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Msg #1326 Believing IN the Christ.

What The Bible Says Good Samaritan's Penny Pulpit by Pastor Ed Rice

Msg #1326 Believing IN the Christ.What The Bible Says Good Samaritan's Penny Pulpit by Pastor Ed Rice In John10 Jesus spoke of thieves, shepherds, sheepfolds and doors, "but they understood not what things they were which he spake unto them." It is accurately recorded but one thousand and eighty years latter we can barely get our mind around all that Jesus taught in this chapter. It is, however, paramount that one comprehend his declaration "I am the good shepherd: the good shepherd giveth his life for the sheep, ... Therefore doth my Father love me, because I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (vr.11, 17, 18) The "whosoever believeth in him" of John3:16, cannot be separated from the substitutionary death of the Lord Jesus Christ, nor his being the "Lamb that taketh away the sin of the world", nor his resurrection to be one's only living Redeemer, only Mediator, and only High Priest. "While we were yet sinners Christ died FOR us." The "whosoever" must believe and ask and receive that substitutionary death of Christ for themselves. The gospel message is that Christ died, was buried, and that he rose again on the third day. (1Cor15) Conversion is this truth believed, and accepted, i.e. repentance toward God and faith in the Lord Jesus Christ. (Acts 20:20) If he is not one's Prophet, Priest and King, i.e. Saviour, Mediator, and Lord, they have not yet believed in the Lord Jesus Christ, and are on a broad road that leadeth to destruction. In this day of compromise one needs to clearly hear and clearly preach the gospel of Jesus Christ. John3:16 has great depth; and so does John10. An Essay for week #26 Sun, Jun 30, 13Published at www.GSBaptistChurch.com/ppulpit/biblesays13.pdf In paperback at http://www.lulu.com/spotlight/GSBaptistChurch

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