

Message Thirteen

Life's Process through Death and Resurrection for Multiplication

Scriptural Reading: John 18-20

I. The emphasis in the Gospel of John concerning the death of Christ is multiplication.

- A. The Lord's death was not only for redemption, but was also for multiplication as illustrated by a grain of wheat – John 1:29; 3:14; 12:24.
 - 1. The Lord's divine life with His divine nature was concealed and confined within the shell of His humanity – John 1:14.
 - 2. Hence, it was necessary for this shell to be broken so that the divinity and the life confined and concealed within it might be released and multiplied.
 - 3. In resurrection Christ can impart His divine life into every believer to make them the children of God, the many brothers of Christ – John 1:12-13; 20:17.
- B. Revealed in the Gospel of John, the heart desire of the Triune God is to work Himself into His chosen people to make them His increase, reproduction, multiplication, expression, and expansion – John 1:12-13.
- C. The Father's house with many abodes, the vine with all its branches and the Spirit's child as the new man are the issue of Christ's multiplication and of His divine glorification – John 7:39; 12:24; 14:2, 23; 15:5; 16:21.

II. Life processed through death and resurrection for multiplication – John 18:1- 20:13, 17.

- A. Delivering Himself in voluntary boldness to be processed – 18:1-11.
- B. Examined in His dignity by the Jews according to God's law in their religion – 18:12-27.
- C. Examined in His dignity by the Gentiles according to man's law in their politics – 18:28-38a.
- D. Sentenced in man's injustice by blind religion with dark politics – 18:38b-19:16.
- E. Tested in God's sovereignty by death – 19:17-30.
- F. Issuing in blood (signifies the redemptive aspect of the Lord's death) and water (signifies the life-imparting aspect of the Lord's death) – 19:31-37.
 - 1. We sinners became fallen and were then against God's righteousness and estranged from God's life – Gen. 3:24; Eph. 4:18.
 - 2. As sinners, we need to be redeemed judicially from God's condemnation according to the righteous requirement of His law (Gal. 3:13) and to be saved organically by His life from the death brought in by sin – 2Tim. 1:10; Rom. 5:10, 12, 17, 21.
 - 3. Blood is for God's judicial redemption:
 - a. For redeeming the believers (Eph. 1:7; 1Pet. 1:18-19), forgiving the believers' sins (Heb. 9:22), washing away the believers' sins (Heb. 1:3), justifying the believers (Rom 3:24; 5:9), sanctifying the believers positionally (Heb. 13:12; 10:29).
 - b. It is the precious blood of Christ (1Pet. 1:19) and also considered as God's own blood with which God has purchased and obtained the church as His flock (Acts 20:28).
 - 4. Water, signifying the divine life, is for God's organic salvation:

- a. The believers were regenerated by God with His divine life – 1Pet. 1:3.
 - b. It dispositionally sanctifies (Rom. 6:19, 22), renews (Rom. 12:2b; Titus 3:5), transforms (Rom. 12:2; 2Cor. 3:18), conforms (Rom. 8:29), and glorifies (Rom. 8:30) the believers.
 - c. The believers reign in it (Rom 5:17), and grow with it for the building up of the Body of Christ (Eph. 4:15-16), consummating in the New Jerusalem (Rev. 21:2; 22:1-2).
5. Redemption is a procedure while the imparting of life is the goal; redemption is for the impartation of life.
- G. Resting in human honor – John 19:38-42.
- H. Life resurrecting in the divine glory – 20:1-13, 17.
- 1. The first day of the week, i.e. the eighth day signifies that the entire universe has a new beginning in Christ's resurrection – 20:1, 26.
 - 2. In Christ's resurrection, the old creation, signified by the linen cloths and the handkerchief, was left in the tomb as a testimony provided by His appreciators and discovered by His seekers – 20:1-10.
 - 3. On the day of resurrection, early in the morning the Lord secretly ascended to the Father, and late in the evening He returned to the disciples – John 20:19; cf. Lev. 23:10-11, 15.
 - 4. In Christ's resurrection, many 'brothers' were brought forth as His multiplication, making His Father and God theirs – 20:17; cf. 1:18; Rom. 8:29; Heb. 2:10-12.
- I. In Christ's resurrection, He became the Spirit to be breathed into the believers for their life – John 20:19-25.
- 1. This was the Spirit expected in 7:39 and promised in 14:16-17, 26; 15:26; and 16:7-8, 13.
 - 2. As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him.
 - 3. As the last Adam in the flesh, through the process of death and resurrection He became a life-giving Spirit – 1 Cor. 15:45.
 - 4. By breathing the Spirit into the disciples, the Lord imparted Himself into them as life and everything; thus, all that He had spoken in John 14-16 could be fulfilled.
- J. Meeting with the believers after eight days – 20:26-31.
- a. Before His death the Lord was in the flesh, and His presence was visible. After His resurrection the Lord became the Spirit, and His presence was invisible.
 - b. His manifestations, or appearances, after His resurrection were to train the disciples to realize, to enjoy, and to practice His invisible presence, which is more available, prevailing, precious, rich, and real than His visible presence.

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Reference Scripture Verses:

John 18:1-40. **1** When Jesus had said these things, He went forth with His disciples across the brook Kedron, where there was a garden, into which He entered as well as His disciples. **2** And Judas also, who was betraying Him, knew the place, for Jesus often gathered there with His disciples. **3** Then Judas, having gotten the cohort and some attendants from the chief priests and Pharisees, came there with torches and lamps and weapons. **4** Jesus therefore, knowing all the things that were coming upon Him, went forth and said to them, Whom do you seek? **5** They answered Him, Jesus the Nazarene. He said to them, I am. And Judas also, who was betraying Him, was standing with them. **6** When therefore He said to them, I am, they drew back and fell to the ground. **7** Then again He asked them, Whom do you seek? And they said, Jesus the Nazarene. **8** Jesus answered, I told you that I am; if therefore you seek Me, let these go away, **9** That the word might be fulfilled which He spoke, Of those whom You have given Me, I have not lost one. **10** Then Simon Peter, having a sword, drew it and struck the slave of the high priest and cut off his right ear; and the slave's name was Malchus. **11** Jesus therefore said to Peter, Put the sword into its sheath. The cup which the Father has given Me, shall I not drink it?

12 Then the cohort and the commander and the attendants of the Jews seized Jesus and bound Him **13** And led Him away to Annas first; for he was the father-in-law of Caiaphas, who was high priest that year. **14** Now it was Caiaphas who had advised the Jews that it was expedient for one man to die for the people. **15** And Simon Peter followed Jesus, as well as another disciple. And that disciple was known to the high priest, and he entered with Jesus into the court of the high priest; **16** But Peter stood at the door outside. Then the other disciple, the one known to the high priest, went out and spoke to *the maid* who kept the door and brought Peter in. **17** Then the maid who kept the door said to Peter, Are you not also *one* of this man's disciples? He said, I am not. **18** Now the slaves and the attendants were standing *there*, having made a fire of coals, for it was cold, and they were warming themselves; and Peter also was with them, standing and warming himself. **19** The high priest then questioned Jesus concerning His disciples and concerning His teaching. **20** Jesus answered him, I have spoken openly to the world; I always taught in the synagogue and in the temple, where all the Jews come together, and I spoke nothing in secret. **21** Why do you question Me? Question those who have heard *Me*, concerning what I spoke to them; behold, these know what I said. **22** And when He said these things, one of the attendants standing by slapped Jesus, saying, Is that how You answer the high priest? **23** Jesus answered him, If I have spoken wrongly, testify concerning the wrong; but if rightly, why do you strike Me? **24** Annas then sent Him bound to Caiaphas the high priest. **25** Now Simon Peter was standing and warming himself. Then they said to him, Are you not also *one* of His disciples? He denied and said, I am not. **26** One of the slaves of the high priest, who was a relative of him whose ear Peter had cut off, said, Did I not see you in the garden with Him? **27** Then Peter denied again, and immediately a rooster crowed.

28 Then they led Jesus from Caiaphas into the praetorium, and it was early morning. And they themselves did not enter into the praetorium, so that they would not be defiled, but might eat the passover. **29** Pilate therefore went outside to them and said, What accusation do you bring against this man? **30** They answered and said to him, If this man were not doing evil, we would not have delivered Him to you. **31** Pilate said then to them, You take Him and judge Him according to your law. The Jews said to him, It is not lawful for us to kill anyone, **32** That the word of Jesus might be fulfilled which He spoke, signifying by what kind of death He was to die. **33** Pilate therefore entered again into the praetorium and called for Jesus. And he said to Him, You are the King of the Jews? **34** Jesus answered, Are you saying this of yourself, or did others tell you about Me? **35** Pilate answered, Am I a Jew? Your nation and its chief priests have delivered You to me. What have You done? **36** Jesus answered, My kingdom is not of this world. If My kingdom were of this world, My attendants would be struggling so that I would not be delivered to the Jews; but as it is, My kingdom is not from here. **37** Pilate said therefore to Him, So then You are a king? Jesus answered, You say that I am a king. For this I have been born, and for this I have come into the world, that I would testify to the truth. Every one who is of the truth hears My voice. **38** Pilate said to Him, What is truth? And having said this, he again went out to the Jews and said to them, I find no fault in Him.

39 But you have a custom that I release one man to you at the Passover. Is it your will therefore that I release to you the King of the Jews? **40** Then they cried out again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

John 19:1-42. **1** Therefore at that time Pilate took Jesus and scourged *Him*. **2** And the soldiers wove a crown of thorns and put it on His head, and they threw a purple garment around Him. **3** And they came to Him and said, Rejoice, King of the Jews! and slapped Him. **4** And Pilate went outside again and said to them, Behold, I am bringing Him out to you that you may know that I find no fault in Him. **5** Then Jesus came out, wearing the thorny crown and the purple garment. And he said to them, Behold, the man! **6** When therefore the chief priests and the attendants saw Him, they cried out, saying, Crucify! Crucify! Pilate said to them, You take Him and crucify *Him*, for I do not find fault in Him. **7** The Jews answered him, We have a law, and according to that law He ought to die because He made Himself the Son of God. **8** When Pilate therefore heard this word, he became frightened the more, **9** And he entered into the praetorium again and said to Jesus, Where are You from? But Jesus gave him no answer. **10** Therefore Pilate said to Him, You do not speak to me? Do You not know that I have authority to release You and I have authority to crucify You? **11** Jesus answered him, You would have no authority against Me if it were not given to you from above; for this *reason*, he who has delivered Me to you has the greater sin. **12** From then on, Pilate sought to release Him, but the Jews cried out, saying, If you release this man, you are not a friend of Caesar; every one who makes himself a king opposes Caesar. **13** Pilate therefore, when he heard these words, brought Jesus outside and sat down on the judgment seat in a place called the Pavement, but in Hebrew, Gabbatha. **14** Now it was the *day of preparation* for the Passover; it was about the sixth hour. And he said to the Jews, Behold, your King! **15** They cried out then, Take *Him* away! Take *Him* away! Crucify Him! Pilate said to them, Shall I crucify your King? The chief priests answered, We have no king except Caesar. **16** Therefore at that time he delivered Him to them that He might be crucified. Therefore they took Jesus.

17 And bearing the cross for Himself, He went out to the *place* called the Place of a Skull, which is called in Hebrew, Golgotha, **18** Where they crucified Him, and with Him two others, on this side and that, and Jesus in the middle. **19** And Pilate wrote a notice also and put *it* on the cross; and it was written, Jesus The Nazarene, The King Of The JEWS. **20** This notice therefore many of the Jews read, for the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, *and* in Greek. **21** The chief priests of the Jews therefore said to Pilate, Do not write, The King of the Jews, but that He said, I am the King of the Jews. **22** Pilate answered, What I have written, I have written. **23** The soldiers then, when they had crucified Jesus, took His garments and made four parts, a part for each soldier, *and they took* the tunic as well. But the tunic was seamless, woven from the top throughout. **24** They said therefore to one another, Let us not tear it, but let us cast lots for it *to see* whose it shall be, that the Scripture might be fulfilled which says, "They divided My garments among themselves, and for My clothing they cast lots." So then the soldiers did these things. **25** And there were standing by the cross of Jesus His mother and His mother's ¹sister *and* Mary the *wife* of Clopas and Mary the Magdalene. **26** Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, Woman, behold, your son. **27** Then He said to the disciple, Behold, your mother. And from that hour the disciple took her into his own *home*. **28** After this, Jesus, knowing that all things had now been finished *and* so that the Scripture might be fulfilled, said, I thirst. **29** There was lying *there* a vessel full of vinegar; therefore, they put a sponge full of vinegar on hyssop and brought it to His mouth. **30** Then when Jesus had taken the vinegar, He said, It is finished! And He bowed His head and delivered up His spirit.

31 Then the Jews, since it was the *day of preparation* *and* so that the bodies might not remain on the cross on the Sabbath (for that Sabbath day was a *great Sabbath*), requested of Pilate that their legs might be broken and that they might be taken away. **32** The soldiers therefore came and broke the legs of the first man and of the other man who had been crucified with Him. **33** But coming to Jesus, when they saw that He had already died, they did not break His legs; **34** But one of the soldiers pierced His side with a spear, and immediately there came out blood and water. **35** And he who has seen *this* has testified, and his testimony is true; and he knows that he says what is true, that you also may believe. **36** For these things happened that the Scripture might be fulfilled: "No bone of His shall be broken." **37** And again another Scripture says, "They shall look on Him whom they pierced."

38 And after these things Joseph from Arimathea, being a disciple of Jesus, but a hidden one for fear of the Jews, requested of Pilate that he might take the body of Jesus away; and Pilate allowed *it*. He came therefore and took His body away. **39** And Nicodemus, he who had come to Him the first time by night, came also, bringing a mixture of myrrh and aloes of about a hundred pounds. **40** Therefore they took the body of Jesus and bound it in linen cloths with the spices, as is the custom of the Jews for burying. **41** Now in the place where He was crucified there was a garden, and in the garden a new tomb, in which no one had ever yet been laid. **42** Therefore because of the *day of preparation* for the Jews *and* because the tomb was near, they laid Jesus there.

John 20:1-32. **1** Now on the first day of the week, Mary the Magdalene came early to the tomb while it was yet dark and saw the stone taken away from the tomb. **2** She ran therefore and came to Simon Peter and to the other disciple whom Jesus loved and said to them, They have taken away the Lord out of the tomb, and we do not know where they have laid Him. **3** Peter therefore

went forth, as well as the other disciple, and came to the tomb. **4** And the two ran together, yet the other disciple ran ahead faster *than* Peter and came first to the tomb. **5** And stooping to look in, he saw the linen cloths lying *there*; however, he did not enter. **6** Then Simon Peter also came, following him, and entered into the tomb; and he beheld the linen cloths lying *there* **7** And the handkerchief which had been over His head, not lying with the linen cloths, but folded up in one place apart. **8** At that time therefore the other disciple also, who came first to the tomb, entered, and he saw and believed; **9** For as yet they did not understand the Scripture, that He had to rise from among the dead. **10** The disciples therefore went away again to their own *home*.

11 But Mary stood outside at the tomb weeping. Then as she wept, she stooped to look into the tomb **12** And beheld two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain. **13** And they said to her, Woman, why are you weeping? She said to them, Because they have taken away my Lord, and I do not know where they have laid Him.

14 When she said these things, she turned backward and beheld Jesus standing *there*, yet she did not know that it was Jesus. **15** Jesus said to her, Woman, why are you weeping? Whom are you seeking? She, supposing that He was the gardener, said to Him, Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away. **16** Jesus said to her, Mary! She turned and said to Him in Hebrew, Rabboni! (which means Teacher). **17** Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God. **18** Mary the Magdalene came, announcing to the disciples, I have seen the Lord, and *that* He had said these things to her.

19 When therefore it was evening on that day, the first day of the week, and while the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst and said to them, Peace be to you. **20** And when He had said this, He showed them His hands and His side. The disciples therefore rejoiced at seeing the Lord. **21** Then Jesus said to them again, Peace be to you; as the Father has sent Me, I also send you. **22** And when He had said this, He breathed into *them* and said to them, Receive the Holy Spirit. **23** Whosoever sins you forgive, they are forgiven them; and whosoever *sins* you retain, they are retained. **24** But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. **25** The other disciples therefore said to him, We have seen the Lord! But he said to them, Unless I see in His hands the mark of the nails and put my finger into the mark of the nails and put my hand into His side, I will by no means believe.

26 And after eight days, His disciples were again within, and Thomas *was* with them. Jesus came, though the doors were shut, and stood in the midst and said, Peace be to you. **27** Then He said to Thomas, Bring your finger here and see My hands, and bring your hand and put *it* into My side; and do not be unbelieving, but believing. **28** Thomas answered and said to Him, My Lord and my God! **29** Jesus said to him, Because you have seen Me, you have believed. Blessed are those who have not seen and have believed. **30** Moreover indeed many other signs also Jesus did before His disciples, which are not written in this book. **31** But these have been written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name.

I.

John 1:12-13. **12** But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, **13** Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 14:2 In My Father's house are many abodes; if *it were* not *so*, I would have told you; for I go to prepare a place for you.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

John 16:21 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

II.F.

Gen. 3:24 So He drove the man out, and at the east of the garden of Eden He placed the cherubim and a flaming sword which turned in every direction to guard the way to the tree of life.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Gal. 3:13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, "Cursed is every one hanging on a tree";

2Tim 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom. 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned

Rom. 5:17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

1Pet. 1:18-19. **18** Knowing that *it was* not with corruptible things, with silver or gold, *that* you were redeemed from your vain manner of life handed down from your fathers, **19** But with precious blood, as of a Lamb without blemish and without spot, *the blood* of Christ;

Heb. 9:22 And almost all things are purified by blood according to the law, and without shedding of blood there is no forgiveness.

Heb. 1:33 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;

Rom. 5:9 Much more then, having now been justified in His blood, we will be saved through Him from the wrath.

Heb. 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.

Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who has trampled underfoot the Son of God and has considered the blood of the covenant by which he was sanctified a common thing and has insulted the Spirit of grace?

1Pet. 1:19 But with precious blood, as of a Lamb without blemish and without spot, *the blood* of Christ;

Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.

1Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

Rom. 6:19 I speak in human *terms* because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

2Cor.3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 8:29-30. **29** Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers; **30** And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Eph. 4:15-16. **15** But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, **16** Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 22:1-2. **1** And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. **2** And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

II.H.

Lev. 23:10-11. **10** Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest; **11** And he shall wave the sheaf before Jehovah for your acceptance; on the day after the Sabbath the priest shall wave it.

Lev. 23:15 And you shall count for yourselves from the day after the Sabbath; from the day that you brought the sheaf of the wave offering there shall be seven complete Sabbaths.

John1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared *Him*.

Rom. 8:29 Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;

Heb. 2:10-12. **10** For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings. **11** For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers, **12** Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."

I.I.

1Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam *became* a life-giving Spirit.