darkness and emptiness of a life apart from him. Christ makes some clear claims about his Trinitarian fellowship when He says, “It is not I alone who judge, but I and the Father who sent me,” and “the Father who sent me bears witness about Me,” and “if you knew Me, you would know My Father also” (8:16-20). Unlike the Pharisees, who did not believe his words, we know and believe that Christ was confirming his fellowship with the Father.

The verses that follow further explain Christ’s relationship with the Father: “when you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on my own

authority, but speak just as the Father taught Me. And He who sent Me is with Me. He has not left Me alone, for I always do the things that are pleasing to Him” (8:28-29). There is such incredible depth of meaning in these verses. Jesus speaks of being “sent” by God. It is here that we get a glimpse of the grand, loving, and gracious mission of God. We get a beautiful look into the inner-workings of the Trinity – the picture of the loving Father showing grace through the sent Son. God’s mission from the beginning was to bring redemption to his people through his sent Son, and it is in these verses that the Son continues to reveal pieces of that mission to the people.

Additionally (yes there’s more!), Jesus speaks of the Father not leaving him alone, but of being with him always. The third person of the Trinity, the Holy Spirit, dwells with Christ throughout his entire time on earth, strengthening and sustaining him in his days as a man. And the most incredible part is that it is this same Spirit, the Spirit who strengthened and sustained Christ, that is given to the disciples just a few chapters later. AND it is that same Spirit who dwells in us as believers to strengthen and sustain us in the faith too! How incredible! Oh, believer, remember the grand and glorious mission of God in which you are privileged to play a small part. Remember that the same Spirit that strengthened Christ strengthens you. Remember the character of God and allow it to compel you to belief and obedience.

JOHN 8:31-59

This passage begins as Jesus addresses those who had believed him with a challenge: “If you abide in my Word, you are truly My disciples, and you will know the truth, and the truth will set you free” (8:31-32). What is this “knowledge” of the truth that leads to freedom? It is clear that this knowledge only comes from abiding in the Word. To abide means to continue, to remain, to tarry, to persist, to endure. Jesus challenges these people who say they believe to continue believing, to continue abiding by seeking the Lord through his Word and his Son. Charles Spurgeon writes that “continuance is the sure test of a genuine believer.” The beautiful and paradoxical thing is, this act that Christ calls his followers to -- continuing in the faith -- is one that can only be accomplished through the steadfast and sustaining power of the Lord.

It is this faith, this continuing and abiding belief in the Word, that leads to knowledge of the truth. What is this “knowledge” of the truth that sets one free? It is a conviction, an assurance, a confidence in the truths and promises of God that is based on the Word. It is this knowledge that then leads to freedom – freedom from sin, from pride, from fear, from lust, from oneself. These things no longer have a legitimate hold because from the point of salvation on you are instead a slave to Christ, and that is a gloriously wonderful thing to be. The freedom that Christ gives is eternal; when you are set free you are set free forever. The challenge Christ gives here is to “hold fast to His Word and let it hold you fast” (C.H. Spurgeon). Believe in him, commit yourself to him, and then keep committing and keep believing. Abide. Believe. Find freedom.

In verses 42-59 Jesus again and again explains his relationship

with the Father to the people saying, “If God were your Father, you would love Me, for I came from God...He sent Me,” and “I do not seek My own glory; there is One who seeks it, and He is the judge,” and “it is My Father who glorifies Me, of whom you say, ‘He is our God’...I know Him” (8:42, 50, 54). John 8 comes to a climactic end with the boldest statement yet of Christ’s divinity, “Truly, truly, I say to you, before Abraham was, I am.” These two words, ‘I am,’ or ‘ego eimi,’ reflect back to God’s naming of himself to Moses in Exodus 3:14 as ‘I am that I am.’ These words are a proclamation of eternal existence. When he says these words, Christ is declaring that he existed in the glory of the Trinity at the very beginning of time and will continue to exist in perfect fellowship with the Father and the Spirit for all of eternity.

There is so much truth to cling to from this passage. 1. We have the very Word of God available to us – the same Word that Christ says leads to knowledge of truth and freedom! Cling to that Word. Eat and breathe and seek it for all it’s worth because it is there that you will find more of God. Abide in the truth of the Word deeply with the assurance that the Spirit of God will sustain you in your faith and in your pursuit of him. 2. Confidently walk in the freedom that Christ has purchased for you. Dwell in the truth of the Word and allow it to gently weed out the pride, fear, and sin in your life. 3. Remember that the God you serve is eternally existing, exceedingly gracious, and with you always.

JOHN 9

Jesus Christ emphatically makes another self-descriptive “I am” statement here; He is the Light of the world (9:5). He is the One who enables sight in a way that only He can. In the big picture of this gospel, He is adding more characteristics to the image of his identity that He is gradually revealing to the people. Everything is working in his sovereign process of unveiling the reality that a mysterious man from Nazareth is actually the promised Messiah, the son of God.

In the first few verses, cultural assumptions cloud the vision of those with Jesus. They believe that the sin of the man or his parents caused the man’s blindness (9:2). Jesus quickly corrects this cultural lens of blame to say that this man’s infirmity is actually an opportunity for the glory of God to break through the darkness. The man’s disability becomes a lampstand on which the light of the world can illuminate who He is.

After the blind man receives his sight, his senses and scenery are drastically changed. He turns his social circles upside down as familiar faces don’t even recognize him. The once-blind man gives the credit where it is due, telling them that Jesus is the one who opened his eyes (9:11). The Light of the world is pervasive, preventing a person from assuming that sight came about due to any human power. It is important we remember that our eyes were opened, and it was not the ability of our eyelids or the capacity of our minds which gave us the chance to see.

After the Pharisees question him, the man admits that he does not know the exact nature of who Jesus is, but he does know enough. He offers a testimonial chorus for all believers: “though I was blind, now I see” (9:24-25). This man does not need profound

mysteries of the universe or intricate theologies to experience belief.

Meanwhile, the embittered Pharisees threw out the blind man from the synagogue for his sudden discipleship of Jesus, at which point the chapter ends with two contrasting dialogues. First, the blind man’s belief becomes concrete when Jesus reveals himself to him as the Son of Man. Second, the Pharisees become aware of their apparent blindness after Jesus says, ““for judgment I came into this world, that those who do not see may see, and those who see may become blind””(9:39-40). The Light of the world is not simply on earth to be a comfortable glow. He is a Light that is glorious, revelatory, and expository. People either experience this Light as eye-opening, seeing what they have never seen before, or they experience it as blinding, closing their eyes to things unseen.

The apostle Paul would later write that while there is light, we ought to walk as those who are awake (Romans 13:11-12). Similarly, John writes, “if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin” (I John 1:7). Jesus Christ is the means of a departure from darkness; in other words, He is the way, the truth, and the life (John 14:6). There is no bottling the extent of Jesus’s effect on the individual and the community when the Light is loosed. His Light is one that beats back the darkness and puts fear at bay, so the believer may see in a new way, compelled by the love of Christ (II Corinthians 5:14-15). As a song helps us to remember:

Jesus, Jesus, You make the darkness tremble
Jesus, Jesus, You silence fear
Jesus, Jesus, You make the darkness tremble
Jesus, Jesus

“Tremble,” Mosaic MSC

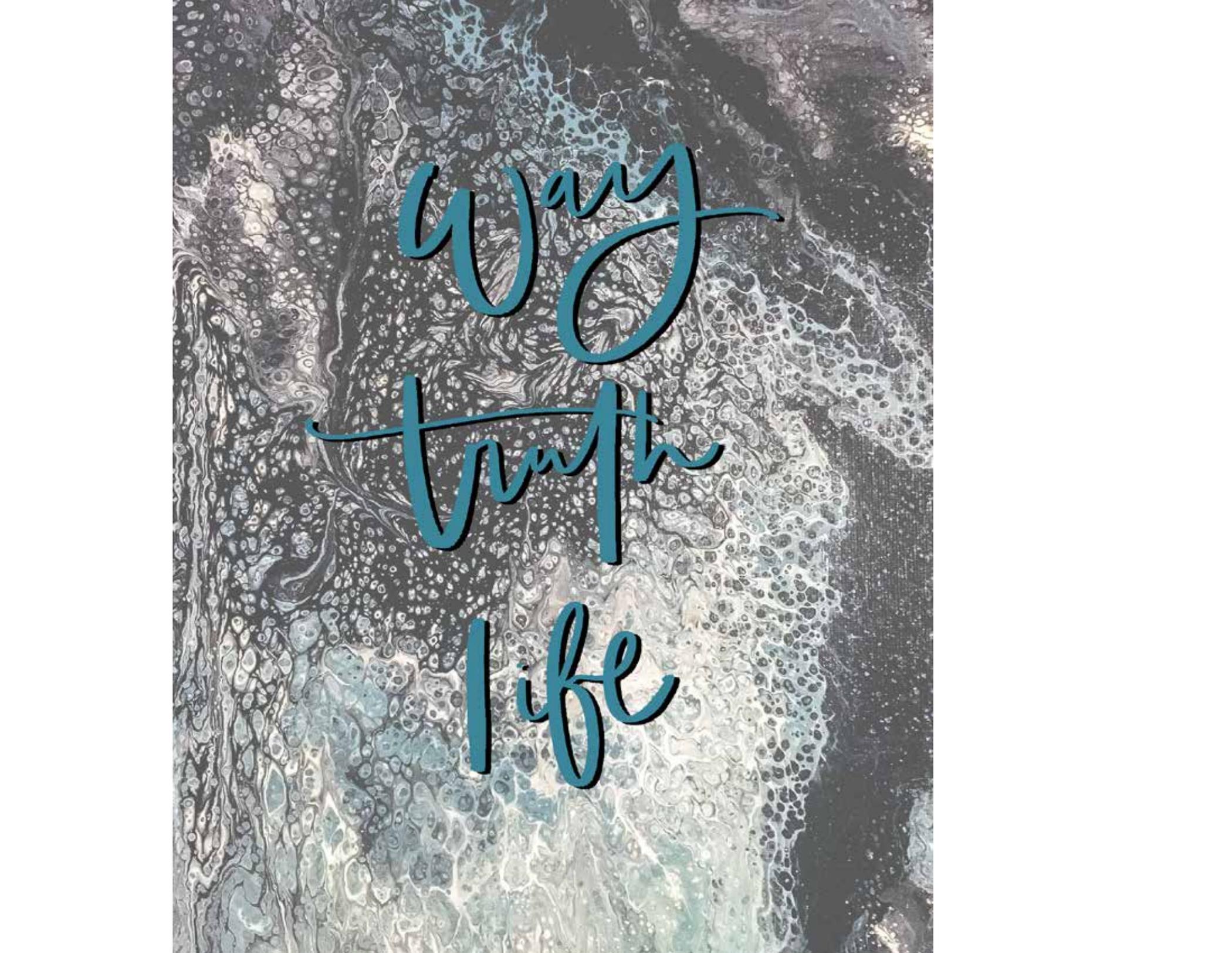
JOHN 10:1-22

Throughout the 10th chapter of John's gospel, we find implications for all the people of God (both pastors and lay people), because Jesus is our Good Shepherd. In Ezekiel 34, God describes the shepherds of Israel as those who worry about themselves at the expense of their flock; they fatten themselves while their sheep starve (Ezek. 34:3). When a sheep is lost, the shepherd shows no desire to find it, and the way in which he rules is with an iron fist (Ezek. 34:4). Later in the chapter, the Lord gives a narrative describing how he is going to take matters upon himself to save his sheep (Ezek. 34:11-24), and John 10 shows the fulfillment.

In the metaphor of the Good Shepherd, Jesus is the epitome of what those described in Ezekiel were not. He is a shepherd who, instead of sacrificing his sheep for himself, cares for his sheep so much that he is willing to lay down his life for them (10:11-12). Can you imagine the love a shepherd must have if, when a wolf threatens his sheep's lives, his instinct is one of sacrifice and not of cowardice? The Lord gives us this picture of his love for his people. We are his sheep and without him, we are dead. Listen to the intimacy described between the shepherd and his sheep: His own know him, and he knows them (10:14) even by name (10:3). They know his voice so well that they follow him and flee from others (10:4-5). We should not miss or gloss over this. We, as God's people, have this kind of relationship with Jesus. Jesus cares for and protects his sheep. He knows them and loves them. What kind of insanity must take hold of us for us to continue to desire and run to idols that cannot satisfy, let alone know and love us so closely?

As members of a local church, we are given pastors to care for us.

There are clear biblical guidelines throughout the New Testament stating both the kind of person a pastor should be and what he should do. You do not have to look further than this chapter, though, to see a summary and an example of how he should shepherd the flock that is entrusted to him. In other words, more than praying for our pastors to follow a strict set of guidelines, we should intercede for them that they might model a Person. Our pastors should so closely behold Jesus, our Good Shepherd, that they become more like him daily. This should be our frequent prayer. The responsibility is one with eternal implications. Nevertheless, we also as God's flock do not have to put our hope in men, no matter how faithful they might be. We have a God who has laid down his life for his people, and they are eternally secure and cared for. Even more, in this picture we see Jesus described as the door to the sheepfold. We can go to him to find life and find it abundantly (10:9). The truth is that Jesus has not only said he is willing to lay down his life for his sheep, he has done it on the cross. For those of us that have entered by the door, the only door (14:6), we are joined with Christ and can worship Him eternally. We have a God who cares, and in light of this we as a church can celebrate the joys of being his sheep regularly.

The background of the image is a vertical strip of marbled paper. The marbling pattern is intricate, featuring a mix of dark charcoal, black, and grey tones, interspersed with lighter, almost white, swirling patterns that resemble stone or organic textures. The overall effect is a rich, textured, and somewhat chaotic visual field.

Way
truth
life

JOHN 10:22-42

There is a difference between knowing about Jesus and knowing Jesus. The law and the prophets that the Jews knew front and back pointed to his coming. It is woven in the fabric of every page of scripture. John the Baptist made a way for him proclaiming that Jesus is the “Lamb of God, who takes away the sin of the world!” (1:29). Jesus, as we have seen throughout this book, spoke clearly that he was God, the Messiah, the Lamb who came to take their sin. He performed miracles. Even with all of this, the Jews wanted to stone Jesus for blasphemy (10:31). The issue for these people clearly was not about the amount of things the Jews saw Jesus do and heard Jesus say. The issue was that they did not know the voice of Jesus Christ (10:26-27).

We learn in this section that the indictment is not that the Jews do not know enough about Jesus. The Jews have been told that Jesus is the Christ, yet they want more (10:24). It is not that they do not follow the law well enough. The problem is that they have plainly heard from Jesus who he is, but they do not believe (10:25). They do not know His voice, and are not among his sheep (10:25-27). This dialogue should both challenge and comfort us. There is a real danger in coming to the scriptures with the primary purpose of gathering information instead of gaining illumination. As we approach the Word of God, may we approach in a way that desires help for our unbelief in the gospel and not just in a way that demands for God to show us more. This is not to say we should not desire to know more about God. We cannot love God if we do not know him rightly. But as we grow in our knowledge of God, we should also pray that the truths of how He has known and loved us grow more precious to us each time we approach his Word.

The comfort of this dialogue is knowing that salvation ultimately belongs to the Lord. God illuminates his word and saves his people (10:26). We receive eternal life, and are promised that we are eternally secure (10:28)! As if this isn't enough, Jesus doubles down and says that no one can snatch his sheep out of his Father's hand. This is because they are both one – both God (10:29). These truths should comfort us as we believe who Jesus is and what he has done, and they should comfort us when we proclaim who Jesus is and what he has done. We know that there is nothing we can do to earn the love of God, and this is good news because left to ourselves, we would lose it instantly. But God saves his people and keeps his people. We can clearly and plainly proclaim the Word of God to our neighbors and trust that God will work alongside his Word.

As the new hymn goes “No power of hell, no scheme of man can ever pluck me from His hand.” We can rest confidently knowing that this is the God we know in Christ. Therefore, as we meditate on this truth, may we continually remind ourselves that “...these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (20:31)”

JOHN 11

The story of Christ raising Lazarus from the dead has long been one of my favorites. It marks a turning point in John's narrative. Up until this point, Jesus has been proving who he is and telling people what he is about. His public ministry has been a growing one. Throughout the book of John there are seven miraculous signs that Christ performs and seven "I am" statements. These serve to demonstrate that Christ is uniquely the Messiah. Each miracle he performs reveals more about his power, authority, and purpose. It is here that we see a shift. This is the culmination of Jesus' self-revelation and demonstration. In John 11 he declares, the most powerful "I am" statement, "I am the resurrection and the life" (11:25). This was a radical and bold claim. It would not be taken lightly. So, Christ backs up his "I am" statement with his last and greatest of these seven miraculous signs. Jesus had shown his power over sickness and hunger. He had given sight to the blind and healed the lame. These were all Old Testament prophecies that helped confirm his identity as the chosen one of God. Nevertheless some still questioned. Some believed he was just a prophet from the old days or a miracle worker but not the Christ. Here in John 11, Jesus removes any excuse. Only God can raise the dead!

In this story Jesus does not veil his identity. He does not act as though he is just a messenger of God, rather he declares that he is the source of "the resurrection and the life" (11:25). It is only through him that people can have eternal life. Martha recognizes Jesus for who he is even if she didn't fully understand the ramifications. "I believe you are the Christ, the Son of God" (11:27). Jesus has finally revealed himself in full. People no longer have an excuse. News would travel quickly that many saw Jesus raise a man from the dead. There was no question about

whether he was dead. In the Jewish law if you were dead three days your spirit has left your body. Death was permanent at that point.

In this text we learn a lot about Christ. Certainly we learn about his nature, that he is the Son of God, the resurrection and the life. But we also learn a lot about his working. The clear purpose of this whole encounter is "that they may believe that you sent me" (11:42). From the beginning Jesus tells his disciples that this is so that God may be glorified. He stayed two more days before coming to see Lazarus. Mary and Martha both declare that if he had been there Lazarus wouldn't have died. Christ is setting up a situation that will foster even greater belief in his disciples. But it is one filled with tragedy and heartbreak. We can look at the story of Lazarus and see life! We see hope for the resurrection. For Mary and Martha, for Lazarus' friends and family, it is one of grief.

At times this will be our experience. The Lord will bring us through struggle and grief with the purpose of revealing himself to us more deeply. Our weeping and mourning will be used to grow our faith. Seasons of loss and sorrow provide unique opportunities for belief, both in our own lives and others. Knowing that Christ is "the resurrection and the life" provides us with hope, but it does not remove the pain of the present. It is important to note that Christ weeps with them (11:35). He sees the good that will come out of the situation; he knows the temporary state of death for those who believe, and yet he still weeps. Christ is compassionate. Even when he brings us through seasons of sorrow he is "deeply moved" with us (v 33).

This week remember that Jesus is the resurrection and the life, yet he weeps with those who mourn.

JOHN 14:1-14

“Let not your hearts be troubled. Believe in God” (14:1).

The disciples are struggling with the fact that the one they love – the one who is love – will soon be leaving them. Can you imagine being in the presence of Jesus in the flesh, only to find out he is going away?

Jesus understood their concerns and continued to patiently remind his disciples that they would be reunited again. He promised that he is going home to the Father for a very specific reason – to prepare a place for them (14:2). Not only will they have a room in his Father’s house, but Jesus would be with them (14:3).

What incredible news! However, the disciples are human, and therefore their flesh was weak. They struggled to accept what Jesus was saying. In that moment, the thought of him leaving likely elicited fear and discomfort – even sadness.

“Let not your hearts be troubled. Believe in God” (14:1).

How often do we know this truth – and the other promises of God – yet fail to truly believe in all circumstances? It is hard to fathom that the God of the universe truly loves each of us individually and intimately – yet it is so very true.

Like the disciples, our flesh is weak, and we often know that our hearts should not be troubled – because we have a Heavenly Father who is working all things out for his glory and for the good of those who love him (Romans 8:28). Therefore, our job is to keep looking up – trusting along the way.

Why? Because Jesus says, “I am the way, and the truth, and the life. No one comes to the Father except through me” (14:6).

This verse is why it is so important amidst trials, suffering, and tribulation that we remember. We have to remember the work of the cross. Remember that we deserve eternal death. Remember that the Lord of the universe sent his Son for us – that we have a Father who truly loves us.

Remember that Jesus is not only going to the Father to prepare a place for us, but he promises that those who believe in him will have an advocate until he returns (14:12-14).

Regardless of what life brings us, we are not alone. “Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us” (Romans: 8:34).

Therefore, “Let not your hearts be troubled. Believe in God” (14:1).

It’s important to remember that Jesus does not tell us anything we are not capable of doing without his help. We are not to live in bondage. Therefore, we can truly choose to live life in a manner in which our hearts are not troubled. Can we do it alone? No. But with our Savior sitting at the right hand of the Father interceding for us and the Holy Spirit living in us – the answer is yes. We can – and should - live in a broken world without a troubled heart. We can be at peace in all circumstances.

How? Believe in Jesus (14:11). Trust Jesus. Trust God.

Make a commitment each day to truly let Jesus be your way, your truth, and your life – resting in the peace of the result of his work on the cross.

JOHN 14:15-31

In most situations, parents have the best interests of their children in mind. They love them, protect them, and care for them. Putting their lives completely on hold, they commit themselves to selflessly love their children as they navigate life.

Your parents likely had several rules that they expected you to obey – nonnegotiable expectations. Maybe you had to attend church every Sunday. Or maybe you were required to do your share of chores. These rules and expectations were probably set for you out of love – for your good at that time or in the future. The book of John is all about love. Christ loved us – but he also expects us to love him as well as one another. How do we love our Lord Jesus Christ? We keep his commandments. “If you love me, you will keep my commandments” (14:15).

In fact, Jesus repeats the importance of keeping his commandments several times in this section of the chapter (See 14:21, 23-24).

Fortunately, we aren't left wondering what commandments Jesus considers the most important.

“...Which commandment is the most important of all?’ Jesus answered, ‘The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these’” (Mark 12:28-31).

Jesus emphasizes the importance of loving others in John 13:34-

35. In summary, we are to love one another the way Jesus loves us – and through this, others will know we are followers of Christ.

Our Savior loves us so much that he doesn't expect us to go down this path alone. Instead, he's always with us – with the power of the Holy Spirit dwelling inside of each believer (14:17). The Spirit will be with us forever, dwells in us, teaches us, and helps us to remember all that Jesus has done (14:16-17,26). With Christ in us, we have his peace. “Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your heart be troubled, neither let them be afraid” (14:27).

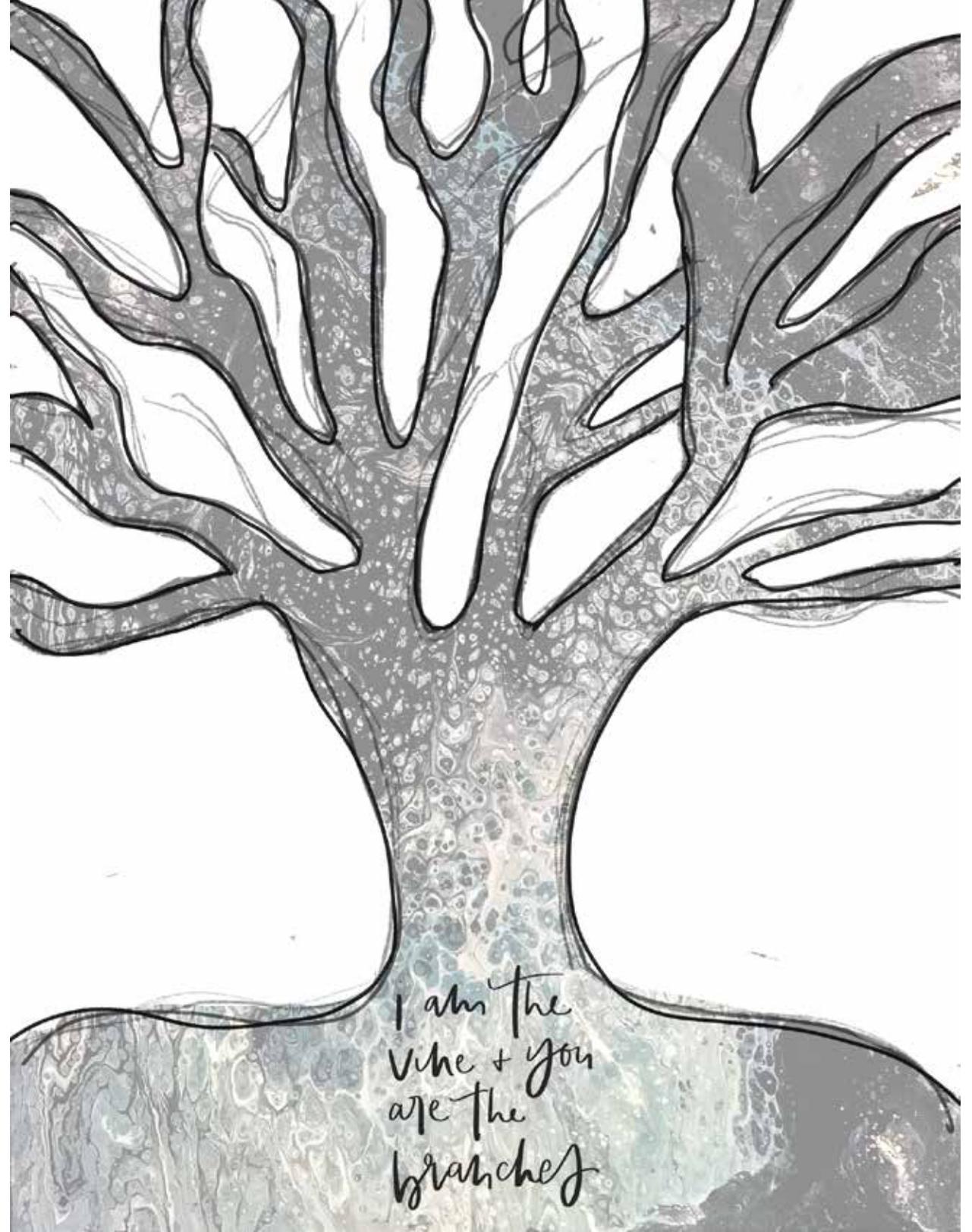
Like a loving parent, God is with us – his Word and Spirit dwelling in us. He loves us. He teaches us. He disciplines us (Proverbs 3:12). Although sometimes we may not understand our present circumstances, heartaches, and pains, our loving Father knows what is best for us. We are part of his bigger story, and in all circumstances we are to love him and to love others as he loves us.

However, it is important to remember God is not just sitting on a throne shouting orders at us like an angry parent. When we love Jesus we are moved to do good works - out of our true love and devotion to him. We will often fail, but when we do God's grace abounds even more (Romans 5:20).

Again, Jesus said it best: “If you love me, you will keep my commandments.” (14:15). Remember that the Holy Spirit – our helper, comforter, and advocate – dwells within us (14:25). We are not alone in this broken world – we are not orphans (14:18).

In what ways have you struggled to truly love God above things of this world? How can you improve the way you show the love of Christ to others? Is your love for Christ evident by the way you choose to live your life?

Pray for the Holy Spirit to reveal areas you need to work on in your life to more consistently obey the commandments of our Savior.



I am the
vine + you
are the
branches

JOHN 15:1-17

Scholars have entitled John 13-17 as the “Farewell Discourse.” It’s understood that all the words of Jesus are important, but these chapters seem to hold more weight once we realize that they are Jesus’ final instructions to his disciples here on earth. In the previous chapters of this discourse, he has spoken much of love, obedience, and humility. He has encouraged them and promised them the Holy Spirit (14:16). At the end of chapter 14, Jesus and His disciples leave the upper room and begin the journey to the Garden of Gethsemane (14:31). As they walk together, Jesus continues to speak rich truths into their hearts—truths they will desperately need to live a life of faithfulness after His crucifixion.

Chapter 15 begins with Jesus talking about fruitfulness. This is something a disciple of Christ should always been seeking, so we should listen diligently as Jesus elaborates on the secret to fruitfulness in the Christian life. He provides a simple, yet powerful, illustration for us to follow— “I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing” (15:5). We are branches growing from the ever fruitful, eternally rooted, vine of Christ. As a branch, I only have life because of the life of the vine to which I am connected. This is also true of our union with Christ. We were dead in our sin (Ephesians 2:1). “But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ” (Eph. 2:4-5). Life and power only come through union with Jesus.

This union solidifies our salvation, and here Jesus describes what this powerful relationship continues to do in our lives after

conversion. If we are abiding in Christ—living and resting in his finished work for us—we will be obedient (15:4). We will love. We will bear much fruit and so prove to be disciples of Jesus (15:8). Don’t we long for our lives to reflect these realities? If you don’t, you must ask yourself what you think it means to be a disciple of Jesus. The True Vine tells us in 15:5 that apart from Him we can do nothing. Is this our disposition? Does this humility define our approach to obedience? May the Lord search our hearts and root out any self-righteousness or pride that makes us think there is any good in us apart from Christ. “Nothing in my hand I bring, simply to the cross I cling...” (“Rock of Ages”).

One more important piece of this vine illustration is the role of the Father as the Vinedresser (15:1). A vinedresser seeks to sustain his crop and cultivate its healthiness. If he finds any fruitless branches not abiding in the True Vine, they will be cut off and destroyed (15:6). May this be a sober warning for us. Where is your fruit? What is your life producing? Whose disciple are you proving to be? But the Vinedresser doesn’t just cut off unfruitful vines, he prunes the fruitful ones. To prune means to cut out any useless or unwanted parts. This is the process of sanctification in the Christian life—to be refined and renewed into the image of Christ as he continues his work in your life. Being pruned rarely feels good, but for the joy set before us, we must endure it and be encouraged by the Lord’s work in us. He does it so that we may “bear more fruit“ (15:2). And if we’re bearing fruit, we are being obedient and therefore, abiding in God’s love (15:10). Jesus doesn’t want us to be disheartened by this discipline. Instead, He speaks these things to us that his joy may be in us and that our joy may be full (15:11). Brothers and sisters, may we allow our hearts to be full of the joy of Jesus and seek to abide in his truth from this time forth and forevermore!

JOHN 15:18 - 16:4

At the end of chapter 15, Jesus is continuing to prepare his disciples for the time when he is no longer walking with them on earth. He has just enlightened them on how to be a fruitful follower, that their joy may be full (15:1-11). In verses 12-17 there is a major emphasis on love. We are to love one another (15:12). We are to follow Christ's example of sacrificial love (15:13). Through this love we become not just fruitful followers of Jesus, but fruitful friends of Jesus (15:14). It is important to know that our love for Christ and others doesn't earn us friendship with God, that friendship is granted because he chose us. In love he chose us and appointed us that we should go and bear fruit. And by his grace that fruit will remain in us (15:16). It is helpful, crucial even, that we remember these words of Jesus as we seek to study the next 14 verses because if we read them in isolation of the initial context, we will miss the true depth of comfort that our Christ has provided for us.

The theme of today's passage is the hatred of the world. Jesus knows that as his disciples seek to live a fruitful life they will receive hostility, persecution, and hatred from the world. In his loving-kindness he seeks to prepare them for that. He lets them know that this will happen. We follow a Christ that was hated by the world, so we should not be taken aback when we receive hatred as well.

Peter speaks very clearly into the reality of persecution in 1 Peter 4:12-16, and he cautions fellow believers to "not be surprised" by it. How often are we surprised by the world's reaction to Jesus and his words? We shouldn't be. Jesus told us this would happen. He tried to prepare us for their reaction (16:4). Jesus told his disciples earlier that they are his friends. Friends of God cannot

be friends of the world. We cannot serve two masters (Matthew 6:24). If we are standing for Truth, the world will loathe where your feet are located. Are we prepared for what that may bring, or how that may affect our plans for this life? Are we willing to stand in boldness and faithfulness?

It is important to remember this gospel boldness to which we are called is also to be accompanied with gentleness and respect. We must ensure we are hated for the right reasons. John 15:21 and 1 Peter 4:14 both state that the hatred and insults will come on account of the name of Christ. Therefore, it must not be our tone or attitude that is hated, but his truth. May we be so careful with how we are representing the name of Christ as we live in this world.

As recounted earlier, we must remember what Jesus just shared with his disciples before he goes on to describe the hate they will receive from the world. What was He emphasizing in the previous nine verses? Love. He loves us in the same way the heavenly Father loves Him (15:9). This love will bring rich obedience to our lives and joy to our souls (15:10-11). This love will enable us to love one another and bring us into friendship with God (15:12, 14-15).

Jesus loves us and his love outweighs any hatred we could ever receive from the world. He loves us so much that he laid his life down for us (15:13). He loves us so much that he didn't leave us on our own, but has sent us a Helper—the Holy Spirit (15:26). This life of following Jesus is going to be hard and the world may hate you, but you will not be put to shame (Romans 10:11). As you go forth into this world today, may you be comforted by the words of Jesus in John 16:33: "I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world."

Thy strong Word bespeaks us righteous;
Bright with Thine own holiness,
Glorious now we press toward glory,
And our lives our hopes confess.

Alleluia, alleluia,
Praise to Thee who light dost send!
Alleluia, alleluia! Alleluia without end!

From the cross Thy wisdom shining
Breaketh forth in conquering might;
From the cross forever beameth
All Thy bright redeeming light.
Alleluia, alleluia,
Praise to Thee who light dost send!
Alleluia, alleluia! Alleluia without end!

“Thy Strong Word”
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