

KINGDOM SPIRIT



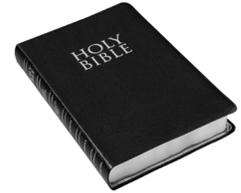
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 905

ACTS OF THE APOSTLES AND PAUL'S EPISTLES

Last issue we began to look at the book of Acts and had reached the point where Paul was about to begin his three missionary journeys. The balance of the book of Acts is devoted to three missionary journeys made by Paul and various traveling companions. Apparently this is recorded to give us an idea of how far the gospel was reaching and to what people. We know by other writings and by some of Paul's epistles that Paul traveled even more extensively than this following his trip to Rome and also that the other disciples also traveled extensively. But because of the significance of this before unheard of missionary effort, we have these three trips recorded in considerable detail.

We won't go into the detail of these trips but it might be well to point out that Paul, on his first trip, addressed the people in Pisidia as **“children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.”** (Acts 13:26) Paul's epistles also verify that, while his travels were quite extensive, he went primarily to people he considered to be Israelites and addressed them as such. These are the people he calls “gentiles.”

Paul's first journey was a relatively short trip (approx. 1000 miles of travel) going first to Seleucia on the coast and then sailing to the isle of Cyprus. From there he went on west and north to

what is modern day Turkey visiting several cities including Perga, Antioch of Pisidia, Iconium, Lystra and Derbe. He then returned back the way he came to the coast and sailed back to Antioch from where he began.

His second journey was considerably longer. He traveled over land to Tarsus and then to several of the cities he visited on his first journey. He continued west to Troas and then to modern day Greece to cities such as Philippi, Thessalonica and Corinth, the believers in which were later to be recipients of some of Paul's epistles. He then sailed back across the Mediterranean to Caesarea by way of Ephesus on the coast of modern day Turkey, then to Jerusalem and back to Antioch.

His third journey covered basically the same path of his second trip, however this time ending in Jerusalem.

There were usually some Jews where he traveled, as well as the “gentiles.” Some of the Jews that he preached to believed, some did not. But the “gentiles” were much more open to the gospel. Usually the Jews who did not believe became very antagonistic toward him. Though Paul's traveling companions warned against doing so, Paul felt compelled to return to Jerusalem as he ended his third trip.

Paul and his companions were received of the brethren at Jerusalem and as they related to James and the elders what God had wrought among the gentiles by their ministry, they all glorified God. All were aware of the personal danger that Paul faced and recommended he take a vow with some of the other men who were taking a

vow through the ritual of the law, hoping that this would show the Jews that Paul kept the law. But just before the seven days of the purification were ended, some Jews from Asia saw him and laid hands on him and would have beat him to death had not the chief captain of the Roman army in Jerusalem heard the turmoil and taken soldiers and taken Paul into custody. When the captain tried to learn what the problem was, he got so many answers he could not determine what Paul had done, so he commanded he be taken to the castle. As they went up the steps of the castle, Paul asked for a chance to defend himself before the people. When this was granted, he turned and told the people he was a Jew, born in Tarsus, but had been brought up at the feet of Gamaliel in Jerusalem and taught according to the perfect manner of the law of the fathers and was zealous toward God as they were this day. He then related his conversion experience and how he again saw Jesus while in a trance at Jerusalem and how Jesus told him to get out of Jerusalem and go far hence to the gentiles. At this point, the people cried out, **“Away with such a fellow from the earth: for it is not fit that he should live.”** (Acts 22:22)

The chief captain then started to examine Paul by scourging until he found out that Paul was a Roman citizen; then he had the chief priests convene their council and brought Paul before them. Paul, sensing that part of the council was Pharisees and part Sadducees (who did not believe in a resurrection), set them at odds with each other by declaring he was a Pharisee with the hope of the resurrection. The chief captain had to have Paul removed from great dissension that followed.

That night, Jesus stood by Paul and told him to be of good cheer for he would testify of Him in Rome also. About forty Jews joined in an oath to ambush Paul and kill him, but when the chief captain learned of the plot, he moved him to Caesarea under heavy guard by night to appear before Felix, the governor. Felix had the high priest and the elders appear to accuse Paul and they said he was a pest to, and a mover of sedition against all Jews; a ringleader of the sect of

the Nazarenes and a profaner of the temple. Since Paul had been in Jerusalem only a few days and had done nothing that they could base any charges on, he answered that they could prove nothing, but after the way they called heresy (i.e. Christianity), he did worship the God of his fathers, believing all things which were written in the law and the prophets. This gave him hope toward God of the resurrection of the dead both of the just and the unjust.

Felix deferred judgment until he could hear from the chief captain. While he waited, he had Paul tell him and his wife more about his faith in Christ. Paul’s reasoning troubled Felix, but he wanted to hear more plus he thought someone might try to buy Paul out of custody, so he kept him for two years. Finally, Festus replaced Felix, but when he tried to send Paul back to Jerusalem for trial, Paul appealed unto Caesar which meant he would have to appear before Caesar in Rome. While waiting to send him to Rome, King Agrippa came to Caesarea and learning of Paul, wanted to hear him; so Paul was brought before him. He told the king the story of his life, his conversion and that he continued to say none other than what Moses and the Prophets said should come: **“That Christ should suffer, and that he should be the first that should arise from the dead, and should shew light unto the people, and to the “Gentiles.”** (Acts 26:23) When Festus accused him of being mad, Paul answered that King Agrippa already knew of these things since they weren’t done in a corner. He then asked the king if he believed and Agrippa answered that Paul had almost persuaded him to be a Christian. The king and Festus agreed that Paul should be released except that he had appealed unto Caesar, so he had to be sent to Rome.

Paul was then delivered to a centurion named Julius and they set out on what was to be Paul’s fourth trip, this time to Rome. It being close to winter, sailing was very dangerous and Paul tried to talk them out of it. But the ship master encouraged the trip, so they set out. They ended up in a very bad storm and lost their cargo and the ships tackling. Paul reminded them of what he had told them, but told them everything would be

lost except their lives. Sure enough, on the fourteenth night of the storm, they approached land and ended up running the ship aground and it breaking up, but all two hundred seventy-six men aboard survived. They found they were on the isle of Melita, or Malta, and the people were very good to them. Paul was bitten by a viper that came out of a bundle of sticks he cast on the fire and when he didn't even have any ill effect, the natives thought he was a god. Paul healed the father of the chief man on the island and then others that were brought to him. They spent three months on the island before sailing again, this time to Puteoli in Italy and then Paul was taken on to Rome.

At Rome, Paul was allowed to live in a house by himself with the soldier who kept him. He called the chief of the Jews together and told them what had happened and why he was there. He then expounded and testified to them of the kingdom of God. Some believed; some did not. Paul dwelt in Rome for two years receiving any who came in unto him, preaching the kingdom of God and the things concerning Jesus Christ and no man forbade him. The book of Acts ends here, but we know by other writings that Paul was exonerated of any wrong doing and ultimately released. He then continued his journey going on to Spain.

The letters, or epistles, of Paul vary greatly as to who he wrote to and as to content. He wrote simple personal messages to individuals such as the letter to Philemon, on one extreme, with a deep philosophic and doctrinal letter to a highly educated and dedicated Christian group at Rome, whom he had not met, on the other extreme. The primary emphasis of Paul's writings, in the fourteen letters he authored in our New Testament, is doctrinal as he combats the legalism of primarily Pharisaic, or Talmudic, law to show how the new covenant worked through the blood of Jesus Christ. While he claimed to be an apostle to the gentiles, his writings indicate that the people to whom he wrote were of Israelite origin, apparently Israelites who had migrated westward from the location of the Assyrian captivity, so these various Israelite nations or peoples

obviously were the "gentiles." It must be remembered that the word "gentile" simply means nation, thus he was an apostle to the nations. His extensive travels bear this out. In his epistles, Paul tried to awaken the people to the special responsibilities they had as Israelites as well as create an awareness of what their personal relationship to God should be.

Keeping the book of Acts in mind always, as it was the actual history of Paul's travels, let us first look at the letters Paul wrote to individuals. He wrote two letters to Timothy, a young man Paul had trained and was very fond of. The first was written from Laodicea relatively early in Timothy's ministry. Paul had sent him to Ephesus and he gives him some instructions relating to his ministry in Ephesus, then he deals with instruction to help Timothy as a minister. His first exhortation is for Timothy to always pray. One job of these missionaries was to develop church organizations that would continue the ministry once the missionary moved on. He gives Timothy the qualifications for bishops and deacons in chapter 3.

He warns Timothy of seducing spirits that will plague him and the people with lies in hypocrisy that will mislead many. They will come with all types of rules such as forbidding to marry and abstention from meats. He is to warn the brethren of this. Timothy is told to study, to exercise himself in godliness, and to always be an example in conversation, charity, spirit, faith, and purity. He finishes by telling Timothy to fight the good fight and to keep that which is committed to his trust.

The second letter to Timothy was written from Rome late in Paul's life after Paul had been taken there the second time to be brought before Nero again. Paul is suffering persecution and imprisonment and feels his time is just about to end. Yet, he encourages Timothy to study, to shun profane and vain babbling, to flee youthful lusts, to follow righteousness, and to avoid foolish and unlearned questions, but in meekness to instruct. He warns of perilous times coming, when men will be lovers of their own selves, exhibiting all types of wickedness, yet having a

form of godliness and denying the power thereof. He urges Timothy to turn away from such and tells him he will have to endure persecution. He then asks Timothy to come see him in Rome very shortly.

Titus, whom Paul had appointed bishop of Crete, was sent a letter from Paul telling him also to appoint elders in every city, being careful to choose men meeting the criteria for a bishop that Paul gives him in the first chapter. He tells Titus he must conduct himself to be above reproach as there are always many around him who will tear down any good he does if he doesn't keep himself pure. He is not to leave anyone out as he is to teach sound doctrine to all, man-woman, old-young, servant-master.

To Philemon, he simply wrote asking Philemon to take back a servant who had run away from Philemon and who had come to Paul. Paul had converted him to Christianity and was now sending him back to Philemon telling him the slave was now worthy to be called a brother. JRL

ECONOMIC CRISES CAUSE AND CURE

We were discussing the fall of the Babylonian economic system at the end of our article last issue and looking at Rev. 18 which predicts this fall. We are all in this system. We don't have to be a part of it, but we do have to buy and sell in order to live. Vs. 4 tells us, **"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."** "My people" is a reference to Israel, of which we are all a part, not the counterfeit Israel in Palestine today. Because debt and interest are the operating principles of the system, many, if not most, of us are in debt to the system. Coming out will not be easy, but we need to make every effort to do so that we can, knowing that God is not going to have us leave this system without Him having prepared His own system to replace it.

Vs. 6 says to reward her even as she has rewarded us. It goes on to say that her judgment

is to repay double what she has stolen through debt and interest. This is Divine law. Exodus 22:9 tells us, **"For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor."** I don't know how this will be carried out, but I'm convinced that the Babylonian system will be accountable to repay double what it has stolen from the people.

In vs. 7, Babylon says she sits as a queen and is no widow, so shall see no sorrow. Does "Too big to fail" sound familiar? It is not comprehensible to most people that this whole economic system could totally fail and the very thought to most people immediately engenders panic. I am not pretending to tell you just what is going to happen, nor how long it will take, but though I am sure I will suffer as this system fails because I have been and still am a part of it, I still regard its failure as a good thing as I know that God's system that will replace it will be like day and night different and better.

As you read through the next few verses, remember that Revelation is written in symbolic language. Fire, throughout the Bible indicates God and judgment. This is not a literal fire, but rather judgment in accordance with the laws of God. Notice the merchandise list in verses 12 & 13. In the Babylonian system, the most valuable merchandise is gold, or money. The least valuable is the necessities of life and the souls, or lives, of men. In God's system this value list is reversed.

Verse 20 tells us the attitude we should have. **"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."** Verse 24 tells us, **"And in her was found the blood of prophets, and of saints and of all that were slain upon the earth."** When we consider that all wars, most all murders and, of course, robberies are due to the influence of this Babylonian system, I think we can see that this verse is true and the destruction of this system should truly be a reason to rejoice.

In Nebuchadnezzar's first dream, the metal image remained intact until the stone cut out without hands hit the feet of the image. It is another study in itself to determine what this stone is, which I am prepared to do should anyone want to study it out. As a result of my studies, I believe this stone to be modern day Israel, the nucleus of the kingdom of God. I believe modern day Israel to be the Anglo-Saxon, Celtic, Germanic, Scandinavian, and kindred peoples of the world. This means we, here in the United States are part of that group. It is here that I believe we are seeing the beginning of the destruction of that image. The destruction didn't start last week, or month, or even year, but has been in progress for a while. The establishment of the Federal Reserve Bank in 1913-14 was the ultimate fulfillment of the dreams of the Babylonian system, but it was also the straw that I believe is breaking the camel's back. It is so dishonest, so corrupt that it is beginning to collapse under its own weight, which is what I believe we are seeing on our daily news each day. Every effort is being made to keep the public from seeing what the Federal Reserve Bank is doing and has done, but as Jesus said in Luke 8:17, **"For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad."**

God is sovereign. We don't have to know that we are being used to accomplish something. I believe that the fact that we are seeing this disintegration of the financial system take place first in the United States confirms that we, the modern descendants of the Israel of the Bible, are part of that stone that is striking at the feet of the image and as a result we will see the complete destruction of the whole Babylonian system first hand.

I have talked about God's system but haven't described it. We need to take a look at what it is to fully appreciate the destruction of the Babylonian system. First off, God's system is based on production. How rich or poor one would be in God's system would be determined on how hard that person wanted to work. However, everyone is commanded to work 6 days and rest on the seventh. Likewise, one is to work 6 years and rest on the seventh. Jesus says that the Sabbath

was made for man, not man for the Sabbath. (Mark 2:27) The seventh year was also to be a year of release in which all servants taken from among their brethren were to be released as well as all debt owed among the brethren.

Not much is said about money in God's system. As we have already seen, usury, or charging interest is prohibited, except to foreigners. Debt is not allowed to last. Every 49 years a Jubilee is to be declared in which all debt is to be forgiven and everyone returns to their own land. (Lev. 25) Land could be leased but not sold. If leased, it could only be leased until the Jubilee. It cannot be taken as payment of a debt, though it could be leased in effect so that a creditor could reap the production of the land to pay a debt owed him, but only until the Jubilee. The land belongs to God, so can't be taken away by government or by any individual.

Money is only a medium of exchange. Since no interest could be charged on it and creation and expansion of long term debt is prohibited, the incentive to accumulate money per se is virtually non-existent. The only way to increase one's worth is to produce. However, one really can't increase stored wealth in God's system. Either it sits with no increase (and is at risk of rotting, rusting, or some other type of destruction), or it has to be planted, used, bred, or worked to increase.

The tax, or tithe, is a flat rate on increase, not on sales, property (real or personal), wages, or the many other things that are taxed under the Babylonian system we have now. There are a few fees that are required, but they are required by everyone and are not dependent on profit or loss.

Credit is to be given if someone in need asks for it. (Deut. 15:7-11) However, even if he offers collateral, one is not to keep it overnight. The people are to be generous with what God gives them. But long term debt is forbidden.

This is a brief explanation of God's economic system, a system that was given to Israel at Mt. Sinai during the exodus from Egypt and will be the system in His kingdom. A study of the law will give one all the details.

In conclusion, let me briefly summarize.

We are under what can be called the Babylonian economic system, or man's system of economics. This system, because it is directly opposed to God's system will come, or has come, under judgment. I believe we are seeing that judgment now, which will result in its complete destruction. But when it is destroyed, it will be replaced by God's system. This is reason to both mourn and to rejoice, meaning, because we are all a part of this system we are naturally reluctant to see it be destroyed and we will probably all suffer as this destruction takes place. However, if we have the faith to look ahead to the system that will replace it, it is truly a time to rejoice as God's system promises prosperity like we have never known while at the same time promising a virtual stressless and much more satisfying life living under it.

There is a short story in the 34th chapter of Jeremiah that might help us understand what will have to happen for this change of systems to take place. Please don't misunderstand me. The change will take place, it is part of God's plan. But how much we have to suffer in the transition will depend on how soon we, as a nation, repent and turn and obey God. In the story in Jeremiah, the Lord told Jeremiah to go to King Zedekiah and tell him that the people were disobeying God in that they were not releasing their fellow Judahite brethren, who had become their servants, in accordance with God's law. Though King Nebuchadnezzar was at that moment fighting against Jerusalem and had laid siege against it, God told Zedekiah that if the people would release their servants, He would remove the threat Nebuchadnezzar presented. The king told the people this and they repented and released their servants. Nebuchadnezzar apparently withdrew from the city. But then when the people saw Nebuchadnezzar and his army leave, they changed their minds and brought back all of their former servants into servitude again. Because they did this, we're told in verse 22, **"Behold, I will command, saith the LORD, and cause them (the Babylonians) to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant."** This is exactly what

happened.

God has told us many times in scripture that His judgment is to bring about repentance. If we repent, God will reverse the judgment. This is what we need to do to bring about His system, not only of economics, but His religious and political system as well. Because it is part of His plan, I believe we will repent. The question is when.

THE GOSPEL OF JOHN

JRL

Bible study varies in intensity depending on many factors such as who is doing the study, the purpose of the study, current knowledge of the one doing the study, etc. For example, the study series that we are presenting on the front page of this newsletter is intended to give a person a kind of bird's eye view of the whole Bible. Obviously, this is not sufficient for one to then know the whole Bible, but rather requires considerable more study for one to be proficient in Biblical knowledge. The depth one can go to in the study of God's Word is virtually unlimited. The depth of study is somewhat like weight lifting training, it takes work and dedication to continuously build on what one learns. As one starts a weight lifting program, lifting small weights, and then continues to increase the weight one is lifting, so it is with Bible study, we continue to add weight (knowledge) as we build our ability to study and learn. With this said, we would like to add a little more weight to our study and begin a verse by verse study of Gospel of John with this issue.

If we study all four of the Gospels, we will see that each of the four authors present Jesus Christ from a different perspective. Matthew presents Jesus as Jehovah's king. Mark presents Him as Jehovah's servant, and Luke presents Jesus as Jehovah's man. John presents Him as Jehovah Himself.

The first three Gospels thus present Jesus in His perfect humanity, thus the words and works selected by these three writers reflect on this. The Gospel of John, in contrast, reflects on His Deity, thus, his selection of words and works differ from

John does not record the temptation in the wilderness or the agony in the garden as these reflect Jesus' humanity. Also the Transfiguration is not recorded by John as it concerned the suffering and earthly glory of the Son of man, while John, in presenting Jesus as the Son of God, is more concerned with His heavenly and eternal glory. Quoting from notes on John's Gospel from the Companion Bible, "In Matthew and Luke the Lord is constantly addressed as 'Lord', but not often in Mark, where it would not be in keeping with His presentation as Jehovah's *servant*; so in John the Lord is never represented as praying to the Father as in the other Gospels, but always as saying or speaking to Him. This is a special characteristic of the fourth Gospel, wonderfully in harmony with its great design. On the other hand, prayer is specially required on the part of a *king* (as in Matthew) in respect of his delegated authority; also on the part of a *servant*, in respect of His assumed subjection; and of an ideal *Man* in respect of his dependence upon God at all times.

Thus, while in the first three Gospels the Lord is presented on the side of His humanity, as in prayer on eight occasions, not once is He so presented in John's Gospel. And the reason is obvious. Moreover, He 'lays down' His life: no one takes it from Him. This occurs only in John."

Ferrar Fenton, in his introductory notes to the Gospel of John has the following to say: "There is ample reason for believing that the Gospel of John was written at an earlier date than those of the other three Evangelists." He indicates that John wrote the Gospel in Hebrew and then later translated it into Greek in his old age and added some comments as he did so, such as verse 15 of chapter 1 for example.

Let's begin with John 1:1. "**In the beginning was the Word, and the Word was with God, and the Word was God.**" In the beginning of what? The Greek word for "beginning" is "*arche*." The Greek preposition here is "*en*" which Strong's Concordance says is "a primary preposition denoting (fixed) *position* (in place, time or state). The word "*arche*" is used several times in the New Testament with different prepositions. The "what" we are looking for has to be

supplied by the context. Creation is not mentioned until verse 3, so it appears that we are not talking about the beginning of creation. Hebrews 1:2 tells us, speaking of Christ, "**Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds:**" (prepared the ages). Also Hebrews 11:3 says, "**Through faith we understand that the worlds (*aions* = ages) were framed (prepared) by the word of God, so that things which are seen were not made of things which do appear.**" Based on these verses, I think we can supply the "what"—*aions* or ages. "**In the beginning of the ages was the Word.**" The Word was already there, i.e. the Word was pre-existent—the Word had no beginning.

Dr. Bullinger states in his notes on this verse, "As the spoken word reveals the invisible thought, so the Living Word reveals the invisible God." The use of "ands" here in this first verse is a figure of speech known as a Polysyndeton defined as, "The repetition of the word 'and' at the beginning of successive clauses, each independent, important, and emphatic, with no climax at the end." "**The word was with God**" implying a personal presence and relation and finally "**the Word was God.**" This can be confusing and indeed some denominations have re-written this verse in order to have it say what they want it to say because they do not understand what John is saying. The tendency is to try to separate Jesus, the Word, into a totally separate entity and then remove His divinity. If we go on to verses 2 & 3, "**The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.**" we see that the Word is the creator of all things. I do not believe we can separate Jesus Christ from God Himself, they are one and the same. If there needs to be an explanation, in my mind we could say that God the Father, or Jehovah, manifested Himself in human form from conception, gestation, birth, growing up, dying, and being resurrected for the very special purpose of redeeming Israel so that He could bring salvation to the whole world. He will again manifest Himself in human form as we see it as King and Priest in His

kingdom until total restoration is made and all things are under his feet. Then we are told in I Cor. 15:28, **“And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”** What this tells me is that the time will come when there will be no more God the Father and God the Son, but both will be one again instead of being two entities in our minds.

“In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.” (John 1:4-5) There are three Greek words translated “life” in the New Testament, *zoe*, *bios*, & *psuche*. Quoting in part from the Companion Bible Appendix 170, following are their respective meanings:

Zoe = life in all its manifestations; from the life of God down to the lowest vegetable. It is life in activity, and thus especially is the opposite of death. It involves resurrection life and eternal life; and hence, as such, is the “gift of God.”

Bios = life, as lived, manner of life; life as led, &c.: *zoe* being life as one experiences it; *bios* as others see it. This is used therefore, only of mankind, who not only live but lead lives. Hence the difference between ZO-ology and BIO-graphy. *Zoe* is life in its principle; *bios* is life in its manifestations.

Psuche = the breath of animal life; one of the manifestations of *zoe*, common to all living animals.

The word used here in verses 4 & 5 is *zoe*. So in Him is the fountain of life, both mortal life and immortal life. “Light” is from the Greek *phos* meaning “to shine or make manifest, espec. by

rays.” (Strong’s Concordance) Note that it is not “a light” but rather “the light.” So we could say that life manifested man. In verse 5, I think darkness is a reference to the fall of man, the sin of Adam. The light continued to shine, even though man became mortal—the mortality of man did not overcome or overpower the Word—the darkness (man’s sin) did not comprehend the light of the Word. The Light is able to give immortal life.

“There was a man sent from God, whose name was John. The same came for a witness to bear witness of the Light that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.” (John 1:6-9) The apostle John is referring to John the Baptist, but though he refers to him 20 times, he never distinguishes him by adding the title “the Baptist” as Matthew, Mark and Luke do. Note that he was “sent from” God. He came, but we’re told he was sent not “by,” but “from” God. He was not just to be a witness, but the term **“for a witness”** means “with a view to bearing witness.” This is more aggressive than just being a witness to corroborate another witness as in a court case. He was to aggressively bear witness of the Light that through him (the Light), all men might believe. He was not the Light, but was to bear witness of that Light.

Verse 9 is another verification that all men will ultimately be immortal as they have all been mortal by the same Light or Life.

We will continue our study of the Gospel of John next issue beginning with the 10th verse of chapter 1.