

1. 5/31/18

"A Child's Tears"

Sixteen years old and sentenced to life  
Frightened and lonely, the child cries  
The youngest by far in a population of fourteen hundred  
Forced to become a man in a fearless jungle  
No Mommy or daddy to console him of comfort  
No friends or trust in those among him  
Eye's constantly watching, waiting to strike  
The child embraces a friend, known as the knife  
He and his friend are never apart  
The shower, restroom and even the yard.  
Officer's or guards, whatever they're called,  
Beside's anyway, the boy couldn't tell, he had to handle his own & go to jail.  
The child soon found comfort, at least in a sense,  
Of how to survive behind the fence.  
Humbleness, and kindness just didn't win.  
The child had to become evil which caused him to sin.  
And soon his heart hardened for there was no sympathy in anything he'd seen.  
But they grew to respect him and some even feared.  
The young kid is crazy, you'd sometime hear.  
But it wasn't really nowhere close,  
He just wanted to live and it was all he knew.  
Then as he got older and time went by.  
The threats of danger some how subside,  
But evil still lived and he could not rest,  
The tormented thought that dwell in his head,  
Now 20 years later, a grown man cries, hoping to be saved before he dies.

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"Chapter 3"

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worship center. We can have a worldwide TV show and wear three "WWJD" bracelets and keep an electric candle burning in our windows every night, but if we do not love like Jesus said, we are not evidencing the Presence of the Lord Jesus in our beings.

If that is the case, then it is clearly important that we learn something about loving people. The first thing to learn is that we can not just love others when we feel like it or when they appear to be lovable. Jesus did not go to the cross because He was overcome with feelings for sinful and spiteful people. He went to the cross because it had to be done, to pay with His blood the penalties of sinfulness.

Parents do not take loving care of their children or of each other because they are constantly filled with warm and loving feelings. The truth is that sometimes what we feel toward our children or spouse is anger or resentment, or frustration, or disappointment, or even hopelessness. But people who know what love is keep right on caring and keep on loving and continue to do good even when their love is rejected or unappreciated.

We are all aware that it is not always easy to love people. Indeed, Jesus knows that better than any of us. Those who nailed Him to the cross, and those who ordered them to do it, hardly inspired feelings of love and forgiveness. Sometimes we may find it hard to love, also. When we open our minds, hearts and souls to the God of love, His love flows through us.

Sharing God's love is the most important process that should be a continuing experience of the Presence of God to all people under all circumstances.

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2. have loved you, that you ~~love one another~~ <sup>also love one</sup> another" (verse 34). Jesus might appear to be absent, but His presence would continue to be seen in the love of His followers: "By this all will know that you are my disciples, if you have love for one another" (verse 35).

Why did Jesus call this commandment "new"? The rabbis had long cited (Leviticus 19:18 and Deuteronomy 6:4-6) as the greatest of the commandments. The first called on the faithful to love God with all of their being, their hearts, their souls, their minds and strength. The second was to love their neighbors as themselves. Jesus had agreed that these two commands summed up all 613 laws and the prophets.

What was so new about Jesus' command in (verse 34)? It's that qualifying line: "Just as I have loved you, (Lev. 19:18) called for those who love God to love their neighbors as they loved themselves. But here, Jesus said we are not to measure our love for others by how much we love ourselves, but by how much God loved us. That's another thing altogether.

The kind of love that Jesus showed is a self-sacrificing love that ~~led~~ led Him to forsake the security of heaven for a hard life and a horrible death on earth, which is something very different. To call for His followers to demonstrate that kind of love really was something new.

There are four words in Greek for love. The one that relates to all animals is eros, which word does not appear in the Greek New Testament. The second is storge, for parental love of parents for their children and the children for their parents, which does not appear in the New Testament. The third is philas, friendship, which appears fourteen times in the Greek New Testament, with a variety of interpretations of friendship-love to things as well as to animals and people.

When Jesus stood before His disciples on that dark night and tried to prepare them for life without being around to hold their hands, and be their conscience, He could have given them a long series of instructions, but instead, He left them this one commandment: "Just as I have loved you, love one another." The Greek word for Godly love is agape and it appears 109 times in the Greek New Testament.

That's how we Christians are to live, and how others will know that we are Christians. The Apostle Paul used the word agape and said much the same thing in (1 Corinthians 13), known as the "love chapter." We should make our lives overflow with God's love to all people under all circumstance, to evidence our personal relationship to and with the God of agape love.

We can make all kinds of noises, sing with the voice of angels. We can build an impressive

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### Chapter 3

#### "A New Commandment" - John 13:31-36

The gospel in one word is "LOVE!" Love your God, love your neighbor as you love your brother. Maybe that's one reason why John 13:31-35 has always been a favorite text for many pastors. Maybe it's because Jesus' message there is so simple and straightforward.

The Gospel of John, like those attributed to Matthew, Mark, and Luke, was shaped within the life and experience of the early church. It was the last of the Gospels to be written, and it speaks clearly to the needs of people who were struggling to come to grips with who Jesus was and how they were to follow Him.

The setting of this text is in Jerusalem, on the night of Jesus' arrest. It was after the poignant meal we often call "the Lord's Supper," but before Jesus and His disciples left the upper room and headed for Gethsemane.

The Synoptic gospels move quickly from the supper to the garden, but the author of John's gospel includes a ~~long~~ lengthy farewell discourse, an intercessory prayer, literally "The Lord's Prayer," that began with Jesus explaining that the world as the disciples knew it was about to change. The verses in (Matthew 6:9-13) are actually the "Disciples Prayer." He would be leaving, and they would have to learn to get along without Him.

A likely solution to recognize that Judas' departure to contact those who would arrest Jesus had set in motion the crucifixion story through which both the Son and the Father would be glorified. Once Judas left them, the die had been cast, there was no going back.

Because the passion story had begun its certain march, Jesus could speak of His glorification in the past time. Because it had not yet reached its end, elements of glory remained in the future.

#### A NEW COMMANDMENT

The disciples needed to understand that Jesus as they had known Him would soon be gone: "I am with you only a little longer," Jesus told them and "Where I am going, you cannot come." He went on to tell Peter that though he could not follow then, He would come later (verse 36), and He explained that He would prepare a place for them in the Father's house (John 14:2-3).

In the meantime, the disciples would have work to do, Jesus implied that work in the form of "A New Commandment," saying "I give to you, that you love one another; as I

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