

Gospel of John (2nd Yr Study 8 of 19, Chap 11, 12 Start)

by G.W. North

Jesus' ministry is marked by opposition from the chief priests and Pharisees, but he continues to serve and follow God's will.

Duration: 59:12

Scripture: John 11:43-44, John 11:55 - 12:1, John 12:9-11, John 12:13-16, John 12:47

Topics: "Christian Life"

Description

In this sermon, the preacher emphasizes the importance of spending long periods of time alone with God. He warns against relying on man's interpretations of the Bible and encourages studying the doctrine or theory of the Word of God. The preacher also emphasizes the need to love God and believe in Jesus as the light. The sermon concludes with a mention of Judas Iscariot, who would betray Jesus.

Transcript

Come on then, beloved, let's finish this chapter and see if we can, oh, thank you, Dot. I hope to get through this part and then into Chapter 12 well into it, and perhaps through it, but it's a long one, got fifty verses in it. Here we go then, verse 47, They gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation. My comment on that, what a weak reason. One of them, named Caiaphas, being the high priest that same year, said unto them, You know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not.

And this spake he, not himself, but being a high priest that year, he prophesied that Jesus should die for the nation. Notice that in his statement he never named Jesus. One should die.

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. The only children of God in those people's eyes were Jews. But they didn't mean children of God by our new verse.

That's why Jesus said, You've got to be born again. So you see how many things can be substituted in the eyes of people for a new verse. The Jews were the children of God, all the others were the children of

Satan.

You understand that was their thinking. Then from that day forth they took counsel together for to put Jesus to death. Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness into a city called Ephraim, and there continued with his disciples.

And the Jews' Passover was nigh at hand, and many of them went out of the country up to Jerusalem before the Passover to purify themselves. Then sought they for Jesus, and spake among themselves as they stood in the temple, what thinking, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should show it, that they might take him. Now you will know, if you go back into the end of chapter 11, Jesus had gone away then and hidden himself, because now the real thing was at hand.

He had to come forth, raise that man Lazarus, make the declaration that he was the only way, the only truth, and the only life. Then he went back again. So he faced them with the stark reality of who he was, and what his real work was.

It's a marvelous thing. Then he goes back again into seclusion, right out on the edge of the desert again. Then, verse 1 of chapter 12, Jesus six days before Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

There they made him a supper. Martha served. Lazarus was one of them that sat at the table with him.

Then took Mary, all three are in this, a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped his feet with her hair. Normally, I'm not normal in this class, you understand, we're in secret. I say, some of you ladies would have had a real job to have done that, wouldn't you? You couldn't dry anybody's feet with your hair, could you? Well, it's true, isn't it? You draw your own conclusions.

The house was filled with the odour of the ointment. Then the next verse says this. One of his disciples, Judas Iscariot, Simon's son, which should betray him.

Did you know that Judas' father's name was Simon? And did you know that the name Lazarus is derived from leper? You ask any medical person, I'll tell you if they really know what it is, yeah? And it's quite possible, being so near to their house, we can turn back to it, you know, you'll find it in the synoptics, you can read it yourself. Get hold of the word Simon, this is not Simon Peter, you understand? Possibly, I only say possibly, Martha and Mary and Lazarus didn't have a very large house. It could possibly be that, I'm only making suggestions now, I'm not founding it in scripture, I'm telling you connections, word connections.

Possibly Bethany, which means the house of ripe figs, was a place where lepers and ex-lepers, because you know leprosy, if it passes right through the being, without killing you, leaves you as white as snow. Ever remember reading that? Yeah, in the Old Testament, where that man became a leper immediately, as white as snow, that means he couldn't be contagious, it had gone through and out of the system. Alright? A reminder of what had happened, and of course, I won't tell you where to find it, I'd rather you found it yourselves.

You become a walking encyclopedia or concordance, if you can. Here is the great truth. It might have been in, this was the jealousy, see? It might have been in the home where Judas had been born.

For Simon here, it's fine, alright? It doesn't say so here now, this is comparative reading, you go back through your synoptic Gospels and you'll find it. That's how I found it. So you see, beloved, you could see, I'm only suggesting this, the jealousy that was at man's heart, and a hatred of Jesus in that.

Yet Jesus purposely included him in his disciples, which proves to you that you can call yourself a disciple, not be at all a believer, not at all be a child of God. If everybody was the child of hell, it was Judas. You do have to really get down to it.

Listen, beloved, I want to talk to you now. You've got to mean it. And when you mean it, you will have a real experience of God.

Not until you mean it. I won't expand on that, I'm not preaching. But you have to mean it.

You just finish up a Christian. Beloved, Judas Iscariot, Simon's son. Now it's in Mark, I said I wouldn't tell you, but you'll find it there.

This supper was made by Mary and Martha, Martha Mary perhaps, in that house. Now this man, Judas Iscariot, why I said this, why was not this ointment sold for 300 pence? Now that's a fortune in these days, you understand. And given to the poor.

This he said, not that he cared for the poor, but because he was a thief and had the bag. And bare what was put therein. He always made sure, if I'm understanding what's being said here, that he took some out.

He was a thief. Keep your hands out of the till, beloved, as we say. Keep them out.

Much trouble is called in churches by people who can't keep their fingers out of the till. You'll also find in the Synoptic Gospels, what isn't recorded here, that they all said the same, including John, James, Matthew, all the lot of them. They all thought the same, that it was a waste of a fortune.

So I want to ask you now, how much do you spend on Jesus? Personally I think, I mean, I'm not asking you whether you'd buy him a new coat, he wouldn't have it anyway, he was wearing his mother's, the one the mother made him. It's not like that. Jesus was normally on this earth a commoner, had no home of his own, had no money, he had no future, except, of course you would know, it was the greatest future that a man could ever have.

His wealth is not counted that way. It was simply merry. Jesus gets the blame, if I may say so, but they all said the same.

Don't you? If you've got a good reference Bible, you'll find it there, refers you back to the other Gospels. So there they were. Jesus had twelve men round him, and they all thought that it was a sheer waste of money to do that.

And you know what spikenard is, don't you? How they produce this ointment of spikenard? It's a little plant that grows out there, or did do in those days, and it was this juice from this plant, so the way they used to get it was to pierce it with the spike of a thorn, hence its name, spikenard. It symbolises Jesus, you see. It's all there.

It's all there. When he was spiked to the cross, beloved, the sweetest, most wonderful thing flowed forth from the blood of his wounded side and from the statements of his lips on the cross. That's lovely, isn't it? Well, that's what she gave.

They used to save it up for their burial. Notice, Lazarus had been buried, but she didn't give her spikenard to her dearly beloved brother Lazarus. And Jesus said this, let her alone, verse 7, against the day of my burying hath she kept this.

She kept it from her brother's funeral. Somehow I'd like to have got into the mind and heart of Mary. She loved him.

Oh, what a romantic stuff. Don't you get romance mixed up with love, will you? Do you know the definition of the word romance? You can find it in your dictionaries. Eh? Untrue.

I put it into my words. If you know people that tell you lies, do you get told lies? No, you've never been told a lie in your life. Well, that was romancing.

Only we've shifted into a Hollywood conception. That's your word. Romance.

She's kept this. What she did not give for Lazarus' burial, dear as he was, or even for her own, which must occur sometime in the future, she poured all this. For the poor, says Jesus, you'll have with you always.

You don't have me always. This is so glorious, isn't it? Let me ask you a question. Does Jesus mean that to you? Oh, I mustn't carry on, because you'll think I'm preaching at you.

Does he mean that to you? Oh, I love him. But I'm not supposed to say things like that. I'm supposed to be teaching you.

Here's the big thing, Baphit. You see this. Much people of the Jews, therefore, knew that he was there.

And they came not for Jesus' sake only, but that they might see Lazarus also, whom he hath raised from the dead. But the chief priests consulted that they might put Lazarus also to death. Because but that by reason of him many of the Jews went away and believed on Jesus.

On the next day much people that would come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him and cried, Hosanna. You know what that word Hosanna means, don't you? Well, if not, it means save now. Save now.

But they didn't mean what you mean when you cry out for Jesus to save you. Hosanna. And I hear choruses where people sing Hosie, Hosie, Hosianna.

I don't know what the Lord understands by that. Good job he reads hearts. They may be well-meaning, but not well-taught at all.

There's much ignorance. There's a famous, I think it's an infamous one, but nevertheless, where they sing Hosie, Hosie, Hosianna, and Hosianna and all that kind of things. Well, that's their way of singing it.

Well, they should learn different. Here is the great and wonderful truth They took the branches, they said, Save now, blessed is the King of Israel that cometh in the name of the Lord. Jesus, when he had found a young ass, sat there on, really honestly, they were the asses really, and he sat on it.

But, you see, he loves even donkeys, you understand that. The King's coming, sitting on an ass's cowl. These things understood not his disciples at first, but when Jesus was glorified, then remembered that these things were written of him and that he had done these things unto them.

The people therefore that was with him when he called Lazarus out of his grave and raised him from the dead bear record for this cause the people also met him for that they heard he had done this great miracle. I put the word great in. The Pharisees therefore said among themselves, you listen to this, this is proper Pharisaical talk.

Perceive ye how ye prevail nothing. He didn't put themselves in, it was always somebody else's fault, now you will notice that. Perceive ye, you.

Nobody said, I've just begun to see. Or more, if it's something to be gained, they were right at the front. But for somebody else it was, oh, you, all you out there, not me.

Stop double talking, beloved. You'll never get anywhere with God. You call, as to use an English phrase, a spade a spade, not a digging instrument.

So put them off. You see, nobody wanted to accept blame. In vain do we try to deceive God.

And by deceiving ourselves, it's the fool's job. You and I have to know and face up to the naked truth. Unless you'll never get through to see that God, and the blessed Christ.

I'm the truth. He's going to say that later. I'm the truth.

So you and I, of course, in our little way, have got to be so right, that we can say, well, I've done the truth. I'm just telling you the truth. Wonderful, isn't it? And there were certain creeds.

Among them that would come to worship at the feast. The same came before, therefore, to Philip, which was of Bethsaida, of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone. But if it die, and I want to say only if it dies, it bringeth forth much fruit.

He that loveth his life shall lose it. Bold statement, isn't it? Do you love your life? He that loveth his life shall lose it. Are you sure you want to follow Jesus? And he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me. And you know he was going to the cross. He never went round inviting many people to follow him.

He did to one or two, Peter and Andrew on the lake, and John and James. And just to discourage all the would-be Christians that weren't in truth, you know, a Christian in name, he said, If you don't take up your cross and hate your mother and your father, Luke 14, you can read it for yourself, you hate your mother, you hate your father, and hate yourself, and take up the cross and follow me, you can't be my disciple. Have you considered that? I tell you that because I was in Canada a few months back now, I've forgotten.

My daughter was with me, and on the Sunday night after the meetings were through, my host turned on a television program which was from Toronto, the place where it all started. You've all, everybody in the world has heard about Toronto Blessing, haven't you? All right. I watched, listened.

I never saw a Bible in the place. Never saw a Bible. And then I just went away, women, mostly women, I'm sorry to have to say that, ladies, I'm all for you, don't think I'm against you.

Don't bear me witness. Oh, yes. They were all women that were giving their testimony, not a man in sight, save the man that was leading the meeting.

Oh, could he play a guitar? It was wonderful. You know, as an entertainment, of course. The next Sunday I was away, it was only about five minutes, my daughter sat it through.

She watched it. She said to me, Dad, I never saw a Bible, you know. Wasn't a Bible there.

I'm not saying there weren't any, but they weren't right up here. All right? Now this is, I hope you believe I'm speaking the truth to you, not something I've read, not something I've heard. And every single one of these precious ladies said this, without exception, I found out I could never love God until I'd learned to love myself.

Now that's present-day psychology. That's what the psychologists will teach you. I went in just to join her, and all these dear ladies saying this, they all got cheered, and then I saw someone like this come into view, creeping around the room, and if I know anything, she was in a trance.

And I told you earlier, it pleased God to put me into that area of ministry, of people that went into psychic trances and everything else, which isn't all a lot. All right, beloved, I'm just telling you that, and I will remind you, because that's what it says. I didn't read it to you, I quoted it from memory.

And this, a man hate not his father and his mother and his own life also. He cannot be my disciple. For they were being taught they've got to love themselves first.

And you see, that's what the scripture says. Right? For it's all based on this idea. Thou shalt love thy neighbour as thyself.

There you are. Jesus said that. You've got to love yourself.

You can conjure up anything from the scripture, quote it, right out of the whole true meaning. Did you know that? Hate yourself, and hate yourself chiefest of all, so that you cry out to be another self. That self being Jesus.

Now that's what the scripture says. That's what I saw, and that which my daughter heard. Am I against blessing? Oh you get all the blessing you can.

You can't get too much blessing. But live so that you will chiefly be a blessing to others. Right, I've made my comment.

Let's go on. You've got, are you listening? If you've got to be genuine wheat, you've got to fall into the ground and die. Like Lazarus' flesh was dead in that tomb.

Yep. So that old self doesn't talk at all. Old self is dead and buried.

Listen to Paul's gospel, here it is. Buried with Christ in baptism, that like as Christ was raised from the dead by the glory of the Father, even so ye also should walk in newness of life. Not a resurrection of the old.

Be careful that you're not resurrecting the old in a different form, now called Christian. Hate your father and your mother, did Jesus Christ actually say that? Yes. Not on murderous hatred, but they will hold you.

They will say, we went to Cambridge, you must go to Cambridge University. We did this and we did that. You knew how many people I've had to deal with, they've been broken and smashed and laid open to the devil, because they were struggling to be what their mother and father wanted them to be.

You keep that very clear, because you young people perhaps are not yet married. I know, I'm dared break down into stories now, you won't get any lunch. This is the truth, beloved.

This is the truth out of the mouth of Jesus Christ. You daren't tamper with it, to try and change it to something which is acceptable to you. You and I have got to be acceptable to God.

You love your life, verse 25, you'll lose it. That's it. Oh, I don't mean to say you'll die within the next six months, or something like that.

He's not talking about that. This wonderful thing called life, what is it? I am the life, he's going to say in a chapter or so. I am.

Are you living Jesus? I know that's an English way of saying it all, but it's true. All the time you're alive on the earth, Jesus will be alive on the earth. You say, what? Yeah.

This is the thing to aim at. I mean, I've been out among missionaries, I was invited to many, many countries I've been. And I've found so many of them living their own life, and not the life of Jesus Christ.

You might know the dearest and sweetest ones, but travelling, I found them. In fact, in one case, I had to get hold of the leader of the missionary society, which you probably know. I'm telling you, you can't leave that man out there.

He was the leader of the work in the field. Let's get through this chapter, if I can. But be sure you're going to lose your life.

God is wanting to preserve it. Oh, not your physique, not your body. Don't count your body to be life.

You, that's inside that body. Can you hear me? God will make a gentleman of you, or a lady of you, that he'd love to marry. For spirits have no sex.

The real you. They're not male or female. The spirit in me had the misfortune of being born into a male body.

Oh, don't let these fellows out there deceive you. Here he is. He's the man.

He's the one. God sent him, and every word that fell out of his mouth is absolutely true, and he never spoke it till he conferred with his father about it. He said, it was so wonderful.

You love your life? Goodbye. You might as well say goodbye. You'll have it for another few years on the earth, what you call your life.

But then, if any man serve me, let him follow me. And where I am, there shall also my servant be. If any man serve him, him will my father honor.

Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

Father, glorify thy name. That's all I want. There came a voice from heaven.

I have both glorified it up to this minute of time now, and will glorify it again. Jesus, the people therefore that stood by and heard it, said that it thundered. Others said an angel spake to him a mile away from the truth.

They hadn't got a clue. Jesus answered and said, this voice came not because of me, but for your sakes. He wanted, God my Father, wanted you to hear the answer from heaven.

But as all angels spoke to him, some at least had the common sense to decipher a language of some sort. Others just thought it was a great thunderclap. It came for your sakes.

Now is the judgment of this world. Now shall the prince of this world be cast out. You know who the prince of this world is, don't you? The devil.

Not Christ. Christ isn't the prince of this world. Have you been thinking that's what it means? You're wrong.

And I, if I be lifted up from the earth, will draw all unto me. There's a difference in the English language. You're more familiar with it than I am with yours.

You will have learned there is the all without exception, or the all without distinction. This is the all without distinction. To be followed with the all without exception, for we'll all, every one, will stand before that throne.

In the end. Whatever the end will be. So it's all without distinction.

Or come. They gathered round his cross on earth. Murderers.

Soldiers. All types. Rich, the poor, the simple, the wise.

They all gathered round that cross there. I want to get right through to the end with you this time if I can. And if not, you'll have to come back next year again for an advanced course.

Here is the great truth. And I will draw all unto me. This he said signifying what death he should die.

The people answered him, We've heard out of the law that Christ abideth forever. So you see he's moving in two realms, the human and the spiritual. How sayest thou the Son of Man must be lifted up? But they knew what that meant.

Crucifixion. That was the great word for being crucified. Who is this Son of Man? And Jesus said unto them, Get a little while is the light with you.

Walk while ye have the light. Lest darkness come upon you. For he that walketh in darkness knoweth not where he goeth.

While ye have light. Now you all take this deeply into your hearts. While you have light.

Believe in the light. Right there in the light. Believe.

Just don't believe in light itself. He was talking about himself as the light. You understand? He'd done this marvellous thing you know.

First he opened the eyes of the blind. Then he raises someone from the dead. What else do you want? What else could any man want? Only the wicked person would deliberately shut their eyes to it.

Whilst claiming to be the children of God. Religious up to their ears. Or perhaps the top of their head.

You see beloved, what this is really about. Believe. Then he departed again.

The multitude had had their opportunity. That's finished now. I won't come among you preaching anymore.

I won't come teaching anymore. This was their last opportunity. That is the day of his riding into Jerusalem.

You see? The Greeks were there. But the Gentiles. Red rag to a bull.

You see? What he was thinking about you. He was thinking about you. What me? You're talking about two thousand years ago.

Do you think God is limited to time? He may specify times. He has their eyes that can pierce through all time. And see through all eternity.

And all masks. And all society. Levels of everything.

And he saw you. And he saw me. A little tiny thing.

Born in London. Years ago. He saw me before I was born.

Known unto God here. Acts of the Apostles. It's Luke writing this.

Known unto God are his works from the beginning of the world. He's always known. You're sitting here today.

Because he saw you. What you wanted to do. What you wanted to be.

But you must get your wants lined up with God's. You understand that? Want anything else but what God can supply or would supply. Wasted life.

What a tremendous thing it is then. He withdrew. Hid himself.

Isaiah. In verse 38. Wrote about this.

This is it. He done so many miracles. None of them believed on him.

Generally speaking of course. Isaiah the prophet. He's spoken here.

Let's go into it. Verse 38. Lord who hath believed our report.

And to whom hath the arm of the Lord been revealed. Therefore they could not believe. Now I understand that.

They'll come a time in any man or woman's life when they can't believe. It happened to the Jews. They could not believe.

Isaiah said. He has blinded their eyes and hardened their heart. That they should not see with their eyes.

And be converted. And I shall heal them. These things said Isaiah.

When he saw his glory and spoke of him. There will come a time if you won't believe. That you won't be able to believe.

Do you understand that? You may be living with a husband, wife, mother, brother, sister or what it is. And God's blinded their eyes. Because they will not believe.

They decided not to in the beginning. And then they were unable to. There are people maybe in your families that are walking dead.

It's a terrible thing. God grant you may be so full of the Holy Ghost and power. That you have word enough and penetrative enough to reach the tomb in which they are living.

It's a tremendous thing. Let's gallop on shall we. I beg your pardon.

Nevertheless among the chief rulers many believed on him. Verse 42. Because of the Pharisees they didn't confess him.

Also you've got to believe and confess. That's what Paul says. If thou shalt confess with thy mouth.

Believe in thine heart. Of God raising from the dead you'll be saved. But people love the praise of men more than the praise of God.

Now you just examine your heart and see whether that's true of you. You want somebody to praise you pat you on the back. Say you're the cat's whiskers.

Or whatever it is. Don't look for it beloved. I tell you what to look for.

Persecution. People sneering at you. People say you've gone a bit funny up here.

That's what you want. Nobody wants that. All the flesh loves all the flattery.

You do need to be encouraged. In your life. If I say you're a pretty looking bunch.

That's wonderful. And I mean it. But not among the world you must not look for a fig.

Nothing. Because the next thing you'll be looking for is a fig leaf to cover your nakedness. For God doesn't make garments of fig leaves.

Nothing but leaves. The next step was death. Shriveled up from the roots.

That's the scripture. You have to see this. Jesus cried.

He that cried. He said. He that believeth on me.

I'm going to pinch a few minutes of your time. He said. Believeth not on me.

But on him that sent me. I am the way of belief. You understand.

It doesn't stop with me. Go through to my father. I am the son of God.

And the son of man. You just don't believe on. Or they should.

The manifestation. The human. They didn't believe.

But you've got to go through him. He was a through person. You ought to make a note of that.

He is a through person. He is not a terminus. You know what a terminus is? The final stopping place of the train.

All the others it passes through. All the other stations. But you'll end up in the terminus.

And it's the way of saying. We will terminate this lecture. I will end it.

You see. Or I will terminate you. And then you know the great word of extermination.

Don't you? That's what it means. The end. The final end.

The final end is the father. That's a tremendous thing. This Bible.

I love it. It's ever so plain and simple. It's easy.

If you read it. In the Holy Ghost. This is the great thing.

You don't believe on me. But on him that sent me. And he that seeth me.

Seeth him that sent me. I am come a light into the world. Whosoever believeth on me.

Should not abide in darkness. And if any man hear my words. And believe not.

I judge him not. For I came not to judge the world. But to save the world.

He that rejecteth me. And receiveth not my words. Hath one that judgeth him.

The word that I have spoken. The same shall judge him. In the last day.

For I have not spoken of myself. But the father which sent me. He gave me a commandment.

Now you listen to this. What I should say. And what I should speak.

Are you under commandment? About this? I'm a preacher man. I've got to be very careful. If I'm not speaking by what God has commanded into my being.

I'm a liar. And I'm not to be trusted. I know that his commandment is life.

Everlasting. Whatsoever I speak therefore. Even as the father said unto me.

So I speak. That's why you have to spend long times. Alone with God.

Oh, long time. Nobody's a gospel preacher. He may use gospel words.

He may be a powerful character. Or she may be. That's that.

You see. This Bible is so explicit. You be careful that you're not.

You haven't been brought up on man's interpretations of it. If you were in a university. You would study theory.

Alright? In a Bible seminary. It will be called doctrine. Same thing.

Their theory say of life or what it is. Is their doctrine. That's what they teach about it.

The Bible doesn't use the word theory. But some of you have been through universities. I have to confess to you that I haven't.

But that's it. You'd be cool. We're going to study the theory of this.

The theory of kinetic energy. We're going to study the theory of this. And that's unfortunately.

The ground on which many seminaries are run. You've got to love God. And I must stop.

I don't want to. I never want to stop preaching. I never do.

If you become a preacher. You've got to get that inside you. Not that you want to hear your own voice.

Or think you're the only one in the world. But it's something that boils up in you. It's a tremendous truth.

Now let's pray. Thank you for being patient with me. Lord God.

Father of our Lord Jesus Christ. And of me. I thank you Lord.

I pray thy definite wonderful revelations. May come to every one of us in this room. And thus shalt thou prepare us for thy presence.

In that new world and creation. Nothing else will do Lord. In the end it's not by our faith or our belief.

We are not even saved by faith. We are saved by grace. Faith is the way we latch on to it.

That wonderful grace. And we grant. Do thou grant unto us.

More and more. Until. Just as you knew Jesus.

Father. You will know us. Thank you.

Dear Lord. Amen.

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