



**FAMILY LIFE BAPTIST CHURCH**

# **“The Last Year of the Life of Christ, Part 70”**

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***Informed. Insightful. Intelligent.***



### The Last Year of the Life of Christ, Part 70

John 21:1-24:

Now this was the third time Jesus was revealed to His disciples after rising from the dead.

When they had eaten breakfast, Jesus said to Simon Peter, **“Simon, son of John, do you love Me more than these?”**

**“Yes, Lord,”** Peter replied. **“You know I love You.”**

**“Feed My lambs,”** Jesus told him.

We attend Church to obtain the mind of Christ, meaning, to have the Bible illuminated in our minds so that we can clearly understand the principles that Jesus taught and base our daily personal decisions on those principles.

We come to Church because we want to be obedient to the Bible, which is the doctrine of Jesus Christ, in an informed, insightful and intelligent manner.

In our last lesson, we discussed Jesus post-resurrection actions to overcome the cognitive dissonance of the disciples. Cognition refers to the mental processes of perception, memory, judgment, and reasoning, and dissonance means disagreement. I defined cognitive dissonance as the psychological property that the human mind is incapable of agreeing with any intellectual proposition that does not fit into the patterns of belief that the mind has previously formed, or, in other words, the mind rejects any proposition with which it does not agree.

In **Matthew 16:13-20**, the disciples and Jesus have a discussion about Jesus' identity, and the Holy Spirit revealed to Peter that Jesus was the Christ. **Matthew 16:21-23** then records:

**21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.**

Jesus prophesied His crucifixion and resurrection to His disciples several times before He went to the Cross, but the disciples' preconceived misconception about the Messiah, the chosen One of God, a man who possessed obvious power over sickness and disease as did Jesus, was that He would never have to go through such an experience. Peter's cognitive dissonance caused him to even argue with Jesus over the issue, as **Matthew 16:21-23**, continues:

**22 Then Peter took [Jesus] aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”**

**23 But [Jesus] turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.”**

That is the problem.



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We have cognitive dissonance to the things of God because our focus is on the things of men. Of course, we are men, which is why we are mindful of the things that we consider normal for men, and voluntary death followed by resurrection is not one of the things that men consider normal.

But we have to begin to see things differently in order to be on the Lord's program. We have to develop faith in Jesus, meaning that we have to begin to see life as Jesus does. The disciple who had the most faith to recognize Jesus at the beginning of this lection was John, as **John 21:1-24**, tells us:

**Afterward Jesus revealed himself to the disciples again, this time at the Sea of Tiberias. He did so in this way.**

**Simon Peter, Thomas (called Didymus), Nathanael of Cana in Galilee, the sons of Zebedee, and two other disciples were together when Simon Peter said, "I'm going fishing."**

**"We'll go with you," they replied. They left at once and climbed into the boat, but they caught nothing that whole night.**

**When morning had come, Jesus was standing on the shore although the disciples didn't know it was Jesus. He said to them, "Children, do you have any fish?"**

**"No," they answered.**

**"Cast your net on the right side of the boat," Jesus said, "and you'll find some."**

**After they cast the net, they couldn't pull it in because the catch was so large.**

**Then the disciple Jesus loved said to Peter, "It's the Lord!"**

John, the beloved disciple, was the first to recognize Jesus in the miracle of the fish. Peter and the other disciples were slower to recognize Jesus, but Peter was the most actively excited to see Him, as the lection, **John 21:1-24**, continues:

**When Simon Peter heard it was the Lord, he put on his outer garment (which he had taken off) and threw himself into the sea. The other disciples came in the boat (they weren't far from shore, perhaps a hundred yards), dragging the net filled with fish.**

**When they reached the shore, they saw where a fire of coals had been built, with fish laid on top of it, and bread.**

**"Bring some of the fish you just caught," Jesus said.**

**Simon Peter went on board and pulled the net to shore, filled with 153 large fish. Even though there were so many, the net wasn't torn.**

**"Come and have breakfast," Jesus said to them.**

The disciples all ate, but this breakfast was for Simon Peter, Jesus' boldest defender, who risked bodily injury to keep Jesus from being arrested while the other disciples fled. But, as bold as he was, this same Simon Peter



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stood in the courtyard outside the High Priest's residence while Jesus was inside being tried and cowardly denied that he knew Jesus.

All of the disciples forsook Jesus except John, and, after Jesus' death, all of them, even John, were skeptical about Jesus' resurrection, even after they talked to the women that saw Jesus personally. But Jesus was especially concerned about Peter. When Jesus was on the Cross, He delegated the care of His mother to John. Jesus intended to give Peter the responsibility to lead the disciples and the Church. So Jesus spoke to Peter, as our lection, **John 21:1-24**, continues:

**When they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?"**

**"Yes, Lord," Peter replied. "You know I love You."**

**"Feed My lambs," Jesus told him.**

Where are these lambs that Jesus wanted fed?

The lambs are the new believers that will come to a saving faith because of the ministry of the Church.

Jesus laid the foundation for the church by spending four years demonstrating the power of God to His disciples while telling them about His impending death, burial and resurrection. Once Jesus' Passion and His resurrection were completed, Jesus appeared to His disciples physically in order to dispel the considerable doubts about His deity that they had in their minds because of His crucifixion. Even with this evidence of Jesus' deity, the disciples were still not ready to begin the gospel ministry. Even though the disciples believed in the resurrection of Jesus intellectually, their belief was based on sight. They believed because Jesus was with them physically. Even Peter, the strongest of them, wavered and doubted when Jesus was physically taken from them by the Jews.

When the Jews crucified Jesus, the separation between Jesus and the disciples was only temporary, lasting three days, after which Jesus physically appeared to the disciples once again. But Jesus was soon to go back to His place at the right hand of God, and the impending separation would permanently leave the disciples without the physical presence of Jesus. Jesus knew that no amount of intellectual knowledge would be able to overcome the emotional toll of the persecution that the disciples would endure were they to actually preach the Gospel. Yes, the disciples knew that Jesus rose from the dead, but they would not have been able to maintain their testimony to the truth of the resurrection in the face of the intense persecution that they were going to face. Remember that even Jesus Himself wanted to pass the cup in the Garden of Gethsemane as He contemplated the Cross.

The disciples knew that the fact of Jesus' resurrection was true, but the knowledge of true facts was not sufficient to keep the disciples faithful to the Lord. I mentioned last week that the only experience that will actually overcome



cognitive dissonance is a significant emotional event. The event has to be jarring enough to the psyche to break through the cognitive dissonance and change the person's internal perspective. The disciples believed in Jesus' resurrection because they were talking to Him, but their cognitive belief was not enough to overcome the fear that they had when Jesus was not there. The disciples forsook Jesus and fled because they were afraid. Peter denied Jesus because he was afraid. Fear was the disciples' overriding emotion, and only Jesus' presence empowered the disciples to overcome their fear.

Jesus has two solutions for fear. He gave us the first one in this lection, and repeated it as the lection, **John 21:1-24**, continues:

**A second time Jesus said, "Simon, son of John, do you love Me?"**

**Peter replied, "Yes, Lord! You know I love You."**

**"Shepherd My sheep," Jesus said.**

Jesus' antidote for fear is love, which is why Jesus asked Peter if Peter loved Him. Listen to John's explanation the relationship between fear and love, in **1John 4:15-19**:

**15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.**

**16 And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.**

**17 Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.**

**18 There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.**

**19 We love Him because He first loved us.**

The perfect love of God of which John is speaking casts out fear and gives us boldness. This love of God is based upon a belief in Jesus Christ, and is the foundation of the total transformation of the disciples which took away their fear. What specifically is the foundation of this love? **John 3:16-17** says:

**16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.**

**17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.**

The fear that gripped Jesus in Gethsemane, that gripped the disciples during Jesus' arrest and would grip the disciples during the formation of the Church was the fear of death. But God tells us that the death, burial and resurrection of Jesus Christ is His love letter to us to let us know that He loves us and will not let us die, but will give us everlasting life. **Hebrews 13:5-6** tells us:

**5 For [Jesus] Himself has said, "I will never leave you nor forsake you."**

**6 So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?"**

Jesus Christ proved, on Calvary's Cross, that He loves us as He died for



our sin. Recognizing the ramifications of the perfect love of Jesus Christ has the capacity to cast out all the fear that we might have if we only embrace it. There is no need for us to be afraid because whatever evil man can do to us, including killing us, cannot change the fact that we have eternal life because of the love of God through the ministry of Jesus Christ. The resurrection of Jesus Christ proved that. But, John tells us in the previous lection, **1John 4:18**:

**18 There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.**

When we come to the saving knowledge of the resurrection of Jesus Christ and develop love for Him because of that which He has for us, we have no reason to doubt either His will or His ability to give us everlasting life. But we have to decide to believe in Jesus' history and love Him for that which He has done for us.

If we believe in Jesus' history but do not love Him, we will doubt His love for us, and may come to the conclusion that, although Jesus has all power, He will not do for us that which He did for the disciples. If we love Jesus but do not know that which He told us, we may develop unrealistic expectations of what He has promised to do for us. Jesus has not promised us a trial-free existence in this world, but He promises us the ability to persevere through trials and tribulations and emerge victorious. And Jesus tells Peter this, as our lection, **John 21:1-24**, continues:

**For the third time Jesus said to him, "Simon, son of John, do you love Me?"**

**Peter was grieved that Jesus asked the third time, "Do you love Me?" He answered, "Lord, You know all things. You know I love You."**

**"Feed My sheep!" Jesus answered. "I'm telling you the truth, when you were younger, you dressed yourself and walked wherever you wanted. But when you're old, you'll stretch out your hands and another will dress you and carry you where you don't want to go." [Jesus] said this to indicate what kind of death Peter would suffer to glorify God. Then He told Peter, "Follow Me."**

Peter suffered. Extra-biblical sources tell us Peter died by crucifixion as did Jesus, but Peter told the Romans that he was not worthy to die on the Cross as did Jesus, and asked them to crucify him upside down. Although Jesus loved Peter, Jesus still allowed Peter to suffer persecution and execution for his faith. And an estimated 1.8 million Christians were executed for their faith in the first three centuries of the existence of the Church, including all of Jesus' original disciples except John.

Changing the minds of men is not an easy job, and, as Jesus demonstrated to the apostles, it is difficult, and may be impossible, to overcome the cognitive dissonance of men of reprobate minds. The Jews that crucified Jesus had concrete proof that He had risen from the dead, and they suppressed



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the truth because they wanted to maintain their own opinions about the nature of God more than they wanted to recognize reality.

We are blessed to live in a country in which Christianity is currently the dominant religion, and although we may be ridiculed for our beliefs in certain quarters, it is not likely that we will have to suffer the kind of persecution that the hostile environment of the Palestine afforded the disciples and the early Church. But that may not be the case into perpetuity. There is a malevolent faction within Islam that is committed to the eradication of Judaism and Christianity, and their influence is growing in the world. We found out last week that men holding extremist Islamic views have infiltrated our own military institutions on our own shores.

The specter of persecution for the Christian Church in the United States of America is not as far away as it once was, as anti-Christian social movements espousing all types of immorality are flourishing across the country and affecting our children, who make up our next generation. The values that the church espouses are being attacked and eroded in the minds of the next generation.

The current wholesale dissolution of the institution of marriage injures our ability to transmit our Christian values to our children. After all, if the hallmark of Christianity is love, how can we claim Christ if we cannot live with the one with whom we vowed to be one flesh? John tells us, in **1John 4:20-21**:

**20 If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?**

**21 And this commandment we have from Him: that he who loves God must love his brother also.**

In this text, the Greek word translated "brother" means, literally, a group of people united for a common purpose. Husbands and wives are certainly intended to be united for common purposes, those being, raising their children and providing comfort and enjoyment to one another. The wisest man that ever lived, Solomon, tells us, in **Ecclesiastes 9:9**:

**9 Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity; for that is your portion in life, and in the labor which you perform under the sun.**

So, our relationship with Jesus Christ is based upon two legs, one being knowledge and the other being love. We can objectively believe in Jesus Christ because of the testimony of history, but how do we develop this love that Jesus calls upon us to have? Jesus made a way for us to do so, as He explains the mission to the disciples in **Mark 16:19-20, Luke 24:44-53**:

**The basic message I have given you," Jesus declared, "is this: everything written of Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled."**



Then He opened their minds to understand the Scriptures. **“Those writings,”** Jesus said, **“have shown how necessary it was that the Messiah should suffer and on the third day arise from the dead. Repentance and forgiveness of sins must then be proclaimed in His name to all the nations, beginning at Jerusalem.**

**“You are witnesses of these things. But [you’re not alone!] I am sending forth the promise of My Father upon you. Relax in the city of Jerusalem until you are clothed with power from on high.”**

History is objective, and we can learn it through study. But the power from on high of which Jesus speaks is that which creates the love in us. The power from on high of which Jesus speaks is that which give us the emotional attachment to Jesus that changes our thinking. The power from on high of which Jesus speaks is that which changes our intellectual assent into love. The power from on high of which Jesus speaks is that which changes us from peripheral participants in the ministry of the Church to actively involved missionaries for the cause of Christ.

The power from on high of which Jesus speaks is known to us as the Holy Spirit, and the event of which Jesus spoke in our last lection occurred during the next period of Jewish High Holy days, which included the day of Pentecost. Jewish men once again came from all over the Palestine and beyond to Jerusalem to bring their sacrifices to the Temple as they did during the Passover when Jesus was crucified, and the Holy Spirit of God exhibited Himself to them through the disciples, as **Acts 2:1-13** records:

**1 When the Day of Pentecost had fully come, they were all with one accord in one place.**

**2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.**

**3 Then there appeared to them divided tongues, as of fire, and one sat upon each of them.**

**4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.**

**5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.**

**6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language.**

**7 Then they were all amazed and marveled, saying to one another, “Look, are not all these who speak Galileans?”**

**8 And how is it that we hear, each in our own language in which we were born?**

**9 Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia,**

**10 Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene,**



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visitors from Rome, both Jews and proselytes,  
**11 Cretans and Arabs—we hear them speaking in our own tongues the wonderful works of God.”**

**12 So they were all amazed and perplexed, saying to one another, “Whatever could this mean?”**

**13 Others mocking said, “They are full of new wine.”**

I generally prepare my lesson at the Biggby Coffeeshop on the corner of Delta Street and Grand River Avenue in East Lansing. The place is open 24 hours, so I can go there anytime and work. I am usually there on Saturday evenings, along with quite a diverse crowd. Groups of Oriental, Middle Eastern and Hispanic students all frequent the place, and interestingly, they all speak in their native languages. I generally sit with conversations that I cannot understand going on all around me as I prepare my sermons.

Jerusalem on the feast day was a similar polyglot of languages. The Jewish pilgrims all spoke Hebrew and Aramaic, just as the all of the students in the coffee shop know English, but people travelling from a common area of Israel also spoke their local dialects to one another. The pilgrims would not expect the disciples, all being Galileans, to speak all of the represented various local dialects, but the Holy Spirit gave the disciples the ability to do so in order to draw the attention of the crowd.

The crowd of pilgrims was of two opinions. Some were perplexed and wondered, and others scoffed, as men often do, when they are faced with a situation that activates their cognitive dissonance. But Peter, the disciple that Jesus appointed to lead the Church, began to preach his first sermon. He took **Joel 2:28-32** as his text, and his sermon is recorded, beginning in **Acts 2:14-21**:  
**14 But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.**

**15 For these are not drunk, as you suppose, since it is only the third hour of the day.**

**16 But this is what was spoken by the prophet Joel [in Joel 2:28-32]:**

**17 ‘And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams.**

**18 And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy.**

**19 I will show wonders in heaven above and signs in the earth beneath: Blood and fire and vapor of smoke.**

**20 The sun shall be turned into darkness, and the moon into blood, Before the coming of the great and awesome day of the LORD.**

**21 And it shall come to pass that whoever calls on the name of the LORD Shall be saved.’**



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Jesus said, in the previous lection,

**The basic message I have given you,” Jesus declared, “is this: everything written of Me in the Law of Moses, the Prophets, and the Psalms must be fulfilled.”**

The church of Jesus Christ was foreordained by God from the foundation of the world. That which the Apostle did building the Church is the fulfillment of prophecy. God has a divine design for the Church, and Peter goes on to explain His prophecy of it, in **Acts 2:22-36**:

**22 “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—**

**23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;**

**24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.**

**25 For David says concerning Him [in Psalm 16:8-11]: ‘I foresaw the LORD always before my face, For He is at my right hand, that I may not be shaken.**

**26 Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope.**

**27 For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.**

**28 You have made known to me the ways of life; You will make me full of joy in Your presence.’**

**29 “Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.**

**30 Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,**

**31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.**

**32 This Jesus God has raised up, of which we are all witnesses.**

**33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.**

**34 “For David did not ascend into the heavens, but he says himself [in Psalm 110:1]: ‘The LORD said to my Lord, “Sit at My right hand,**

**35 Till I make Your enemies Your footstool.”’**

**36 “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”**

The resurrection of Jesus Christ was not unknown to the Jewish pilgrims to Jerusalem, as the fact of it was so obvious that Chief Priests had to concoct an



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explanation for the fact of the empty tomb. Their explanation, that the disciples stole the body, was patently untrue, but the Jewish pilgrims did not have a better explanation for that which happened until Peter provided them with one in this sermon. Everyone with common sense knew that the Jewish leadership was lying about the activities of the disciples, and the men that heard Peter recognized that something supernatural was happening in the events of the empty tomb, and the miracle of the tongues. The Holy Spirit walked through the crowd, convincing men of the fact that the activities of Jesus Christ and the Apostles was prophesied in the Scriptures that Peter quoted, and that they had a good reason to believe in the resurrection of Jesus, who had previously walked among them, healing the sick and raising the dead. Once the empty tomb was found, it was reasonable to expect Jesus, who called Lazarus back from the dead, to come back Himself, especially since the circumstances all pointed to the fact that His resurrection actually happened. So the men agreed with Peter, as **Acts 2:37-39** records:

**37 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Men and brethren, what shall we do?”**

**38 Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.**

**39 For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”**

Peter continued to exhort the men to trust the evidence that stood before them, and his preaching was ultimately successful, as **Acts 2:40-41**:

**40 And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”**

**41 Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.**

Peter has begun feeding the sheep and the lambs. The Christian Church has been inaugurated, and belief in the deity of Jesus Christ is spreading. While Jesus Christ was on the Cross, being crucified because of His confession that He is the Son of God, the Jews exhorted Him to come down from the Cross. But Jesus did a more difficult miracle; He died on the Cross and then rose physically from the dead. Jesus left an indelible imprint on the history of Judaism and of the world, and then empowered His disciples to preach His good news, the Gospel, of forgiveness of sin through His sacrifice. The forgiveness of sin, the end of the Jewish law and the essence of the Gospel is given in the explanation of Paul, in **Romans 3:19-26 (NIV)**:

**19 Now we know that whatever the [Mosaic] law [, including the Ten Commandments] says, it says to those who are under the law, [the Nation of Israel], so that [the murmurs and excuses of] every mouth may be silenced and the whole world held accountable to God.**



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**20 Therefore no one will be declared righteous in God's sight by observing the [Commandments of the] law; rather, [the real function of] the law [is to make us] conscious of [our] sin.**

**21 But now a righteousness from God, [revealed independently and] apart from [the Mosaic] law, has been made known, to which the Law and the Prophets [meaning, the Old Testament] testifies.**

**22 This righteousness from God comes through faith in Jesus Christ [and is meant for] all who believe. There is no difference, [between Jew and non-Jew],**

**23 for all have sinned and fall short of the glory of God,**

**24 and [all can be] justified, [being forgiven of their sin] freely by [God's] grace through the redemption that came by [the sacrifice, meaning, the Death, burial and Resurrection of ]Christ Jesus.**

**25 God presented [Jesus Christ] as a sacrifice of atonement, [for those of us that have] faith in His blood. God did this to demonstrate His justice, because in His forbearance He had left the sins [that we] committed beforehand unpunished—**

**26 [God] did it to demonstrate His justice at the present time, so as to be just [by punishing Jesus Christ for our sin] and the one who justifies [, by forgiving the sin of] those who have faith in [the sacrifice of] Jesus.**

There is no other name under heaven by which men can be saved from the penalty of their sins, that being eternal death in Hell, other than the name of Jesus Christ.

When we sin, we sin against God, and no one other than Jesus Christ has died to pay the penalty that we owe God for the sins that we have committed and then rose from the dead to make His free gift of our salvation known to us.

And that is the Gospel.

Preaching the Gospel is important, because no one can be saved without knowing the facts, but preaching is only half of the responsibility that we have to the Lord. Jesus commands us to observe the other half Himself, in **John 13:34-35:**

**34 "A new command I give you: Love one another. As I have loved you, so you must love one another.**

**35 By this all men will know that you are my disciples, if you love one another."**

The content of any sermon that we preach to anyone will have little effect if we are not personally changed by our knowledge of the ministry of Jesus Christ. And if we are changed by our faith in Jesus Christ and the empowerment of the Holy Spirit, we will exhibit that change by the love that we have for one another. And that is the final lesson of the last year of the Life of Christ.

Our sins are forgiven because of the mercy of God through the sacrifice of Jesus Christ, and our love for Jesus because of His goodness to us calls to love



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one another as He has loved us. Jesus tells us, in **Matthew 22:37-40**

**37 “You shall love the LORD your God with all your heart, with all your soul, and with all your mind.**

**38 This is the first and great commandment.**

**39 And the second is like it: ‘You shall love your neighbor as yourself.**

**40 On these two commandments hang all the Law and the Prophets.”**

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